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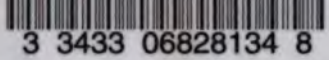
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THE
HOMILETIC REVIEW

*(Continued of Homiletic
Monthly)*

VOL. XXIII.

FROM JANUARY TO JUNE,

1892.

EDITORS:

I. K. FUNK, D.D., AND REV. NEWELL WOOLSEY WELLS.

PUBLISHERS:

FUNK & WAGNALLS CO.,

NEW YORK:

18 AND 20 ASTOR PLACE.

LONDON:

44 FLEET STREET.

TORONTO, CANADA: 11 RICHMOND STREET, W.

- 11870 -



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THE HOMILETIC REVIEW.

VOL. XXIII.—JANUARY, 1892.—NO. 1.

REVIEW SECTION.

I.—PRESENT ASPECTS OF NATURE AND REVELATION AS RELATED TO EACH OTHER.

BY SIR J. WILLIAM DAWSON, LL.D., F.R.S., MONTREAL, CANADA.

MUCH is said and written at present of the origin of religion and of the distinction between that which is natural and that which is revealed ; though it would seem that the latter has few charms for most of those who discuss these questions. They at least attach no great importance to it. As to natural religion, we are told that it may be of three kinds : First, that which attributes the phenomena of the outward world—its winds, its sunshine, the movements of its heavenly bodies—to the action of intelligent agents or an intelligent agent ; second, that which deifies the spirits of the dead and supposes them to exercise superhuman power ; third, that which recognizes man as an embodiment and image of God, either in the person of the worshipper himself and his works, or in those of the rulers and magnates of the world. Each of these has its advocates, hostile to each other, while some have the good sense to combine them all. The publication, by Professor Max Müller, of his Gifford Lectures last year, added new interest to the first,* which he advocates ; though we cannot read his book without perceiving that in the ancient idolatries, at least as presented to the common people, all were inextricably interwoven.

It is the object of the present paper to show that all these forms of natural religion are not only reconcilable with, but cognate to and in some degree contained in the religion of Jesus Christ ; and that nature is not only in harmony with revelation, but cannot be fully understood without its aid. It will also appear that the various forms of nature-worship found where revelation is unknown or has been lost, are all more or less rational, and are based on a felt want of humanity, which makes religion of some kind as necessary to man as his daily food, and renders questions as to a supposed origin of religion among peoples destitute of the religious

* "Physical Religion," Longmans, London, 1891.

instinct as useless and frivolous as it would be to search for a tribe of men who had not learned to eat and drink.

The Old Testament knows nothing of a spontaneous development of man from lower animals, nor of a gradual development of religious ideas through various stages of fetichism and polytheism. On the contrary, it assumes man from the first as a being capable of religion and of intercourse with his Maker.

This appears in the first sentence of the Book of Genesis, whose words are absolutely unique in their grandeur and far-reaching significance—"In the beginning God created the heavens and the earth." No evidence of the truth of this initial statement is given. The writer was aware that it required none, because the fact is one which admits of no alternative. The universe must have had a beginning somewhere in past time. We cannot conceive of it as eternal. It cannot have been causeless or self-produced. There must have been a first cause, and in that First Cause must have been potentially all that has been produced. The reason of the most primitive or of the most modern men cannot, without contradicting itself, reach any other conclusion than that Power and Divinity lie behind nature. What name shall we give to this omnipotent, eternal First Cause? He is Elohim—a name implying might and awe, power and divinity; and its plural form indicates a plurality of persons in the unity of the Godhead, so that all that are called gods might be included under this one great name.

In harmony with this are the succeeding statements that God revealed Himself to primitive man, gave him a law to observe, was known to him in the evening breeze that murmured through the leaves.* Let it be observed here that, according to Genesis, natural religion and revealed religion coexist from the first. Man—untutored, primitive man—can perceive behind the machinery of nature the power and divinity of its Author, and this intuitive and natural religion is supplemented by a direct revelation, placing the mind of the Creator in relation to that of His creature. Theism is thus "a fundamental truth, . . . because it is founded on the very nature of our mind, our reason, and our language, in a simple and ineradicable conviction that where there are acts there must be agents, and in the end one prime agent, whom man may know, not, indeed, in his own inscrutable essence, but in his acts as revealed in nature."† This is natural religion as indicated in the first verse of Genesis, and in many succeeding passages of the Bible; but to this it adds that revealed religion which presents to us the Creator as a personal being in whose likeness our own rational and moral nature is made, with whom we may hold intercourse, and who cares for and loves us.

Let us now consider the relation of the earlier chapters of the Bible to the three kinds of natural religion above referred to, and to their distorted and diseased development into polytheism and idolatry. All three of the forms

* Gen. ii. 16; iii. 8.

† Max Müller, "Physical Religion."

of natural religion—that which recognizes God in physical nature, that which believes in the continued and glorified existence of the holy dead, that which recognizes our own kinship to God and capacities of intercourse with Him, revelation recognizes, but at the same time opposes that superstitious degeneracy of these ideas which leads to actual deification of natural objects, of ancestry and heroes, or of ourselves and our works.

How wonderfully does the first chapter of Genesis dispose of all the raw material of ancient idolatry ! The heavenly bodies are pointed out as the work of God, and their obedience to definite law is indicated in connection with that important purpose which they serve to us as the great clock of nature. They are “for signs and for seasons and for days and for years,” servants of ours, like our household timekeeper, not gods to be worshipped. The capricious atmosphere and its waters, its storms and its thunders, fall into the same categories of creation and fixed law. The dry land and the sea, with all the living things, plant or animal, on or in them take their places in the same great procession. So it is with early human history. We now know that Eden, the tree of life, those mysterious cherubim, whether natural or spiritual, that guarded the paradise of God, formed part of the materials of the myths and worships of the heathen world. In Genesis they appear as included in God’s dealings with men. Learned archæologists may vehemently dispute as to whether natural objects or deceased heroes and ancestors furnished the early material of religion. Genesis quietly includes both, and ranges as ordinary men in primitive human history all ancestral gods and demi-gods of the old mythologies, from Eve to Nimrod ; for Eve was evidently the original of Ishtar and all the other mother-goddesses of antiquity ; while Nimrod is now known to be Merodach, the great tutelary divinity of ancient Babylon. Thus the Bible, if we only will receive its simple statements of positive fact, has already settled all these vexed cosmological and mythological questions, and this in a way which seems consonant with common sense and with all that we can glean from the relics of primeval man. The deification of humanity itself, whether in the general or the individual, and that of man’s works, seems to have been of later growth, but on this the Bible everywhere pours contempt, reminding man of his inferiority, imperfection, and mortality, and ridiculing the attempt on his part to make a portion of a log of wood into a god, while he burns the remainder.

If now we turn from the Bible to consider those views of nature and religion which have arisen independently in the minds of men destitute of direct revelation from God, or who have rejected that revelation, we shall find that whether in ancient myths or modern science they have some features in common, and are characterized by conclusions and results of the most partial and imperfect kinds. In both the creature is regarded to the exclusion of the Creator. Both consequently fall short of a first cause, and whether a man worships the sun or fire or a deceased hero, or limits his view to physical energies and to the dicta of great authorities,

the ultimate character and results of his religion or want of it become nearly the same.

The steps by which men came to worship fire, the great god Agni of the Hindoo mythology, are well explained by Max Müller in his Gifford Lectures, though the view which he presents is necessarily one-sided and imperfect, regarding, as it does, man as a being working his way to religious ideas from a state of destitution of religion, and supposing that the habit of speaking of his own actions was transferred to what seemed to be the actions of fire and other agents, as when we now speak of fire as raging, roaring, devouring; natural, even necessary modes of speech, which might, perhaps, lead simple minds to fancy the fire a living agent. So we may think or speak of the sun as "like a bridegroom coming out of his chamber" to run his daily race, or of the moon as "walking in brightness;" but there is no necessary connection between these forms of speech and idolatrous worship.

The magic influence of fire is indeed one which many may have felt. Its spontaneous action, its devouring energy, require but little imagination to convert it into a living, active agent. I remember an incident of my own youth which strongly impressed this upon me. I used to take long rambles through the woods in search of rare birds or other animals to add to my collections. On one occasion, on a hot, still summer day, I suddenly came on a tall, dead tree on fire from top to bottom. There was no other fire near, and there it stood blazing quietly in the still air. How it was set on fire I do not know, probably not by human hands, and it may have been by lightning. The strange, causeless, spontaneous burning struck me forcibly. I could sympathize with Moses when he saw the bush that burned without being consumed, and could easily imagine some primitive savage unacquainted with fire, in presence of such a sight, imagining that he saw a god or at least something supernatural. This might be superstitious, but when we see any strange natural phenomenon, or even the ordinary rising and setting of the sun, and are ignorant of the causes, it is surely natural and not irrational to refer the effect directly to a divine first cause, and it requires but a small stretch of imagination to deify the seen agent. When, however, we find that neither the sun nor fire are voluntary agents, but obey unchanging laws which we can understand, and in the case of fire, can regulate to our own advantage, we learn that these are not gods, but only manifestations of a higher power. It will be a curious failure of sound reason if, when disenchanted as to the divinity of natural objects, we fail to recognize their Maker. There is good reason to believe that in ancient times the priests and the initiated did not make this mistake, but continued to regard natural objects as emblems of God. But whatever may have been the case among the heathen, this was certainly the attitude of the Hebrew writers, to whom nature was not itself divine, but the manifestation of the unseen Elohim.

On the other hand, it is to be observed that hero-worship, regarded in

the light of revelation, connects itself with the idea of a promised redeemer or deliverer. In most religions we find some deity or hero who fills the place of a saviour and intercessor. Bel, Osiris, and Vishnu have this function, and this element enters largely into most systems of heathenism, in which it allies itself with sacrifice, a priesthood, and too often with base and venal priestly absolution. Let us not wonder that this was the case of old, when we see what has happened to Christianity in modern times. Jesus of Nazareth, who represented Himself as the fulfilment of all the ancient prophecies of a coming redeemer, and who stigmatizes all previous pretenders to that title as "thieves and robbers," instituted no priesthood, founded no temples or altars, required no special emblems, whether sculptured or pictorial, and no special vestments or ceremonies. Yet how soon there grew up among His professed followers all these things in as full development as in the more ancient systems! We may, therefore, ask, if Christianity now appears in this guise, can we detect any similar outgrowths in the ancient heathen religions? With this clew in our hands we can thread the labyrinth of primitive mythology, and shall find that the old idea of a coming hero and deliverer to remedy all human evils—that seed of the woman who was to bruise the serpent's head—is the root from which sprung many of the most perplexing features of the ancient cults. It would require too much space to follow this into details; but I may refer to a few leading points now coming out from the mass of recent discoveries and discussions.

Nothing is more certain than that throughout heathen antiquity a mother goddess—mother of men and also mother of a god, hero or deliverer—formed a central point of worship, and whatever adoration might be given to any other or higher god or gods, she was the favorite intercessor of the people, just as the Blessed Virgin now is in the Catholic and Greek churches. Sometimes she is absolutely a goddess, sometimes has very human attributes; sometimes she is identified with the moon or the evening star. Sometimes she has a pure and holy character, sometimes her worship is licentious and unchaste. Under all these forms, however, her main attributes are the same, and it is now generally admitted that Ishtar of Chaldea, Astarte or Ashtaroth of Syria, Athor and possibly Isis of Egypt, Artemis of Greece and Asia Minor, and some forms of Aphrodite, are modifications of the same original idea. Endless hypothetical solutions may be given of this ancient worship, but we have lately had an authoritative explanation in those interesting deluge tablets of ancient Chaldea first introduced to English readers by the late George Smith, and which, though known to us only in Assyrian copies of the time of the Hebrew kings, were probably taken from very ancient Chaldean originals. In these Ishtar appears in the character of the mother of men, and as mourning the death of her children devoured by the flood, and beseeching the gods to deliver them. This is the most ancient document in which the goddess appears, and we see at once that as the mother of men she

represents the biblical Isha or Eve ; but we know more of her than this. She has a favorite son, Tammuz or Adonis, who is murdered by his brother Adar ;* she mourns his death and teaches her daughters annually to weep for Tammuz, and she even descends into Hades to rescue him from the under world. This is the ancient Chaldean and Syrian version of the pitiful story of Cain and Abel, though, in the legend as we have it, there seems to be a confusion between the murdered Abel and the surviving Seth of the Bible. In any case, Ishtar is the mother of a deity or redeemer, and as such she is worshipped, and is regarded as having a control over the destinies of her children in the spirit-world.

Thus we learn that a story of sin and suffering, which in Genesis is merely a family tragedy, becomes the source of an infinity of brilliant and poetical myths ; that the promise of a redeemer for fallen man leads to the apotheosis of the first mother ; that under these myths and allegories was originally hidden that promise of a Saviour whose future coming was announced and celebrated by Jewish prophets ; that this blessed revelation became by gradual corruption and embellishment the nucleus of complex systems of idolatry ; that under it were hidden nature-worship, ancestor-worship, and the worship of humanity, the dealings of God with fallen man and the promise of a Redeemer. This may appear fanciful to some, but I think that an unbiassed study of the most recent results of investigation into ancient mythology will indicate its correctness. Let me now turn back to our original subject, and point out how remarkably such discoveries show the relation of the Bible to ancient history and archæology, as well as to the interpretation of physical nature.

The Bible, we are often told, was not intended to teach science. Certainly not ; revealed science would be an impossibility, and it is of the very nature of science to work out its own results from its own data ; but the fact that we have seen the human mind necessarily elaborating for itself a religion of nature and developing this into systems of idolatry, subversive of the true ends of religion, rendered it necessary that a revelation from God should take definite ground on this question. Hence we find at the outset that great fundamental doctrine of a beginning and a Creator, to which we have already referred.

But, starting from this doctrine, it follows that nature must be an ordered system or cosmos, not such a mere mixture and struggle of forces as might result from blind chance, or from the conflict of antagonistic demigods or spirits of good and evil ; hence we have an order of the construction of the universe, given most naturally in the similitude of working days, with a rest at the end, a great Sabbath which furnishes the precedent for the weekly rest of man. This order of creation further gives a good opportunity for showing the higher and lower planes on which natural things exist, and that while merely natural and all lower than man they have their relative ranks in the works of God, and this not at all in

* This, according to Sayce (Hibbert Lectures), is the oldest form of the legend

the order of those myths which would place atmospheric phenomena and heavenly bodies in the front rank of gods. In like manner opportunity is taken of this orderly narration to group and include under the idea of monotheism the sea, the mountains, the groves, the powerful and ferocious wild beasts, and every other object that might give rise to the idea of local gods or of warring and discordant spirits of good or evil. Such thoughts constitute a full justification of the cosmogony and early history of the first book of the Bible.

Let it be noted here that such doctrine of creation, to be of value, must be not science but revelation, communicated, it may be, in vision to some primitive seer, and enlightening him as to the creative work sufficiently to serve the uses of primitive religion. What its relation might be to any scientific knowledge of nature subsequently worked out by man did not concern the early believers in one God the Creator; yet it is remarkable how nearly the short sketch in Genesis coincides with the results of the science of the earth as in more recent times it has grown up.

I have already referred to the orderly development first of physical and then of organic nature and of man, as remarkably in accordance with the testimony of the earth itself. Geology, properly so called, though the time it demands is long, goes back but a part of the way to the origin of the world, but physical astronomy carries us farther, and we may now with some certainty correlate the records of science and revelation from the condition of a mere dark formless mass of matter or form, an incandescent nebula to a finished world.

The following short statement, taken with a few verbal emendations from a recent paper by the writer,* may serve to show the general accordance as at present understood.

“1. In both we are struck by the evidence of an orderly process in which inorganic arrangements are first perfected, and then the organic world of plants and animals, culminating in man himself. In both we read the unity of nature and a grand uniformity of development and progression from the beginning onward.

“2. Though geology carries us only a part of the way to the genesis of the earth itself, yet when it joins its facts and conclusions to those of physical astronomy we reach a formless and void condition, a nebulous mixture of all materials, chaotic and undifferentiated, as the beginning of our planet and our system. Physical astronomy is also making plain to us the fact that the first stage in the conversion of dead and cold matter into worlds consists in the development of those vibrations which cause light, heat, and electricity. The only physical idea of a nascent planetary system is that of a self-luminous and condensing nebula. Light is the first demand of science, but such light can at first only be diffused. The next stage is its concentration around a central luminary, and then comes the distinction between light and darkness, day and night. This is clearly

* Prepared for the Convention of the Evangelical Alliance at Florence, 1891.

the conception of the writer of Genesis i. as much as of modern physicists.

"3. After the first formation of a crust on our nascent earth, the geologist postulates an ocean, and he finds that all the stratified rocks composing our continents bear evidence of having been deposited in the waters and elevated therefrom to constitute land. This also is the conception of Genesis. The fiat, "Let the dry land appear," implies its emergence from the ocean.

"4. Now, however, we find two apparent points of difference between Genesis and modern science. In Genesis the introduction of vegetation immediately follows the production of the continents, and precedes the creation of animals. In Genesis also the perfection of the arrangements of the solar system follows this early vegetation, constituting the work of the fourth creative day. Of all this geology professes to know nothing; yet it has some dim perception that the old historian must, after all, be right. Why should land have existed a long time without any vegetable clothing? Would it not be natural and even necessary that the plant should precede the animal? May not the great beds of carbon and iron-ore in the oldest rocks of the earth's crust be the residua of an exuberant vegetation otherwise unknown to us? Again, may not the final gathering of the luminous atmosphere around the sun, and the final regulation of the distance of our satellite—the moon—have been of later date than the origin of the first dry land? There is nothing to contradict this, and some things to make it probable. We know that in all the millions of years since the first crust formed on the earth the sun must have undergone great contraction, and reasons of at least a very plausible character have been assigned for the belief that in those early ages the moon may have been greatly nearer the earth than at present. Thus, while as astronomers and geologists we may consider these statements as yet unproven by science, we cannot condemn them as untrue or even improbable.

"5. When we come to the introduction of animal life, the parallelism becomes obvious. The great incoming of the *sheretz* or swarmer in the seas corresponds with those early palæozoic ages which have been emphatically called the ages of marine invertebrates. Not that land animals had not appeared, but they were altogether insignificant in numbers and importance. In no respect has the author of Genesis been more unfairly treated than in his reference to the *Tanninim* of the fifth day. The word has been translated 'whales,' and still more absurdly 'monsters.' As used elsewhere in the Bible, the word *Tannin* seems invariably to denote a reptile, either serpent or crocodile. It first occurs as the name of Moses' rod when turned into a serpent. It is used afterward for a large predaceous animal inhabiting large rivers, armed with scales, and used as an emblem of Egypt and Babylon.* Evidently it is a generic name applied

* See the author's "Origin of the World," p. 405.

by the Hebrews to the larger serpents and to the crocodile. If, then, great Tanninim and flying creatures are represented as immediately succeeding the marine invertebrates, the writer means to picture an age in which reptiles and flyers, which may be either birds or flying reptiles, were dominant. He has before his eyes a picture exactly similar to that represented in the sketches of the 'Age of Reptiles,' by the late Mr. Waterhouse Hawkins. The quadrupeds of the land obviously come into their proper place on the sixth day as immediate predecessors and contemporaries of man.

"6. The comparative recency of man is one of the best-established geological facts, and while, as in the second chapter of Genesis, man may be said to have made his appearance in the latest tertiary or quaternary period along with a group of land animals suited to him and to the condition of the earth when he appeared, on the other hand, his place in the general chronology of the animal kingdom is that of its latest member. Farther, even since the appearance and wide diffusion of man there has been a great continental depression, which is connected with the extinction of certain early tribes of men, and also of a great number of the quadrupeds of the land. It is, therefore, undeniable that we have in the geological history an equivalent of the biblical deluge."

When we are confronted with the current forms of agnostic and materialistic infidelity, we should bear in mind that these are not direct results of science, but rather of certain current forms of philosophical dogma which have been so presented as to be captivating to scientific men. We should also bear in mind that the scientific specialist is too apt to bury himself so deeply in his own researches that he can see little else, and that few theologians will take pains to make themselves familiar either with nature or with the interpretations of it given by modern science.

Still in the last resort men must have some religion, and we find even positivists and agnostics, though falling back on mere atoms and forces which are their substitute for God, desiring some ennobling influence for their own lives, and seeking for it either in the vastness of the universe, like some of the old physical religions, or in humanity itself, like those which were euhemeristic. Thus we find that man must have a religion, and that there can be no form of infidelity without some substitute for God, though this is necessarily less high and perfect than the Creator Himself, while destitute of His fatherly attributes. Further, our agnostic and positivist friends even admit their need of a Saviour, since they hold that there must be some elevating influence to raise us from our present evils and failures. Lastly, when we find the ablest advocates of such philosophy differing hopelessly among themselves, we may well see in this an evidence of the need of a divine revelation. Revelation informs us of the true end and significance of all that is to be found in the living God, while it has compassion on those who without its light "seek the Lord, if haply they might feel after and find Him, though He be not far from

every one of us." If we look up with adoring wonder to the material universe, the Bible leads us to see in this the power and Godhead of the Creator, and the Creator as the living God, our Heavenly Father. If we seek for an ideal humanity to worship, the Bible points us to Jesus Christ, the perfect Man, and at the same time the manifestation of God, the Good Shepherd, giving His life for the sheep, God manifest in the flesh and bringing life and immortality to light. Thus the Bible gives us all that these modern ideas desiderate, and infinitely more. Nor should we think little of the older part of revelation, as presented in the Hebrew Scriptures, for it gives the historical development of God's plan, and is eminently valuable for its testimony to the unity of nature and of God. It is in religion what the older formations are in geology. Their conditions and their life may have been replaced by newer conditions and living beings, but they form the stable base of the newer formations, which not only rest upon them, but which without them would be incomplete and unintelligible.

While like Elijah we may perceive God in the "great wind and in the earthquake and the fire" of His natural manifestations, and while in His providential guidance "His way" may be to us, as to Israel of old, "in the sea, His path in the great waters, and His footsteps not known," He comes more closely to us and speaks more to our hearts in the "still small voice" of His revealed Word.

The lesson of these facts is to hold to the old faith, to fear no discussion, and to stand fast for this world and the future on the grand declaration of Jesus—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

II.—THE METHODOLOGY OF THE HIGHER CRITICISM AND ITS ALLIES DEMONSTRABLY UNSCIENTIFIC.

BY PROFESSOR ROBERT WATTS, D.D., LL.D., BELFAST, IRELAND.

It is a hopeful sign of the revival of a truly scientific method of treating the subjects which are occupying human thought in our time, that so much attention is given to methodology. It is not too much to say that the chief mistakes and positive errors in the different departments of science, whether within the sphere of matter or of mind, have arisen very largely from a violation of the laws laid down by Bacon in his "*Novum Organum*." Many investigators in one or other or both of these branches of study have fallen into error through acting upon *à priori* assumptions, instead of collecting and comparing the phenomena into whose nature and relations they had undertaken to conduct their inquiries, or through an inadequate induction of facts, or through the restriction of the investigation to one class of the facts collected.

With this violation of the Baconian fundamental, not only the higher criticism, but all modern criticism which denies the plenary, verbal inspiration of the Holy Scriptures is unquestionably chargeable. It is true that all classes of antiverbalists profess to eschew all *à priori* assumptions in their investigations of the phenomena of the Bible, and claim to base their conclusions solely upon a complete induction of all the facts of the case ; but their practice is not in keeping with their profession. They tell us that they deal with the Bible as they would with any other book ; that they take into account all its phenomena, and that, from a careful study of these phenomena, they deduce their estimate of it as a professed Divine revelation. Such is the claim advanced ; but the claim and the facts revealed in the actual procedure and its results are very different. Let us examine the actual facts and see whether there are any grounds warranting this high claim to a scientific method of investigating the phenomena of the Book of books.

I. Let us consider, first, the claim of the higher criticism to eschew all *à priori* assumptions. Of course, there is a wide difference between a baseless *à priori* assumption and an *à priori* principle having its root in the very constitution of man, and revealing itself in a primary belief common to man as man. Apart from and independent of such an *à priori* no process of human thought were possible. All valid processes of human thinking assume and are based upon such *à priori* principles. If the higher criticism simply assumed and acted upon one or other of these primary beliefs, and carried out its reasoning thereon consistently with the law that governs the deductive method, so far as its methodology is concerned, there could be no ground of complaint. This, however, is not the rule of its procedure in dealing with the claims of the Bible to be the Word of God. Its chief, its fundamental *à priori* principle is that miracle, in any shape or form, is impossible. This baseless *à priori* assumption is remorselessly applied to the sacred volume from the cosmogony of Genesis to the revelation of Patmos. Every passage in which the exercise of supernatural power or the possession of supernatural knowledge is expressly affirmed or simply implied is rejected as unworthy of human credence, and as discrediting the record in which it has been assigned a place.

Now here, at the very outset, issue is joined with the higher criticism. It is chargeable with basing itself upon an *à priori* assumption, and this, too, an assumption which is not only not a genuine *à priori* principle, or primary belief, having its foundation in the mental and moral constitution of man, but an assumption which is gainsaid by the deepest convictions of our intellectual and moral nature. An *à priori* principle needs no argument to secure its acceptance. It shines by its own light, and no amount of argument can induce the human mind to challenge or repudiate it once its terms are understood. Can this *à priori* of the higher criticism bear this test ? Is it among the primary beliefs of mankind, that the Author of

man's being, who gifted him with intellectual and moral powers, cannot communicate to him directly knowledge not attainable by the exercise of his own natural faculties, or make him the medium of a manifestation of power transcending any power possessed by man? It is replied that there is no warrant for representing such manifestations as supernatural, as we do not know what power may be embraced within the sphere of the natural. The answer to this is obvious. The agents through whom or in connection with whom such forthputtings of power or such manifestations of knowledge have occurred always claimed for them a supernatural source. Are we to assume that these men, presenting such credentials as are exhibited in their incomparable writings, were mistaken regarding the source of their knowledge, or their power, or that they were the victims of a delusion which, under the circumstances, was absolutely incredible? Are we to set up our ignorance regarding the contents of the domain of the natural against the testimony of prophets and apostles, and of Christ Himself? If these witnesses are to be credited, however, this primary, anti-supernatural postulate of the higher criticism must be discredited.

But apart from the evidence of the supernatural furnished by such testimony, we have scientific *data* which must be very embarrassing to the higher critics. The position of Bacon is truly scientific and impregnable, that it is only when the mind contemplates second causes scattered that it runs into atheism, but that when it views them as concatenated and linked together it flies to Providence and Deity. The human mind cannot rest in second causes scattered, for the obvious reason that, however scattered, they exhibit marks of mutual correlation as parts of one whole. This correlation of parts is a distinct phenomenon, and constrains the investigator of nature to seek for it an adequate cause. This cause is not to be found in the domain of second causes, and must, obviously, be sought for outside. This is all one with saying that it is to be sought outside the sphere of the natural, for nature is but the sum total of the phenomena presented by second causes, and the object of the investigator is to find a cause for the manifest and demonstrable unity, or unification, of this marvellous whole. It is surely not too much to claim that a cause sufficient to account for all that is natural must be supernatural.

The higher criticism may reply that, in denying the possibility of the miraculous it is not intended to deny the existence of the supernatural. Its existence is admitted, but what is denied is its intervention among second causes, superseding their action or imparting to them a measure of causal efficiency beyond what they are capable of exerting in virtue of their own constitutional attributes. This is manifestly an important concession. It saves the higher critics from being charged with atheism, but, at the same time, the concession subverts the position that the miraculous is impossible. By admitting the existence of the supernatural, they admit not only the possibility, but the actuality of the miraculous. The admission of the existence of the supernatural is all one with the admission of

an original creation, and to this admission they must have been brought by the evidence of the action of the supernatural presented in the domain of the natural. This is simply saying that they have found out the existence of the supernatural through the manifestation of activities which they hold and teach are impossible. Surely the power exerted in creation was a miraculous power, and he who admits such an exercise of power is precluded from denying the possibility of miracles.

But the alternative plea suggested above is still open for consideration. May not one who admits the existence and actual exercise of supernatural, or, which is the same thing, miraculous power in the creation of all things at first, not consistently deny the exercise of such power after the institution of the order of nature? Does it not give us a higher conception of the wisdom and power of the Creator to be told that the whole creation, in all its parts, was so perfectly balanced and adjusted for the attainment of the ends contemplated in the Divine purpose, that subsequent interference with its operations was thereby rendered unnecessary? Does such interference as is implied in the doctrine of miracles not involve the very irreverent conclusion that there have arisen contingencies in the actual working out of the Creator's plan requiring an intervention on the part of the original creative power and a readjustment of the original scheme, for which provision had not been made at the outset? These questions suggest about all that can be urged against the doctrine of miracles by those who admit the doctrine of creation, and it is manifest that the argument they suggest will not bear examination. The argument assumes several things which are not admitted.

(1) It assumes that there were no junctures, predetermined and foreseen, in the actual progress of the affairs of the universe, for the very purpose of furnishing an opportunity for the manifestation of the presence and power of the Creator to the moral agents, who might be forgetful of both. We know that such conjuncture has occurred, and the Scriptures not only inform us of it, but, at the same time, announce the marvellous miraculous intervention to meet the emergency displayed in the inauguration of the economy of grace.

(2) This leads us to point out a second most unwarrantable assumption—viz., that the economy of grace is built upon natural law. This is the fundamental *à priori* of Professor Drummond's "Natural Law in the Spiritual World," and it is the logical outcome of the doctrine that the intervention of the first cause in the operation of second causes is an impossibility. On this assumption an economy of grace is necessarily excluded. As that economy professes to involve the incarnation of the second person of the adorable Trinity, and as that incarnation professes to have been effected not by natural law, but by the Holy Ghost coming upon the Virgin Mary and the power of the Highest overshadowing her, it is clear that the actual inauguration of our redemption was effected by the forthputting of a power unknown to natural law—a power which, if we are to

credit the higher critics, cannot be exercised without an unwarrantable interference with the operation of second causes, or a grave reflection upon the wisdom of the Creator.

(3) The principle underlying this critical theory is not only irreconcilable with the historical facts of the incarnation of the Son of God, but contravenes the whole administration of the Covenant of Grace. That Covenant is in the hands of the Mediator, and, in order to its effectual administration, He occupies the throne of God, not only *de jure*, but *de facto*, a king. The New Testament details the history of His administrative acts, even to the time in which, His commission having been executed, He shall deliver up the kingdom to God even the Father, that God may be all in all. These acts are certainly acts of omnipotent, supernatural power. The Book of the Revelation, with which the Canon closes, is a graphic portrayal of the warfare waged by Him as the enthroned Lamb; and certainly that warfare is not waged under the limitations of natural law. From beginning to end the power put forth in the defeat and final overthrow of the antagonistic powers of darkness is miraculous, and is therefore of the very class which the higher criticism would have us believe is inadmissible in the sphere of second causes, as disturbing the order of nature and involving a reflection upon the wisdom of the Creator. The conjuncture arising from the temptation and fall of man required an interposition not provided for under the reign of natural law, and those who object to the display of miraculous power in the Divine administration will find themselves compassed about with insuperable difficulties at every stage in the historic development of the economy of grace. In a word, the economy which is designed to make known to the principalities and powers in the heavenly places *the manifold wisdom of God*, makes that wisdom known through transcendently glorious supernatural interventions.

It were, of course, very easy to point out what must be the effect of the application of this principle of the higher criticism upon the Mosaic account of creation and upon the history of Israel. As these portions of the Old Testament abound with instances of the manifestation of supernatural power, all such passages as bear testimony to the fact of their occurrence are either put under ban altogether or explained in a way that eviscerates them of their natural and manifestly intended import. Forecasts of events, afterward verified as tallying with their actual eventuation, are either referred to a statesmanlike sagacity and insight into the characters of men and the set and tendency of human affairs, or they are represented as *ex post facto* narratives, which have been cast in the mould of prophecy to enhance the glory of Israel and her prophets, as the peculiar objects of Jehovah's care. Instead of pursuing this course in examining the claims of the higher criticism, the writer has considered it quite sufficient to point out the bearing of its primary postulate, which ignores the miraculous, upon the whole economy of redemption. It is almost unnecessary to add, after what has been already said, that it is impossible to entertain and endorse

the above fundamental principle—on which the whole theory turns—and at the same time to hold what the Scriptures teach regarding the origin, constitution, and administration of the way of life.

II. But there is still room for an additional word on the claims of the higher criticism to take rank as a science. As already stated, the higher critics claim to base all their conclusions upon a fair and full induction of all the phenomena of the Bible. How does their practice tally with this profession?

The phenomena presented in the Bible may be divided into two classes—the explicit, didactic statements it makes regarding the question of its inspiration and consequent infallibility and inerrancy—statements in reference not only to particular portions of its contents, but statements of unlimited reference, embracing its entire contents. Besides this class there is another, consisting of apparent discrepancies, some passages appearing to contradict others in regard to matters of fact, and passages which, it is alleged, commend or command the perpetration of immoralities. Now the question is, How do the higher critics deal with these two classes of passages? Do they proceed to an examination of them in accordance with the recognized principles of scientific criticism? It is a notorious fact that they do not. It is true of these critics and of all antiverbalists, that instead of giving a fair and full exhibition of those passages in which a full plenary, verbal inspiration is claimed, they minimize the instances, reducing them to the smallest possible dimensions, while, on the other hand, they are sure to seize upon, and hold up to the disparagement of the sacred text, every passage which has even the semblance of an incongruity with any other. Their motto seems to be, Minimize the positive evidence of verbal inspiration and magnify the counter testimony. A writer in the *Theological Monthly* for May, 1891, reduces the former list to very small dimensions. The Bible, he tells us, says very little about its own inspiration, and he mentions only three or four allusions to the subject of the inspiration of the Old Testament by Christ, and one by the Apostle Peter, adding that “the New Testament nowhere asserts its own inspiration!” Prebendary Row, in his book on the Evidences (pp. 454–55), reduces the number of proof texts to four or five, found in three chapters of the gospel by John (the xiv. 26, xv. 26, 27, and xvi. 13, 14), and evacuates these of their testamentary force.

Within the limits of this article there is not room to depict in its true colors such treatment of the testimony borne by the Scriptures themselves to their relation to the inspiring Spirit. This the writer has done in his book on “The Rule of Faith and the Doctrine of Inspiration.” All that he wishes to point out at present is the utterly unscientific character of such procedure. Having reduced the positive evidence to a minimum, and after rifling that minimum of its point and force, they proceed to construct their theory upon the basis of alleged discrepancies, and whatever else may be construed as inconsistent with a genuine plenary, verbal, inspiration

of the sacred text. Is this a scientific procedure? Genuine critical science pursues a very different course. It begins with the positive evidence, and is anxiously careful to note and record and take into account every particle of that evidence. Having done so, it is then prepared to take up and deal with objections. And, as Archbishop Whately counsels, it will not surrender a position established by adequate evidence because there may be objections urged against it which we may not be able to meet, especially when there are stronger objections against the opposing theory. We do not get rid of difficulties by denying the full plenary, verbal inspiration of the Bible. On the contrary, we involve ourselves in difficulties absolutely insurmountable—difficulties involving issues contravening the right of the sacred Scriptures to be regarded as a Divine revelation at all. If the testimony borne by the Bible to its own inspiration be rejected, there is no reason why we should accept its testimony upon any subject of which it treats. We do not get over the difficulty by admitting a partial inspiration, or a full inspiration of some of its parts, for the claim it advances is the full inspiration of all its parts—a claim, in all its comprehension, not only countenanced, but endorsed and confirmed by the testimony of Christ Himself and by His holy apostles and prophets.

III. There is only room to notice another unscientific *à priori* postulate, common to almost all antiverbalists. It is assumed that such intervention of the supernatural agency of the Holy Spirit as the verbal theory demands would be destructive of the freedom of the sacred writers, and would transform them into mere “*automaton* compositors.” Coleridge in his “*Confessions of an Inquiring Spirit*” urges this *à priori* with all the enthusiasm of his poetic imagination. “All the miracles,” he says, “which the legends of monk or rabbi contain can scarcely be put in competition, on the score of complication, inexplicableness, the absence of all intelligible use or purpose, and of circuitous self-frustration, with those that must be assumed by the maintainers of this doctrine, in order to give effect to the series of miracles by which all the nominal composers of the Hebrew nation before the time of Ezra of whom there are any remains were successively transformed into *automaton* compositors.” This impassioned denunciation of the doctrine of verbal inspiration merits a prominent place in text-books on logic, and might be introduced as an instructive example of the *ignoratio elenchi*. Its author assumes that such agency of the inspiring spirit as the verbal theory hypothecates must ignore the prerogatives of the human spirit and supersede the exercise of its faculties in order that He Himself may be the sole agent in the resultant utterance or record. The theory thus denounced, however, assumes no such thing. It assumes nothing inconsistent with the freedom or the conscious activity of the inspired agent. It assumes nothing which Coleridge himself, it is to be believed, would have questioned regarding the action of the Spirit in the creation of man in the image and likeness of God. If—as all who accept the Scripture account of the creation of man hold—the Spirit breathed into the lifeless form of

Adam an energy that imparted to it all the attributes and faculties of an intellectual and moral nature, what ground is there for the assumption of Coleridge, that the same omnipotent Spirit cannot enter into the very penetralia of man's spirit—that same spirit which is His own workmanship—and control its thoughts and determine its volitions? The account of man's creation and the agency of the Spirit therein forbid any such *à priori* assumption. The assumption proceeds upon an utterly inadequate conception of the relation of the Creator to the workmanship of His own hands. He who gave us all our intellectual and moral powers, and in whom we live and move and have our being, without the exercise of whose sustaining power we could neither think, nor will, nor act, nor exist at all, has constant access to the citadel of our souls, and can bend them to His will and determine them to the execution of His infinitely wise and inscrutable purposes. Granting these clearly revealed truths, what becomes of this Coleridgean assumption? It stands out in its native nakedness as an irreverent invasion of the Divine prerogatives, as unphilosophical as it is unscriptural. Coleridge is in his native, appropriate element, on board the ill-fated craft of the ill-starred Ancient Mariner, but he is utterly out of place on board the bark of critical speculation.

But this is not all. Like the *à priori* of the higher criticism, which excludes all miracles, it is in direct conflict with the doctrines of grace. If the Holy Spirit cannot enter into such intimate relationship with the spirit of man as to determine his thoughts and volitions, it must be manifest that there is no room for His agency in the regeneration of the souls or in the origination of faith or repentance. In a word, this Coleridgean objection to the doctrine of verbal inspiration, is founded on a principle which is subversive of the office-work of the Holy Spirit in applying the redemption purchased by Christ. Besides, it is at open war with the Scripture account of the estate in which the Spirit finds the soul when He proceeds to impart to it the benefits of redemption. According to what the Scriptures teach on this point, the soul is dead in trespasses and sins and is at enmity against God. Such is the condition of all men prior to the action of the Spirit in their recovery. The account given of the Divine agency in effecting this recovery sets the stamp of the most unequivocal condemnation on the forefront of all such *à priori* assumptions. The agency is likened to that brought into action in the resurrection of the dead, and even in the resurrection and enthronement of Christ Himself.

One almost owes an apology to the Christian reader for dwelling at any length in exposing the anti-evangelical character of an assumption which would preclude all possibility of the Holy Spirit entering the domain of spiritual death and quickening the soul dead in sin into spiritual life. It is hoped that what has been said may serve to awaken the minds of the readers of THE HOMILETIC REVIEW to a still higher estimate of the great question which is now agitating the churches on both sides of the Atlantic.

III.—WHAT AILS BUDDHISM?

By J. T. GRACEY, D.D., ROCHESTER, N. Y.

"BUDDHISM," says Latham, "has created a literature for half the human race, and modified the beliefs of the other half." Landresse speaks of the Buddhists as "those Hindus without caste expelled from their native country, dispersed in all directions, carrying their contemplative idolatry among twenty nations, civilizing some, rendering others anti-warlike, altering the manners, institutions, languages of all, and arresting in some the full development of the human faculties."

What is this great Oriental movement, then, which we call Buddhism? What cheer will it bring to us if we study it? What hopes will it enkindle if we accept it? What is its worth to those who have adopted it? Who was its founder? What did he originate? What was the residuum to those overburdened people of the Oriental world who turned to it for comfort from the already dreary faiths which had their allegiance? A few points only can come hastily under review, and these not in an exhaustive, scarcely a thorough way. Let us ask just two or three questions, to hint, at least, at the answers to them.

WHO WAS GAUTAMA BUDDHA?

Dr. Eddins, who has devoted a quarter of a century to the study of Buddhism, says: "The best key to the understanding of Buddhism is to be found in the study of the life of its founder." That may be called in question; but who is this Gautama Buddha, the alleged founder of this widely extended cult? Who is this man, and what, that at his birth ten thousand world-systems trembled at once, while those born blind received sight; the deaf heard the joyful news; the dumb burst forth in song; the lame danced; the crooked became straight; those in confinement were loosed from bonds; the fires of hell were extinguished; the diseases of the sick were cured; bulls and buffaloes roared in triumph; horses, asses, and elephants joined in the acclaim; lions sent forth the thunder of their voices; instruments of music spontaneously uttered sound; the winds were loaded with perfume; the flight of birds was arrested, as if to look at the infant, the waves of the sea became placid, and its water sweet; the whole surface of the ocean was covered with a floral canopy, and flowers fell in showers from heaven.

Who is this, that flowers sprang where he trod, whom the dwellers in ten thousand worlds shield from the torrid sun with umbrellas twelve miles high, and whose praises they sound with conch-shells one hundred and twenty cubits long, whose long blast rolls for four months without intermission, while others celebrate his praises on harps twelve miles long, and deluge him with golden caskets, tiarras, perfumes, and red sandal-wood, and burden him with gifts?

WAS GAUTAMA BUDDHA AN HISTORIC PERSON?

Professor Wilson, in his essay on Buddhism, considers it doubtful whether any such person as Gautama Buddha ever actually existed. He notes the fact that there are at least twenty different dates assigned to his birth, varying from 2420 B.C. to 453 B.C. He says the very names of persons connected with Buddha are allegorical. His father's name means "pure food," his mother's name is "illusion," his own name means "enlightened one." The birthplace named for him (Kapilavastu) has no geographical place that can be reasonably suggested. It may mean only the substance of Kapila or the substance of the Sakhya philosophy, called Kapila Muni. It seems not impossible that Sakhya Muni is an unreal being, and all that is related of him is as much a fiction as is that of his preceding migrations and the miracles that attended his birth, his life, and his departure. Senart's "*La Légende du Buddha*" thinks it legend and only a reproduction or migration of the mythical being, the *sun hero*, presented in semi-human shape, "No more one of ourselves than the Greek Heracles, for instance;" and Kern, in his recent work, "*History of Buddhism in India*," emphasizes this view on a broader scale. He says Sakhya Muni is a creation of European scholars, and Kuenen himself cites quotations from Buddhist literature asserting that what the sun does Buddha does, and without committing himself wholly to the myth theory, says it is not possible now to say if any part of it is historical. We are not now free to explain Buddhism by its founder. Oldenberg says that "a biography of Buddha out of antiquity—that is, from out of the sacred Pali texts—has not reached us, and we may say with confidence has never existed." It is almost impossible to find a manuscript of Buddhism written five hundred years ago. Monier Williams says no authoritative scripture gives any trustworthy clew to the exact year of Buddha's birth. No reliable information exists of the extent and character of the Buddhist scriptures, said to have been finally settled by the Council of Kanishka in the first century, which were handed down orally from generation to generation. The Buddhist historian Māhānāmā (A.D. 459) affirms that the doctrines were first committed to writing in the reign of Vatagamini, B.C. 86 and 87, and Max Müller seems disposed to accept this. Thus touching the Man and the Book the testimony is equally defective.

Max Müller, however, reviews Wilson item by item, and says we may be sure Buddhism has a real founder, and that he was not a Brahman by birth, but belongs to the second or royal caste. Kuenen thinks Gautama is essential to Buddhism. The legend must be accounted for, and the most natural way to account for it is this supposition of the pre-eminent incorporation of the philosophical thought in the character and career of Gautama Buddha.

But the legends of Buddhism are the wildest extravaganza. They are divided into three periods: First, of his pre-existent states through several

hundred transmigrations ; second, of his earthly life before attaining Buddhahood ; third, of his ministry after he had become "enlightened." It is the legend that represents him as a saviour incarnated to bring blessings to men. It is the legend that describes his miraculous birth, entering his mother's side as a white elephant. It is the legend that tells us of his child miracles. It is the legend that says, when seated under the Bo-tree, Satan tempted him, surrounded with a phalanx eleven miles deep. It is the legend which says Satan's ashes and fire and smoke and rocks and mountains became but zephyrs and fragrant flowers on his neck. It is the legends which contain those myths which present correspondencies with the events in the life of Christ, like the angelic hosts as heralds ; Simeon the aged blessing his birth and Herod seeking to destroy the young child ; the presentation at the temple ; the dispute with the doctors ; his baptism, transfiguration, temptation and translation. But it is incomplete and unsatisfactory logic to conclude that necessarily there must have been some special personification which these legends represent. It may be true that the legends must be accounted for, but it is not necessarily true and certainly not proven that they imply an historic personage. It would be a troublesome, if not severe logic, that would make us conclude that every famous legend of the Asiatic world must necessarily have had a personification in history. Dr. Ellinwood, who, we take it, is the author of the article in the new "Cyclopædia of Missions," of Funk & Wagnalls, on Buddhism, sums up the matter perhaps as nearly as can be done, when he says : "It has virtually been settled by the consensus of the best scholars that those accounts which are the oldest, which are authorized by the earliest councils, which have the concurrent testimony of both the Northern and the Southern literatures, and which are credible in themselves, shall be accepted as the probable history of Gautama."

This, then, is the nearest liberal conclusion that we can reach of the value of the history, and this is admitted to be only "probable." Nobody will claim that we have here exact history. If, however, we give the historic side the benefit of the doubt, as to the personality of Gautama Buddha, what then ? Still another question arises, What do we owe to him ? How far is he to be credited with being the author of the system or rather the unsystematic teaching which is known as Buddhism ? In other words,

IS GAUTAMA BUDDHA THE ORIGINATOR OF BUDDHISM ?

Dr. Oldenberg says : "If it was usual formerly to describe Buddha as the religious re-creator of India, as the one great champion in the struggle for his time ; henceforth as research advances we shall find ourselves more and more distinctly compelled to regard him as simply one of the many contemporary heads of ascetic unions—one concerning whom it is not and cannot be in any way shown that he exceeded his rivals in profundity of

thought or force of will, even in any approach to the same proportion in which, perhaps by nothing but a change of purely accidental circumstances, he has come to transcend them in actual renown. From the multitudinous saviours of the world who were traversing India in every direction about the year 500 B.C., a second figure has already issued into distinct recognition." He refers to the founder of the Jain sect of Buddhists.

It must be always borne in mind that Gautama was not the only Buddha. Other beings will also become Buddhas. These possible Buddhas, called Bodisat, are numberless. Buddhas appear after regularly recurring intervals in a series that has no beginning or end. The Singhalese suppose all trace of the preceding Buddhas has been lost, except as presented in Gautama Buddha's teachings.

It is thought by many Orientalists that Gautama was not the originator of Buddhism, that he only revived the system of the more ancient sages. On the great bell in Rangoun the inscription says there are three divine relics of three deities enshrined there, who were the immediate predecessors of Gautama Buddha. The dates of these three predecessors of Gautama have been celebrated as 3101 B.C., 2099 B.C., and 1014 B.C. respectively. It is difficult, therefore, supposing Gautama Buddha to be an historic person, to determine how much of what is peculiarly Buddhistic is to be attributed to him.

WHAT GAVE GAUTAMA POPULARITY ?

It is not so difficult to see what it is, in the whole concept of Gautama Buddha's story as popularly related, that gave him pre-eminence, or that gave, if you please, to the myth its popularity.

Kuenen says that it was his masterly attempt to bring within the reach of those who have not bid farewell to social life, who cannot in the nature of the case become ascetics, such measure of salvation as is possible for them—it is *this* which is distinctly the work of Gautama.

Spence Hardy very aptly puts the most distinctive things about Gautama when he writes : " A great part of the respect paid to Gautama Buddha arises from the supposition that he voluntarily endured throughout myriads of ages, and in numberless births, the most severe deprivations and afflictions, that he might thereby gain the power to free sentient beings from the misery to which they were exposed under every possible form of existence.

" It is thought that myriads of ages previous to the reception of the Buddhahood, he might have become a Rahat (entered into Nirvana), and therefore ceased to exist ; but that of his own free will he forewent the privilege and threw himself into the stream of successive existence for the benefit of the three worlds."

This is what is meant by Gautama becoming the saviour of men.

THE PRACTICAL VALUE TO BUDDHISTS OF GAUTAMA'S ACT.

Another question then presses on our thought—What, from the standpoint of the Buddhists themselves, is the practical output of this noble and self-sacrificing act of Gautama? It would seem that from the veneration accorded him, from the great value attributed to his renunciation of his hard-won privilege to enter Nirvana, that there ought to be some corresponding result to the masses of men for whom he made the sacrifice; but we are at a loss to locate it. The hope of Nirvana is not, after all, the hope of Buddhist communities. Only a few of the holiest and most austere after uncounted centuries of uncounted forms of existence have ever attained to it. Less than a dozen followers of Gautama have in twenty-five centuries ever reached Nirvana. Rhys Davids says: "Though laymen could attain Nirvana, we are told of only one or two instances of their having done so, and though it was more possible for members of the Buddhist Order of Mendicants to do so, we hear after the time of Gautama of only one or two who did so." Oldenberg says that Gautama himself grew very reticent in later life about Nirvana, and that he became himself an agnostic. Thus practically the entrance into Nirvana is something the ordinary Buddhist never concerns himself about. It is out of his range, and he takes no interest in the question whether Nirvana is absorption, extinction, or mere existence, without any qualities whatever. It is not for him, why should he bother himself about it? The more devout may hope to ascend to some one of the Buddhist heavens. Others may aspire to positions of influence after this life; but Nirvana is something they never trouble themselves about. We are told the Siamese rarely if ever mention it. Virtue will be rewarded by going to *Savan* (heaven), till his stock of merit is exhausted, and then he must, like everybody and everything else, take his chances as to what will follow in the endless series of being, dependent on merit and demerit again. He does, in localities, endeavor to find relief from the theory of absolute and unalterable consequence, as in China, where he has invented a Chinese Goddess of Mercy, a Chinese Virgin Mary, whose highest merit is that, like Buddha, she turned back from the door of Nirvana to hear the cries, and succor from conditions of misery, the human family. It is this idea which made the historical or mythical Gautama the reputed founder of Buddhism. It is this that made Buddhism, as contrasted with Brahmanism, a missionary religion, a thing Brahmanism could never become; but, after all, how has it helped the Buddhist to get quit of the, to him, bane of all creation, the ceaseless round of existence, *The Wheel*? Gautama eliminates the idea of a personal God. There is simply no room for a Supreme Deity. Self-acting, immutable, eternal Law is made to account for the origin and continuance of all things. There is no personality to the human being. Soul is a metaphysical fiction in the Buddhist faith. Gautama Buddha did not mend the matter. He was no saviour from Buddhist metaphysics.

The same dread of all Buddhist being remains. Man is bound in the endless chain of ceaseless and relentless being. Transmigration according to merit antedates Gautama Buddha, and remains unmodified by him.

There is here no Supreme Being weighing deserts, dispensing, directing with reference to either justice or mercy. It is simply the eternal wheel of change, the unchecked flow of action and irresistible result. No power in the sky, no power in the sea, no power on the earth, no power under the earth, may ungear an atom of consequence from an atom of action. The action itself is resistless, the result is resistless; and everything revolves and ensues and ensues and revolves in an endless, irreversible, irresistible chain of consequence. This blind, unfeeling, unthinking, eternal Law, or Order, or Wheel, of revolving change grinds and crashes right on, now gentle as zephyrs, now terrific as collision of spheres; now delicate as a bird's eye, now cyclonic and all-enveloping as cosmic periods are, and flame of demi-gods. Law, Eternal Law, Change that dates no beginning hour in the enveloping eternities of the Past, and knows no parenthesis in the on sweep of the infinitely little or the infinitely lofty—a mighty swinging course of eternal consequences that cannot be lifted off their hinges through unending and uncounted and inconceivable periods of existence. That is all that is left to contemplate, if courage can be found equal to contemplate it.

There is no Law-Maker, hence no one to control law, no one to intercept, interrupt, check or sustain law. Hence there is no Creator, no Almighty One to condemn or to forgive, and hence no benign Providence to save from the effect of one's folly or mistakes; and hence no great Benefactor to whom to render thanksgiving, nor to repose in, nor to pray to, nor to praise, nor to worship. Here is no explanation of the beginning of things, no dealing with the riddle of creation. Buddha himself made no attempt to say how existence began. Buddhism can as a consequence know no prayer. "Pray not, the darkness will not brighten. Ask naught, for the silence it cannot speak. Vex not your mournful minds with pious pains. Ah! brothers, sisters, seek naught from the helpless gods by gift or hymn, nor bribe with blood, nor feed with fruit. Within yourselves deliverance must be sought; hence there is no sacrifice."

Arnold well renders the thought.

" Each man's life
The outcome of his former living is.
The angels in the heaven's gladness reap
Fruits of the holy past.

" Devils in the under world wear out
Deeds that were wicked in an age gone by.
It knows not wrath nor pardon, after truth
Its measure makes, its faultless balance weighs."

From all this dire, dread fate, Gautama did not save his people. They are bound down with it so far as they accept Buddhism as it is presented

in the literature, whether of philosophy or legend. It is one long, helpless, hopeless bondage, driving men to despondency or paralyzing all moral purpose, save as they rise above it or are indifferent to it. *That is what ails Buddhism!*

IV.—HAVE THE MONUMENTS AND PAPYRI ANYTHING TO SAY OF THE HEBREWS AND THE EXODUS!

EGYPTOLOGY, No. IX.

BY REV. CAMDEN M. COBERN, PH.D., ANN ARBOR, MICH.

“A foolish atheist, whom I lately found,
Alleged philosophy in his defence.
Said he, ‘The arguments I use are sound.’
‘Just so,’ said I; ‘all sound, and little sense.’”

—*Beha-ed-din, Zohair of Egypt.*

I. *No biography of Moses or history of the Exodus can be gathered from the Egyptian records.*

It is not surprising that in the early, uncritical days of hieroglyphic knowledge, after Champollion had recognized the Sallier and Anastasi papyri as being of the times of Moses, that a few hasty and ardent spirits should have “taken by assault the Egyptian language,” and by an imaginative and arbitrary process of interpretation have translated these records to suit themselves. In 1855 the most important of these attempts was made, and its author congratulated his readers upon this rare find of “Egyptian newspapers” of the Mosaic age, which gave “a true, original and vivid picture of many of the actors of the Exodus.” “After three thousand years we have fallen upon an Egyptian song alluding concisely but accurately to the slavery, rebellion, and exodus of the Jews, and to the ascent of Mount Sinai by Moses.” In one papyrus he read the names of many Bible characters. There was Moses and Phineas; there was Balaam and Balak; and there was Jannes, followed by a blank which, of course, contained Jambres, the gap being just about long enough for that!*

For three years not a word repudiating this discovery seems to have been uttered by the few *savants* capable of testing a hieroglyphic translation, but about that time appeared a noisy article in a French journal, which ventured a new translation of these papyri, in which appeared prominently the plagues of Egypt and the destruction of Pharaoh in the Red Sea; and all this was presented as the result of the lessons of M. Ch. Lenormant, of the College of France. Owing to the prominent position and acknowledged learning of M. Lenormant this called forth an immediate answer from M. Chabas, who declared the “total inanity” of the system of interpretation to which was due these startling discoveries. Notwithstanding this exposure from one fully qualified to speak, some scholars

* “The Exodus Papyri,” Rev. D. I. Heath, London, 1855.

were too much fascinated by this theory to heed his warning, and the "Exodus papyri" began to have more honor in certain quarters than the Bible account itself, when the craze was checked by the publication of a careful, scientific rendering of these documents by Mr. C. W. Goodwin.* This was translated into French almost immediately by M. Chabas, who added to it a brilliant preface, in which he declared that in the papyri could be found "no more 'Jannes' than 'Moses,' no more 'Jew' than 'people of Sem,' no more 'circumcision' than 'hyssop,' no more 'magician' than 'sleeping in the waters.'" †

The only other memorable attempt to read the history of the Israelites from contemporaneous Egyptian records, which has been made since the above critical annihilation of the "Exodus papyri," occurred ten years later, when Dr. Franz Joseph Lauth discovered, in a papyrus of Leyden, the name Mesu, and for various reasons—such as that this Mesu was a "scribe," "author of writings," had studied at On, had travelled in Palestine, had made religious researches, was a leader of armies, possessed the Semitic title of "champion," and was called "Marina of the Aperiu"—he leaped to the conclusion that this hero was the Moses of the Hebrews.‡ The argument was interesting but by no means conclusive, and found few adherents. Thus has ended in failure the effort to read the annals of the Hebrews from the Egyptian records.

II. *There is no hope that any such history of Israel will ever be discovered in Egypt.*

1. No such record can be expected from the Hebrew sepulchres, for, in the first place, very few of the Hebrews in Egypt could have afforded themselves this luxury; and, in the second place, the Hebrews were never given to cutting inscriptions upon their sepulchres, even in Palestine, no single instance of this occurring earlier than the Babylonian captivity; and finally, if Joseph or some other high official had built a tomb and covered it with an account of the Oppression or of the events preceding the Exodus, and even if the government had not interfered in the matter, such a tomb immediately after the Exodus would have been unquestionably occupied by some Egyptian dignitary, and the inscription would have been erased to give place to his own, as can be paralleled in many instances.

2. But it is no less unlikely that an account of the entrance, oppression, or exodus of Israel should be preserved in the native Egyptian papyri. Few Egyptians were interested in their arrival or concerned about their servitude, and as for the Exodus, the only possible place where this might be mentioned would be in some private diary or letter of that epoch; but unfortunately private note-books and letters are scarce. Neither the Ancients nor the Moderns have been accustomed to preserve these treasures in their coffins. People may prize a Greek classic, but seldom a private letter relating to the affairs of state sufficiently to have it buried with

* "Hieratic Papyri," Cambridge Essays, 1856.

† "Sur Les Papyrus Hieratiques."

‡ "Moses der Ebraer." München, 1868.

them. The large majority of the papyri discovered have been books of magic and devotion. Some scientific and literary works have been found and many legal documents, but scarcely any private correspondence worth mentioning.

3. Some have seemed to think that something might be discovered in the temple deposits, but who can really believe that the Israelites were ever invited to take part in these dedications? Others have had hope in the native Egyptian tombs, but these are universally tombs of government officials and priests, and the inscribed texts consist of prayers, lists of sacrifices, family genealogies, a report of the offices held by the deceased and of the property left by him, accompanied in the Mosaic period almost invariably by a funeral eulogy of the deceased and also of the reigning king. That a surveillance was exercised even over private monuments cannot be doubted. In a private tomb recently examined by Mr. Griffith near Siut, the inscription, which had incidentally mentioned a civil war then in progress, was found to have been stopped abruptly and to have been partly erased.

4. It is an absurd imagination that any narrative of the events connected with the Exodus could ever be gathered from the national annals of Egypt. Even though these national records had been like ours and had been preserved intact, yet we could hardly have hoped to find an account of the plagues of Egypt. Greece alone of all ancient nations has recorded her defeats; but the Egyptians never wrote history nor even biography, properly so called. Their writings were not elaborate and systematic, but wholly eulogistic and intended for public inscription upon temple walls and royal tombs.

Even our art galleries and churches and cemeteries, if examined never so carefully, would hardly throw a brilliant light upon our defeats in the War of 1776; while it would be equally difficult for the most expert archæologist, even in our era, to discover the chief causes and results of that great Revolution, from various ancient copies of the Book of Common Prayer, the art galleries of Windsor, the monuments of Bunhill Cemetery, or even from the sepulchral tablets of Westminster Abbey. True, a little tablet might be found in the Abbey, sacred to the memory of "William Wragg, Esq., of South Carolina, who, when the American colonies revolted from Great Britain, inflexibly maintained his loyalty to the person and government of his sovereign;" and another little monument erected in honor of Major André, "who fell a sacrifice to his zeal for his king and country," and is represented in the sculpture as being *shot*; but in neither case is there a hint that the Revolutionary war was a success and that the "revolt" was not crushed at its birth.

It is noticeable in this connection that, in the National Art Gallery at Versailles, hundreds of battles are pictured, from that of Clovis, 496 A.D., down to the latest time—and every battle is a victory for the French! There is Napoleon entering Berlin in 1806, while the German women are

holding up hands of supplication to the conqueror ; but one searches in vain for a picture of the German army marching through the Porte St. Martin in 1814, or the crowning of William I. in that very palace in 1871. Among the battles whose names are recorded in the magnificent tomb of Napoleon, no one can help remarking that there appears no Waterloo.

We conclude, therefore, that sovereigns, and their subjects high in office, are not accustomed to commemorate the deeds of their opponents by cherishing their portraits and memorial tablets in their palaces or tombs. No portrait of Washington is likely to be found in the ruins of the palace of George III. ; no picture of Moses among the shattered memorials of Ramses or Menephtah.

III. *That the Israelites should not be mentioned at all on the monuments or in the papyri would by no means indicate that they had never been in Egypt.*

It is far more probable that an incidental reference to the Hebrews should be found than a detailed account of their sojourn and departure ; yet even if not one such explicit reference could ever be proved, it ought not to be thought surprising. Only a few scraps of the writings of those times have been preserved, and those scraps are chiefly found in temples and cemeteries. The antiquary who, three thousand years from now, will search in the Louvre, the Nôtre Dame, and the Pantheon for news of the Franco-Prussian War, will probably declare that war to be a myth if the canon holds then as now that silence proves non-existence.

Arguments against the Bible narrative, drawn from the silence of the monuments, reminds one of the confidence with which Baron Cuvier, a little over half a century ago, declared, " This much is certain, that they [the Pyramids] did not exist at the time of the Jewish migration, for the Scriptures make no mention of them" !

If it is accounted a proof of the Pyramids' non-existence that the Bible does not mention them, what shall we say of the fact that the monuments themselves convey to us not one solitary whisper concerning the existence of the Labyrinth, which Herodotus thought more wonderful than the Great Pyramid ?

The silence of the Scriptures proves no more than the silence of the monuments.

One might argue quite as convincingly that sandals were never worn in the Old and Middle Empires, because even the Pharaohs, clear down to the New Empire, are represented with bare feet, were it not that in one single instance a man of the fifth dynasty is seen holding his sandals in his hand. So far as the pictures and statues are concerned, I know of no other evidence for more than two thousand years that sandals were worn by the ancient Egyptians.

Equally unaccountable is the fact that not a camel is seen represented upon the monuments down to the Roman epoch, and it is even doubtful whether it is mentioned in the hieroglyphic texts ; yet the records of

Greece and Assyria, as well as Judea, prove that the Ship of the Desert was known and used in Egypt centuries before.*

Additional force is given to these suggestions when it is remembered that some blanks occur even in this fragmentary monumental testimony. There are entire dynasties which have wholly disappeared.

It unfortunately happens that several of these blanks occur at the very epochs in which the Bible student is most interested. Scarcely a trace remains of the Hyksos dynasties, during which, according to the best chronologists, Abraham and Joseph flourished.

Another blank occurs at the period immediately following the Exodus; for the end of the nineteenth dynasty and the beginning of the twentieth are practically non-existent so far as memorials are concerned. If ever the Exodus would have been mentioned in the Egyptian records it would have been then; but of that era no record on any subject is obtainable. We only know that in the reign of Menephtah or his successor some terrible catastrophe happened, followed by anarchy, and then that Night settled upon Egypt.

If it is accounted surprising that the monuments do not mention the sojourn of Israel in Egypt, it is equally noteworthy that the Bible itself compresses the entire history into one verse (Ex. i. 7).

The silence of the monuments proves no more than the silence of the Scriptures.

SERMONIC SECTION.

"THE TILLAGE OF THE POOR."

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Much food is in the tillage of the poor.—
Prov. xiii. 23.

PALESTINE was a land of small peasant proprietors, and the institution of the *Jubilee* was intended to prevent the acquisition of large estates by any Israelite. The consequence, as intended, was a level of modest prosperity. It was "the tillage of the poor," the careful, diligent husbandry of the man who had only a little patch of land to look after, that filled the storehouses of the Holy Land. Hence the proverb of our text arose. It preserves the picture of the economical conditions in which it originated, and it is capable of, and is intended to have, an application to all forms and fields of work. In all it is

* Soc. Bib. Arch., vols. XII, XIII.

true that the bulk of the harvested results are due, not to the large labors of the few, but to the minute, unnoticed toils of the many. Small service is true service, and the aggregate of such produces large crops. Spade husbandry gets most out of the ground. The laborer's allotment of half an acre is generally more prolific than the average of the squire's estate. Much may be made of slender gifts, small resources, and limited opportunities if carefully cultivated, as they should be, and as their very slenderness should stimulate their being.

One of the psalms accuses "the children of Ephraim" because, "being armed and carrying bows, they turned back in the day of battle." That saying deduces obligation from equipment, and preaches a stringent code of duty to those who are in any direction largely gifted. Power to its last particle is

duty, and not small is the crime of those who, with great capacities, have small desire to use them, and leave the brunt of the battle to half-trained soldiers, badly armed.

But the imagery of the fight is not sufficient to include all aspects of Christian effort. The peaceful toll of the "husbandman that labors" stands, in one of Paul's letters, side by side with the heroism of the "man that warreth." Our text gives us the former image, and so supplements that other.

It completes the lesson of the psalm in another respect, as insisting on the importance, not of the well endowed, but of the slenderly furnished, who are immensely in the majority. This text is a message to ordinary, mediocre people, without much ability or influence.

I. It teaches, first, the responsibility of small gifts.

It is no mere accident that in our Lord's great parable He represents the man with the *one* talent as the hider of his gift. There is a certain pleasure in doing what we can do, or fancy we can do, well. There is a certain pleasure in the exercise of any kind of gift, be it of body or mind; but when we know that we are but very slightly gifted by Him, there is a temptation to say, "Oh, it does not matter much whether I contribute my share to this, that, or the other work or no. I am but a poor man. My half-crown will make but a small difference in the total. I am possessed of very little leisure. The few minutes that I can spare for individual cultivation, or for benevolent work, will not matter at all. I am only an insignificant unit; nobody pays any attention to my opinion. It does not in the least signify whether I make my influence felt in regard of social, religious, or political questions, and the like. I can leave all that to the more influential men. My littleness at least has the prerogative of immunity. My little finger would produce such a slight impact on the scale that it is indifferent whether I apply it or not. It is a good deal easier for me to wrap up this talent—which,

after all, is only a threepenny bit, and not a talent—and put it away and do nothing."

Yes, but then you forget, dear friend, that responsibility does not diminish with the size of the gifts, and that there is as great responsibility for the use of the smallest as there is for the use of the largest, and that although it did not matter very much what you do to anybody but yourself, it matters all the world to you.

But then, besides that, my text tells you that it does matter whether the poor man sets himself to make the most of his little patch of ground or not. "There is much food in the tillage of the poor." The slenderly endowed are the immense majority. There is a genius or two here and there, dotted along the line of the world's and the Church's history. The great men and wise men and mighty men and wealthy men may be counted by units, but the men that are not very much of anything are to be counted by millions. And unless we can find some stringent law of responsibility that applies to them, the bulk of the human race will be under no obligation to do anything either for God or for their fellows, or for themselves. If I am absolved from the task of bringing my weight to bear on the side of right because my weight is infinitesimal, and I am only one in a million, suppose all the million were to plead the same excuse; what then? Then there would not be any weight on the side of the right at all. The barns in Palestine were not filled by farming on a great scale like that pursued away out on the Western prairies, where one man will own, and his servants will plough, a furrow for miles long, but they were filled by the small industries of the owners of tiny patches.

The "tillage of the poor," meaning thereby, not the mendicant, but the peasant-owner of a little plot, yielded the bulk of the "food." The wholesome old proverb, "many littles make a mickle," is as true about the influence brought to bear in the world to arrest

evil and to sweeten corruption as it is about anything besides. Christ has a great deal more need of the cultivation of the small patches that He gives to the most of us than He has even in the cultivation of the large estates that He bestows on a few. Responsibility is not to be measured by amount of gift, but is equally stringent, entire, and absolute, whatsoever be the magnitude of the endowments from which it arises.

Let me remind you, too, how the same virtues and excellencies can be practised in the administering of the smallest as in that of the greatest gifts. Men say—I dare say some of you have said—"Oh! if I were eloquent like So-and-So; rich like somebody else; a man of weight and importance like some other, how I would consecrate my powers to the Master! But I am slow of speech, or nobody minds me, or I have but very little that I can give." Yes! "He that is faithful in that which is least is faithful also in much." If you do not utilize the capacity possessed to increase the estate would only be to increase the crop of weeds from its uncultivated clods. We never palm off a greater deception on ourselves than when we try to hoodwink conscience by pleading narrow gifts as an excuse for boundless indolence, and to persuade ourselves that if we could do more we should be less inclined to do nothing. The most largely endowed has no more obligation and no fairer field than the most slenderly gifted lies under and possesses.

All service coming from the same motive and tending to the same end is the same with God.

Not the magnitude of the act, but the motive thereof, determines the whole character of the life of which it is a part. The same graces of obedience, consecration, quick sympathy, self-denying effort may be cultivated and manifested in the dealing out of a half-penny as in the administration of millions. The smallest rainbow in the tiniest drop that hangs from some sooty eave and catches the sunlight has pre-

cisely the same lines, in the same order, as the great arch that strides across half the sky. If you go to the Giant's Causeway, or to the other end of it among the Scotch Hebrides, you will find the hexagonal basaltic pillars all of identically the same pattern and shape, whether their height be measured by feet or by tenths of an inch. Big or little, they obey exactly the same law. There is "much food in the tillage of the poor."

II. But now, note, again, how there must be a diligent cultivation of the small gifts.

The inventor of this proverb had looked carefully and sympathetically at the way in which the little peasant proprietors worked; and he saw in that a pattern for all life. It is not always the case, of course, that a little holding means good husbandry, but it is generally so; and you will find few waste corners and few unweeded patches on the ground of a man whose whole ground is measured by rods instead of by miles. There will usually be little waste time, and few neglected opportunities of working in the case of the peasant whose subsistence, with that of his family, depends on the diligent and wise cropping of the little patch that does belong to him.

And so, dear brethren, if you and I have to take our place in the ranks of the two-talented men, the commonplace run of ordinary people, the more reason for us to enlarge our gifts by a sedulous diligence, by an unwearied perseverance, by a keen look-out for all opportunities of service, and above all by a prayerful dependence upon Him from whom alone comes the power to toil, and who alone gives the increase. The less we are conscious of large gifts the more we should be bowed in dependence on Him from whom cometh every good and perfect gift; and who gives according to His wisdom; and the more earnestly should we use that slender possession which God may have given us. Industry applied to small natural capacity will do far more than larger power

rusted away by sloth. You all know that it is so in regard of daily life, and common business, and the acquisition of mundane sciences and arts. It is just as true in regard of the Christian race, and of the Christian Church's work of witness.

Who are they who have done the most in this world for God and for men? The largely endowed men? "Not many wise, not many mighty, not many noble are called." The coral insect is microscopic, but it will build up from the profoundest depth of the ocean a reef against which the whole Pacific may dash in vain. It is the small gifts that, after all, are the important ones. So let us cultivate them the more earnestly, the more humbly we think of our own capacity. Play well thy part; there all the honor lies. God, who has builded up some of the towering Alps out of mica flakes, builds up His Church out of infinitesimally small particles—slenderly endowed men touched by the consecration of His love.

III. Lastly, let me remind you of the harvest reaped from these slender gifts when sedulously tilled.

Two great results of such conscientious cultivation and use of small resources and opportunities may be suggested as included in that abundant "food" of which the text speaks.

The faithfully used faculty increases. To him that "hath shall be given." "Oh, if I had a wider sphere, how I would flame in it, and fill it!" Then twinkle your best in your little sphere, and that will bring a wider one some time or other. For, as a rule, and in the general, though with exceptions, opportunities come to the man that can use them; and roughly, but yet substantially, men are set in this world where they can shine to the most advantage to God. Fill your place; and if you, like Paul, have borne witness for the Master in little Jerusalem, He will not keep you there, but carry you to bear witness for Him in imperial Rome itself.

The old fable of the man who told his children to dig all over the field and they would find treasure, has its true application in regard of Christian effort and faithful stewardship of the gifts bestowed upon us. The sons found no gold, but they improved the field, and secured its bearing golden harvests, and they strengthened their own muscles, which was better than gold. So, if we want larger endowments, let us honestly use what we possess, and use will make growth.

The other issue, about which I need not say more than a word, is that the final reward of all faithful service—"Enter thou into the joy of thy Lord"—is said, not to the brilliant, but to the "faithful," servant. In that great parable, which is the very text-book of this whole subject of gifts and responsibilities and recompense, the men who were entrusted with unequal sums used these unequal sums with equal diligence, as is manifest by the fact that they realized an equal rate of increase. He that got two talents made two more out of them, and he that had five did no more; for he, too, but doubled his capital. So, because the poorer servant with his two, and the richer with his ten, had equally cultivated their diversely measured estates, they were identical in reward, and to each of them the same thing is said: "Enter thou into the joy of thy Lord." It matters little whether we copy some great picture upon a canvas as big as the side of a house, or upon a thumbnail: the main thing is that we copy it. If we truly employ whatsoever gifts God has given to us, then we shall be accepted according to that we have, and not according to that we have not.

SOMETIMES a man gets a thought, develops it, works it over, and fathoms its secret meaning; and sometimes a thought gets the man, elaborates him and works him over, and becomes the leaven of the personality. — *Stucken-berg.*

THE CAPACITIES OF THE SOUL.

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And God said, Let us make man in our own image, after our own likeness. So God created man in His own image, in the image of God created He him.—Gen. i. 26, 27.

THIS is what inspired Scripture says of man. The average person has no adequate conception of the profound significance of this statement. Consequently he is ignorant of the glories and possibilities of his own nature. If he is debased it is because he has never learned God's estimate of his endowments; and thus has debased views of himself. When David discovered the mysteries and inherent grandeur of his own being, he exclaimed, "I am fearfully and wonderfully made." Looking up with devout adoration to Jehovah, he said, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" Thou art mindful of him only because thou hast made him but a little lower than God. The fulness of this truth is brought to light in the person of Jesus. The glory of God and the dignity of man both have intimate and unceasing fellowship in his incarnate life. And man is exalted in proportion as he takes God's estimate of his being and endowments.

I. I have been thinking of late of the capacities of the human soul. What infinite possibilities are wrapped up in every human being! What mighty achievements have been wrought by the intellect in the various realms of investigation and discovery! How the soul of man has winged its flight to the infinite in every department of thought—in science and art, in music, poetry and philosophy, in the study of man, and in visions of God.

1. In the realm of mathematics, for example, look at Newton, the discoverer of the Calculus and the author of the Principia, which the great La Place regarded as pre-eminent above all the productions of the human intellect. His

keen eye penetrated the secrets of nature. Back of the visible manifestation he saw invisible law. He stood intellectually on so lofty an eminence that the whole universe seemed open to his piercing gaze. He tracked the planets through the labyrinth of space. By one flash of thought he saw that the force that determined the fall of the apple was the very force which curved the cannon ball in its flight, the moon in its orbit, and the sun in its majestic circuit through the skies. Thus he discovered the law of gravitation. Thus his penetrating mind fathomed the distances of space, and invented methods of investigation and analysis so intricate and so profound that only a few of the world's brightest intellects have been able to follow him. And yet from this lofty eminence of vision and knowledge, even while his sovereign mind was taking unfettered excursions into the realms of infinity, he said, "I know not what I may appear to the world, but to myself I seem to have been only like a boy playing with pebbles on the sea-shore, while the great ocean of truth lay all undiscovered before me."

2. Every great intellect demonstrates the marvellous capacities of the human soul. And their diversity of endowment gives additional suggestion of the soul's infinite possibilities for expansion and achievement. Newton embodied one phase of power, Shakespeare another. As the one saw into the profound depths of the material universe, so the other saw into the profound depths and mysteries of human nature. Shakespeare's mind was cosmopolitan. He was the greatest uninspired student of man. He seemed to have an intuitive knowledge of the human soul. He fathomed its secrets. He understood its moral and spiritual laws. He had the power to place himself in intelligent and vital connection with men of every age, race, and condition; with infancy and maturity; with peasant and king; with devil and saint. Hypocrisy could not deceive him, nor virtue outstrip his vision of purity. With equal accuracy he

measured the shallowness of folly and the profundity of wisdom. The mental condition and moral character of mankind at large seemed to be open to his searching eye. He spanned the distance between heaven and hell. He demonstrated in the 'infinite sweep of his own vision the capacity of every soul to take in, understand, and consciously reproduce the satanic or angelic. What possibilities of fancy, of knowledge, of moral diversity, of spiritual attainment his thought reveals! The soul of man is bounded only by the eternity and infinity of God.

3. Consider another illustration of its marvellous and diverse capacity. Perhaps no musical composer has ever surpassed Handel in majesty and sublimity of conception. His "Messiah" is the prince of oratorios. The average mortal, in the discord and ignorance of his being, is hardly able to conceive of the workings of such a musical soul. He thinks in music as we think in language. Indeed, to him the highest language is the harmony of sound; the highest thought the revelations and possibilities of such harmony. Words fail in such composition; words are no longer needed, as the soul voices its discoveries in the articulate language of the celestial world. I know nothing more suggestive of heaven and of the infinite capacity of the soul for endless attainment and felicity than the divine oratorios born in the mind of mortal man. What capacity for invention, what wide excursions of creative thought, what visions of glory in giving birth to the "Fidelio" of Beethoven, the "Requiem" of Mozart, or the "Messiah" of Handel! Yet the capacity for music and harmony is a universal endowment. In every human soul there are possibilities for beauty, harmony, joy, glory, of which the world has not so much as even dreamed. Man was made in the image of God. "In the image of God created He him."

4. Consider once more the capacity of the soul for art. Raphael and Angelo caught the spirit of their age. In

their inmost being they felt the impulse of coming reformation and progress. The Christ of history had given them their ideal of man and their vision of spiritual beauty. In sculpture and painting they reproduced and embodied their thought. The mediæval world had never witnessed such an exaltation of Christ as in the painting of Michael Angelo in the Sistine Chapel of Rome. In that picture Christ "stands before us as the head of all humanity, as the goal of all progress, as the consummation of all earthly glory." The ceiling of the Sistine Chapel has been called the most eloquent of all sermons on the immediate communion of Christ with the whole united world.

Raphael did for the infant Christ what Angelo did for the mature Christ. He gave to the infancy of the Redeemer the first full tribute of beauty which art could lend. His paintings of the Divine Child have ennobled and purified the thought of mankind for four centuries. Their conception of the perfect humanity, of the perfect beauty and sinlessness of Jesus, reveal in the artist, and consequently in all men, a like capacity for divine loveliness and symmetry of character. In the lofty flights of his sanctified imagination and in his subtle discernment of spiritual beauty, no subject was worthy of Raphael's skill but the Holy Child Jesus. His paintings are the crown of art. What elegance and refinement of thought! What delicacy of execution! What marvellous capacity to enter into the inner sanctuary of the human soul and portray on canvas the revelations of that most holy place!

The soul of a Raphael or an Angelo suggests unlimited power, boundless vision, and possibilities of eternal development. Infinite stretches of thought are wrapped up in every soul, for he who can delight in the works of Raphael shows within himself degrees of the same power, which are capable of the same eternal expansion.

5. Take one other illustration of the soul's inherent grandeur and power—the capacity for spiritual vision. The Apo-

the John is the highest example of communion with God. Independent of revelation, he demonstrates as a man among men the capacity of the human soul for insight into the profound realities of spiritual truth and for intimate fellowship with his Maker. He leaned upon the bosom of Jesus. This has its spiritual application as well as physical. In his innermost nature he communed with Christ. No other companionship so feasted his soul. The beloved John wrote his gospel to demonstrate to the Church universal that Jesus was the Son of God. But in order to do this, he must first know the proofs of His divinity in his own soul. Every word of the fourth gospel is written out of the deep knowledge of experience.

We stand and look upon the snow-capped mountain glistening in the perpetual glory of the sun's radiance. It is miles above us. Yet we can see its majestic beauty, can catch inspiration from its grandeur, can understand its revelations of God; we can even scale its summit, until, by means of its lofty altitude, our faces touch the sky. So in the realm of character. The Holy Christ towers far above the world of poor sinful humanity, yet by the inherent endowments of the soul we can see and know His divinity, and by means of His own spirit rise into the high altitudes of the Christlike life. In no other realm of thought and experience does man so demonstrate his original likeness to God. The seer of Patmos saw beyond the horizons of earth to the full glory of the celestial world; yet by means of his writings we can see the same visions and rise to the same saintly life. The capacity for spiritual vision and attainment is a universal endowment, and the divinest gift of God to the race.

II. What range of power and what sweep of thought we have just considered: power to penetrate the remote regions of space and bring back the secrets of the material universe; power to fathom the deepest mysteries of the

human soul and reveal the inner life of man; power to know celestial harmonies and bring the music of heaven to earth; power to catch the glories of Divine character and reproduce them in marble and flash them forth on canvas; power to see into the holy depths of Christ's nature and enter into eternal and intimate fellowship with Him.

Newton, Shakespeare, Handel, Raphael, and the saintly John, each represents a distinct capacity of the human soul. In them we see the grandeur and the glory of man's original endowment. Yet these capacities in these men of genius were not isolated gifts. Newton was not exclusively a scientist and Shakespeare solely a poet. In some degree the capacity for poetry resided in the former, and the capacity for science in the latter; for Newton could interpret Shakespeare and Shakespeare understand Newton. So of each and of all; there is a community of endowment among all men, and in some degree, latent or expressed, there are music and poetry, science and art in every human soul, and the capacity also to know and commune with God.

What does this teach us of man's inherent glory and of the possibilities of a glorified eternity? What does this reveal of the exaltation and supremacy of Christ? He is the ideal and representative man. He is the type of what is possible in some degree to all men. He is greater than Newton, for He is the Creator of the universe which Newton explored; greater than Shakespeare, for He made man, whose inner life Shakespeare sought to know; He is the Author of all harmony, the Source of all beauty, the Giver of spiritual sight, and combines in His soul the music of Handel, the art of Raphael, the vision of John.

Now every man made in the image of God has, in his original endowment, likeness to Christ, for Christ is simply the revelation and restoration of man as God created him. Do you not see, dear hearer, ground for the Psalmist's surprising utterance regarding man:

"For Thou hast made him a little lower than God"? Do you not see glories and possibilities in your own life of which you never dreamed?

III. We are not apt to take in the profound significance of Christ's incarnation. The union of God and man in His Divine Person was meant to teach our nearness to God, both by creation and redemption. His actual humanity demonstrates the possibility of such union and the exalted sphere in which man should live, move, and have his being. A sinless man cannot be otherwise than in fellowship with God. Jehovah does not mock us by the exalted standard of perfect holiness. He simply pays a tribute to our capacity and inherent moral grandeur. The redemption of man is simply a reincarnation. The glory of humanity is that God does actually reside in His people. They become transformed into His likeness. They become glorified by His life.

To even conceive of these mental and moral conditions is to demonstrate the possibility of their being realized in our own lives. That which the mind can know and the heart desire is by that very fact within the reach of actual experience.

IV. Such are the possibilities of the human soul. And with such capacities of mind and heart, what manner of persons ought we then to be? By creation God made us kings, for He placed man at the head of the created universe and put all things in subjection under his feet. By redemption He made us both kings and priests, restoring our sovereignty, and introducing us to the intimate communion and privileges of His inner sanctuary. He has opened to us all realms of His universe for discovery and knowledge. The soul of a Mozart or a Beethoven may roam at pleasure through all the harmonious aisles of nature's majestic cathedral, and never reach its limit of rapture and achievement. Earth and heaven are open to all searchers for truth, to all who respond to the infinite possibilities of their own being. The doors of God's

temples are ever wide open to those who aspire to the cultivation and enrichment of their own immortal natures.

What are the thoughts that occupy us? Are we using the muck rake, when we should be reaching up for the proffered crown? Are we feeding our souls with the vanishing husks of worldly enjoyment, when the substantial realities of intellectual and spiritual wealth promise the soul eternal felicity and growth?

"Look how we grovel here below,
Fond of the earthly toys;
Our souls can neither fly nor go
To reach immortal joys."

The good things of earth are simply ministers to our higher need. Have you ever understood the profound philosophy of Christ's words: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment"? Even the lily in its loveliness and the bird in its ecstatic freedom ought to teach you of higher things. Life is character. Life is enrichment of soul. Life is the unlimited expansion of the immortal capacities of mind and heart. Life is the substantial attainment of knowledge and holiness. Life is the free, unfettered exercise of all the faculties of the soul in the pursuit of the beautiful, the true, and the good. Life is fellowship with God.

Is this what life is to you, dear hearer? We never can rest in the enjoyments and wealth of earth. "Our souls are restless, oh God, until they rest in thee," said the great Augustine. His great heart soon sickened of the cheap pleasures of a day. And any soul conscious of its own dignity and worth will transfer its affections from the fleeting to the substantial, from earth to heaven.

V. I love to dwell upon the possibilities of eternity. We are bounded here on every hand. The body hampers the soul. Sinful environment hinders development. We all feel in the quiet moments of serious reflection that we are not what we ought to be or what

we might be. We feel as though the wings of aspiration were clipped. We are conscious of unrealized possibilities in the soul. When we hear the oratorio of the "Messiah," we are confident that there is capacity in us for coming closer and closer to the mysteries and delights of Handel's inner life. We feel that there are latent possibilities in our natures which God intended for development and exercise. Every great life touches us in the same way. We would like to follow the footsteps of Newton as he explores the wonders and mysteries of the universe at large. We covet opportunity to develop the mind until we can have fellowship with such men as Shakespeare, such artists as Raphael, such refined characters as the saintly John.

Now, beloved, these longings are yet to be realized.

The strings of the soul are to be unloosed in heaven. Its capacities will have the freest scope for exercise and expansion. Your love for music, for art, for science; your desire for growth, for holiness, for God, will be met and satisfied. The only true employment of life here is in preparation for such a life hereafter. God made us in His own image. We shall never be full-grown men until that image is restored, until all the capacities of the soul revel in the sunlight of His love and roam at pleasure over all realms of knowledge and enter into all the joys and secrets of holy life.

PLANTS AND CORNER-STONES.

BY J. E. RANKIN, D.D., LL.D., PRESIDENT OF HOWARD UNIVERSITY, WASHINGTON, D. C.

That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones polished after the similitude of a palace.—Psalms cxliv. 12.

THIS psalm might be called a war-psalm. You can almost hear in it the din of the conflict and the shoutings of

the captains. Its author is the same boy David that kept sheep against the lions and the bears on the plains of Bethlehem, and put to flight the armies of the aliens under Goliath of Gath, the king, the captain, the poet; a man that could do things and sing them. He rejoices in God as the Lord of Hosts; the God of battles; the Being who constituted him for service; who taught his hands to war and his fingers to fight; who covered his kingly crest, nay, earlier his naked head, in the day of battle; who sent His messenger from above, and took him and delivered him out of the great waters, and from the hand of strange children. But the war he celebrates is a war that ends in peace. The Philistines go down before the Lord's Anointed, as they always must. The mailed hand of the God-guided warrior is only to pluck for the people the nettle-bloom of safety, so that industry and integrity may dwell together undisturbed; for the psalm closes with pictures of serenity and beauty almost unequalled. "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones polished after the similitude of a palace; that our garner may be full, affording all manner of store; that our sheep may bring forth thousands and tens of thousands in our streets; that our oxen may be strong to labor; that there be no breaking in nor going out; that there be no complaining in the streets. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

The subject which I want to discuss this morning is Plants and Corner-Stones; or, Youth-Element in Family Life. "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones polished after the similitude of a palace."

Ah, the havoc that war makes with youth! It is the youth of a land, the first-fruits of home-life, that go with their fresh lips and brave hearts into the imminent deadly breach when war comes. It is the youth of the land that

come trooping in their unstained manhood from the embrace of mothers and sisters ; that lay down the implements of labor on the farm and in the workshop ; that fling away all the dreams of their book-life in schools and colleges, the glowing perspective of manhood ; that trample on the aspirations of their dearest ones even, and, girt with the nation's uniform, and marching under the nation's hallowed emblems, go forth for God, for home, for native land. "That our sons may be as plants grown up in their youth." Ah, how touchingly in his poem on Waterloo does the poet Byron speak of the unreturning brave ! They go forth, and disappear from life forever. For four hours I once stood in the shadow of Willard's Hotel, in Washington, while President Lincoln reviewed the troops of General Burnside, as they filed past on their way to the battles of the wilderness—a large number of them never to come back. The unreturning brave ! What a history beneath every one of those uniforms ; what ties going back to thousands of homes—ties to be sundered forever !

The Psalmist David was a warrior-king. He knew what war costs in young life. He knew what all that meant which was predicted by Samuel, when the Israelites wanted a king to reign over them ; wanted to set up a family establishment of royalty among the nations. "He will take your sons and appoint them for himself, for his chariots, and to be his horsemen ; and some shall run before his chariots." The fathers and the mothers want the sons in their homes. They are the beautiful staffs on which their parents would lean when sorrow comes, when old age comes. There is nothing more attractive or holy out of heaven than the reverence of a true son for his father—is not God our Father ?—than the love of a pure boy for his mother. The boy to whom his father is a kind of elder brother—how holy is the epithet, since Jesus has hallowed it, by becoming ours ; the boy to whom his mother is

the ideal of all excellence. Yes, the boy that is in love with his mother is the boy that can be poorly spared from the scene of existence. I never see a boy with his mother leaning on his arm but my heart is touched to tears. The coarse-textured, blustering braggadocios, who are afraid of the rude boy-opinion, the bully-opinion that is among boys, that makes a lad think of his being in his mother's society as being tied to his mother's apron-strings, and of his father's kind counsels as the fault-finding of the governor ; ah, how cheap is the stuff he is made of compared with that which goes into the constitution of such a boy as honors his father and his mother, and thus purchases of God exchange on the future : "That thy days may be long in the land which the Lord, thy God, giveth thee."

"That our sons may be as plants grown up in their youth." Youth is for growth ; growth is the business of youth. It is sad to see youth put prematurely to work ; to severe study, even ; stunted by pressure of business anxieties and cares, so that growth is impossible. Humanity needs time for unfolding, as a tree does. The psalmist sees a period in the national history of his people when young men shall have a youth in their own homes, under the eyes of their father and near the heart of their mother. It is home training, home memories, home inspirations that are the hope of our youth. They are the qualities that go into their manhood. Better one ounce of mother than ten ounces of boarding-school ; better one pound of father than ten pounds of college. I do not mean that boarding-school and college are not right and needful for some boys—perhaps for many boys ; but happy are those children whose very homes furnish them with school training that is near by. The physical, intellectual, and moral growth, the religious growth, are thus all, in a certain sense, under the parental eye—as parent-birds watch their young ones in their nest.

I do not think any young man has

the foundation for true greatness who does not foster reverence for home life, who has not instinctive and holy reverence for his mother. I remember going as a pilgrim, one day, to the former residence, in Marshfield, of Daniel Webster, perhaps the greatest statesman America ever produced. There, in the library, among the elegant oil paintings of great English and American statesmen—Lord Ashburton and others—was hanging a little old-fashioned silhouette profile, inscribed, in Mr. Webster's handwriting. "My honored mother.—D. W." Here was a man who had stood before kings; nay, who was himself a king among men; the most noticeable man of his generation, who would gladly have lavished uncounted treasures upon the skill of the artist for a true picture of the woman who, in that old Franklin inn, kept by his father, had, in some inscrutable way, set his eye upon the true goal of life, and helped him reach it—"My honored mother.—D. W."

I recall a passage from Mr. Webster's own lips—those lips which always grew eloquent when he thought of the manner in which the inmates of that home had spent and been spent for those that were rearing there: "It did not happen to me to be born in a log cabin; but my elder brothers and sisters were born in a log cabin; raised amid the snow-drifts of New Hampshire at a period so early that, when the smoke first rose from its rude chimney and curled over the frozen hills, there was no similar evidence of a white man's habitation between it and the settlements on the rivers of Canada. Its remains still exist. I make it an annual visit. I carry my children to it to teach them the hardships endured by the generations gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the touching narratives and incidents which mingle with all I know of this primitive family abode. I weep to think that none of those who inhabited it are now among the living; and if ever I am

ashamed of it, or if ever I fall in affectionate veneration for him who reared and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof; and through the fire and blood of seven years' Revolutionary War shrunk from no danger, no toll, no sacrifice to serve his country, and to raise his children to a condition better than his own, may my name and the name of my posterity be blotted forever from the memory of mankind."

Of Mr. Webster's mother it was true, as has usually been true of the mothers of eminent men, not only that he resembled her, that he was the seed of the woman, but that she had in her sons a maternal pride, and an aspiration that they should excel not in any narrow and limited sphere, but in one as large and wide as it is possible for human ambition to fill. This gave them elevation and direction. Edward Everett—Mr. Webster's biographer—says, "That the distinction attained by them, and especially by Mr. Webster himself, may be well traced to her early promptings and judicious guidance." Ah, did she not hide all his promise in her heart?

"That our daughters may be as corner-stones polished after the similitude of a palace." Sons are out-door plants; daughters are in-door adornments. Sons grow up in out-door strength; daughters clothe a home with attractiveness and grace. Our translation of this passage does not seem to be quite perfect. The picture it suggests to us of a palace, with its pillars, polished and graceful, is rather masculine, and does not seem to have been in the mind of the psalmist. This seems to be his thought. He passes from the growth of the out-door plant to the corner-carvings with which it was customary to decorate the inside of palaces. It is said that to this day, in Damascus, many a reception-room is thus decorated. "This decoration," says Wetystein, "has a great advantage in saloons from two to three stories high, and is evidently designed to get rid of the darker corners above the ceiling;

comes down from the ceiling in the corners of the room for the length of six to nine feet, gradually becoming narrower as it descends."

I do not believe in woman as a mere ornament, as we use the word. She is God's masterpiece. He finished with her. Man needs something more for a helpmeet to complete his outfit for life than a woman who would be described in any such effeminate manner. The word ornament is largely used in the Bible to describe qualities that are moral and spiritual. In Proverbs we read, "My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace to thy head, and chains about thy neck." Again, "As an ornament of fine gold, so is a wise reprover." And St. Peter speaks of woman in this manner: "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold and putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Where, therefore, in the text the Holy Spirit speaks of female adornment in our times, He means chiefly, I think, those graces of manner and of character which cannot be taught in any earthly school, but which fit one to walk with God here, and for the society of God and of heaven hereafter. And here, lest I may be misunderstood, in quoting the above passages from St. Peter, I want to say that I do not think the Holy Spirit intended to forbid the wearing of gold or the brodering of the hair. Of course my exegesis may be defective. But this is my idea: that He intended merely to contrast two kinds of adornment, and to show the one which was especially pleasing to the Being who looks not on the outward appearance, but upon the heart. I do not think the Creator would have made it natural for woman's hair—her glory, as the Bible terms it—to fall into waves, or would have given to man, whether father,

brother, or husband, a sense of what is graceful and beautiful in woman, were it not proper to afford it healthful and legitimate gratification. No man wants to be mortified by the disregard paid by his sister, his wife, his daughter to legitimate graces of form. But, for all that, I think the Bible intended to magnify that which may belong to the most unattractive in person, to the least adorned in exterior—namely, the hidden being of the heart; that in us which only God can see, and in which God alone can take the greatest delight. I think the Bible intended to teach that God has put this crowning womanly grace within the reach of the humblest, just as He has put His kingdom there; that the mother, or the sister, or the wife in the lowliest cottage may be just as beautiful in the eyes of the angels as though her outward graces and adornings were queenly; as, perhaps, her inward adornings are. You and I have seen a woman with all the outward adornment that wealth could procure; with a grace of manner as bewitching as though she had caught it from the courts of queens; with a personal beauty that defied painting or poetic description; with an intellectual culture which gave her mastery of all languages and all literature, and brought men of genius to sit at her feet; who, to speak in the mildest terms possible, could not lay claim to any of that inward adorning which in the sight of God is of great price; could not compete in the judgment of God with some humblest mother in Israel; who did her own work, as perhaps your mother did, and my mother did, and yet found time to be at the bedside of the sick, and made her personal ministrations of love exhale from her as an atmosphere.

I have known more than one woman who began life in her father's humble home, the oldest sister, like a family heroine, taking the brunt of all the battles with hardship and poverty which the family waged; standing as her mother's chief counsellor and comforter, the pride of her father and her

brothers ; going out to service, teaching day-school, or music, or painting ; laying her hand to anything, to everything which was becoming, that she might add to the family income ; hovering over the home as a kind of guardian spirit ; caring for the young children till they were educated and grown, and then passing into the same kind of ministry in the home of some humble minister or missionary—for such men, I think, have an eye for such attractions ; or, going off singly and alone to some unknown and unnoticed toll, which only God could recognize, or even know ; and such, I think, are the King's daughters. There is a beauty of inward character, a beauty of outward life which originates in that character, which even God desires. "So shall the King greatly desire thy beauty," which, in God's sight, is of great price. And I think that when the sacred writer in the text speaks of the daughters in our homes, he means this beauty. "That our daughters may be as corner-stones, polished after the similitude of a palace." Other accomplishments, of course I would not depreciate ; the more of them the better.

The ambition to give Christian adornment to a home, to make it more attractive to a father, whose head has caught now and then a snowflake from the clouds of age, floating over from eternity's mountains, where dwells the "Ancient of Days ;" to brothers whose strong drawings are to an outward life, and perhaps to indulgences which alienate them from the kingdom of God within them ; the ambition to be graceful and attractive in the interest of keeping-at-home and building-up home for one's husband's sake, and one's children's sake, instead of making home the stopping-place of a night ; the value set upon home and home influences, which comes from regarding it next to God and the Church of God as that which man most needs to fit him for heaven's joys—this, I think, is the holiest of all woman's instincts. The function of youth in a family is to keep alive the

love of life there. We hold on to little hands that hold on to time, and thus are kept young. We are all compelled to draw the elasticity of life from the future. There is nothing more selfish than the man who makes all things minister to his present ; who makes the present the aim and end of all living. I know the beauty of what is done to minister to the wants and infirmities of old age, to minister to the past. Ah, that young life, that maturer life which yields itself up to the care of those out of whose life youth and strength have forever gone ; that sacrifices itself for those who have cared for it in infancy ; have given it a chance to be and to do in its generation ; that young life is very holy ! The picture of Ruth, as she is true to Naomi, and who found that her fidelity brought her into the lineage through which all nations should be blessed ; the inquiry of Joseph, "Is thy father, the old man of whom ye spake, is he yet alive ?" these show us what the Bible means when it says, "Thou shalt reverence the aged ; thou shalt stand up before the face of the old man."

But only youth and associations with youth can keep us young. This youth in our family life is vital to the family. The Persians say that "Heaven is at the feet of mothers," meaning to indicate the sacredness of the maternal relation to children. But there is another meaning to the proverb. The little child keeps the mother-heart open to the kingdom of God, so that heaven is at the feet of mothers in the person of the little ones who nestle around her ; she clings to life for their sakes ; she becomes to them father as well as mother ; she who has never thought herself competent to take business cares, sits down with calculating business men to arrange matters left unsettled at her husband's death ; project plans for her children ; becomes to them masculine in the strength as she is feminine in the warmth of her love for them. And a corresponding change occurs in the fatherhood of a man for his motherless

children. The coarse voice and the rough hands become tender ; the father shows that he has the qualities that usually belong to the mother ; and it is the care of children which develops them.

I have seen people who lived only to themselves, and have therefore died. Instead of having children about them, pulsating with the life of the future, preparing for the work of the future, to build up homes, and to grace homes in the future, they have had no home at all. Every time the swallows return to the barns of New England they build up the waste places under the eaves ; they rehabilitate their homes. But these people, with their summer flittings to Europe, and their winter flittings to the city, or to the Indies, take only their trunks and their pet dogs and parrots to round out and complete their domestic circle. They are nomadic in their very constitution ; and you can no more locate them than you can locate the birds of the air. What can such unfortunate people know of the text "That our sons may be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace" ? Of course this is sometimes providential, and is to be accepted as a dispensation from God. It is not always given to God's creatures to know what actual fatherhood means, nor what actual motherhood means ; to come into fellowship with God when He says, "Like as a father pitieth his children." And there are in the hearts of some of these homeless ones great spaces, great territories which God has filled ; there are kindled within them fires on the hearth, so that they are neither cold nor inhospitable ; and many a weary and forsaken one knows what it is to sit there and be warm. There are crusty old bachelors—though I am not sure the name is properly applied to them, except as it applies to good pastry—whose benefactions go silently and unexpectedly to enrich the boys and girls of other households where they are working their way upward ; and so by the

second remove the meaning of the text can be understood, even by those who have neither home nor child.

There are elements of material prosperity in this psalm which are very beautiful. Peace brings rest to material things—to the valleys which are clothed with verdure or grain ; to the hills which are covered over with flocks ; fills the garner to overflowing ; makes traffic in towns and commerce on the seas ; puts an end to all disturbances. But the most beautiful and touching element in it is this allusion to home-life, in which young men and maidens have an opportunity to develop in all the symmetry and beauty characteristic of each in its best estate. "That our sons may be as plants grown up in their youth ; and that our daughters may be as corner-stones polished after the similitude of a palace ;" as though the sons graced the exterior of a home, as the plant does, and the daughters the interior.

We sometimes get impatient with our children ; it is so hard to get them to conform to the regulation standard. A father said to me the other day that his son had come to a period when it was hard to get along with him. Let us guide and control them, but let us also cherish them as God's most precious gifts, His richest endowments ; for after all, God intended home-life for them, and them for home-life. They are beautiful in it, because God has made them so. Let it be our aim to make home so much more to them than any external attraction, that when we sleep in silence it shall be among their sweetest recollections ; it shall be among their highest aspirations for themselves to repeat it in their own lives.

Ah, could I in any way give utterance to what is in some of your hearts respecting sons and daughters who have passed from dwellings where their voices once made melody into the silences of the great future ; the very places that are vacant, in which speak day after day, and year after year, and are never without a voice ; the thought

of whom makes your heart tender, as when they died, it would only add emphasis to this discourse. You often say, with the patriarch, "If I be bereaved of my children I am bereaved;" as though this bereavement can never be healed. May I remind you that the only refuge from God is in God; from sorrow is in the words of the Man of Sorrows, and acquainted with grief! And that God has made your homes so sweet that you may know what His home is, where they never lose an inmate; and where what you have done to make your sons and daughters Christians will be your great and everlasting joy.

SILENCE.

BY G. M. MEACHAM, D.D. [METHODIST], YOKOHAMA, JAPAN.

A time to keep silence.—Eccl. iii. 7.

MAX MÜLLER says of speech: "To whatever sphere it belongs, it would seem to stand unsurpassed—nay, unequalled in it—by anything else. If it be a production of nature, it is her last and crowning production, which she reserved for man alone. If it be a work of human art, it would seem to lift the human artist to the level of a Divine Creator. If it is the gift of God, it is God's greatest gift; for through it God spake to man, and man speaks to God in worship, prayer, and meditation." Silence and speech are the rest and motion of a little but mighty member, which needs to be wisely controlled. The bit in the mouth of a fiery steed and a helm to guide the ship are no more needful than safe guidance for the tongue. Back of the tongue are certain dispositions which must be repressed, and others which should have their appropriate expression. An Eastern proverb runs, "Speech is silver, silence is gold; speech is human, silence is Divine." In Elia we find an old poem:

"Still-born Silence! thou that art
Flooder of the deeper heart!
Offspring of a heavenly kind!
Frost o' the mouth, and thaw o' the mind!"

And speaking of silence in "A Quaker's Meeting," Elia says: "Here is something which throws Antiquity herself into the foreground—silence—eldest of things, language of old night, primitive discourser." "Silence," says Addison, in the *Tattler*, "is sometimes more significant and sublime than the most noble and expressive eloquence, and is on many occasions the indication of a great mind."

That silence is golden, who can deny? Yet undoubtedly it is often of a baser metal; not silvern, but leaden or something worse. Who has not been tried by the silence of reticence when a few words would have cleared away the darkness and indicated the true path of duty? Who would call that silence golden which was ashamed or afraid to champion the weak or defend the absent? Or that which buries one's sorrows deep down in one's own bosom, when relief could be had by confiding them to a loyal friend?

No; silence is not always golden. Certainly not when it falls like a deep shadow upon the home, taking all the brightness out of the lives of the children, who are happy only when father and mother are glad. Nor when one has found his religion to be full of consolation and support, and yet refuses to confess his Lord before men. Silence ought then to be as impossible as for flowers to close themselves against the tender wooings of the warm sunshine and the gentle breath of spring.

There is a silence which is golden. We do not refer to the silence to which woman is condemned, of which Priscilla complained to John Alden—a great wrong, which, according to Edward Bellamy, will be righted in the next century—nor to that discreet concealment for awhile of some great truth, which sometimes is necessary till a moral preparation has paved the way for its publication. We do refer to the prudent silence of folly. The wise man has said that "even a fool, when he holdeth his peace, is counted wise." For so long as he holds his tongue, who

can know his folly? "Silence," said Confucius, "is a friend that will never betray." Certainly it was not because he was a fool that Pitt, when on his legs before Parliament, with no power of reserve, poured out all that was in him—State secrets and intrigues blurted out incontinently with all the rest. But with equal certainty, we may say that it was not because he was wise that he placed no embargo on his lips. If the fool would but hold his tongue, how could you distinguish him from the philosopher?

Golden, too, is the silence of *sympathy*. Pleasant to be on such terms with one's friends that long silence may take place without any risk of misapprehension. Such were the hermits of whom Elia writes, "Who retired into Egyptian solitudes to enjoy one another's want of conversation." To the sorrowing, more precious still is silent sympathy. Those friends of Job who sat down, and for seven days and seven nights never spoke a word, showed profoundest sympathy, and only when they began to talk did they cease to comfort.

"Job felt it when he groaned beneath the rod
And the barbed arrows of a frowning God;
And such emollients as his friends could spare,
Friends such as his for modern Jobs prepare."

The value of true sympathy, who can describe? From the bare presence and the kindly look of our friend in time of grief we catch comfort and inspiration. Condolence cannot bring back our lost ones, but a gentle sigh and the pressure of a warm hand have brought more comfort to us than thousands of gold and silver.

There is also the golden silence of *self-effacement*. Who cannot recall the memory of a friend who, rich in good deeds, did them in secret, like some summer rill refreshing the withered grass and drooping flowers, itself unheard, unseen. It is the hypocrite who sounds the trumpet before him. To trumpet one's own virtues is not wise. Better to be of them who

"Do good by stealth, and blush to find it fame."

Well says our Shakespeare, "We wound our modesty and make foul our deservings when of ourselves we publish them." To speak evil of others is not far removed from self-praise. When in the company of those who are indulging in malicious or vulgar gossip, we can at least show our disapproval by saying nothing. A friend once accompanied Mrs. Fry on her round as she was visiting the worst female prisoners in Newgate. On leaving she asked Mrs. Fry of what crimes they had been guilty. How suggestive her reply, "I never asked them; we have all come short." The fumes of praise are frankincense in the nostrils of many.

If there are those who love the incense of flattery, there are always some who, for dishonorable ends, keep the perfumed censor burning brightly. Alas! how many can be flattered to their own undoing. When you have counted up the flatterers and those who love flattery, how many are left? Timon of Athens cries:

"Who dares, who dares
In purity of manhood stand upright,
And say, 'This man's a flatterer'?"

Once in a while we are refreshed by one who dares, as when Hannah More praised Dr. Johnson so inordinately that he turned upon her sternly with, "Madam, before you flatter a man grossly to his face, you should consider whether or not your flattery is worth having." No wonder he was angry if he believed, with Coleridge, that at heart we despise the man whom we flatter. Swiftly hastens the day when the Scripture will be fulfilled. "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things; who have said, 'With our tongues will we prevail; our lips are our own; who is Lord over us?'"

Once more, when we know we are not in a heavenly temper, and are in danger of saying unkind things, or are the victims of detraction and obloquy, much is gained by keeping close the door of our lips. General Grant lay under a cloud cast over him at Pitts-

burg Landing and elsewhere. The people and the press, impatient for results, were not sparing of cruel censure. But with amazing self-control he held his peace. He would not hazard the cause of the Union by revealing his plans. And to-day his memory is green in the hearts of a grateful people. "Seest thou a man hasty in his words? There is more hope of a fool than of him." Plutarch has weightily observed, "Plato says that for a word, which is the lightest of all things, both gods and men inflict the heaviest penalties. But silence, which can never be called to account, doth not only, as Hippocrates hath observed, extinguish thirst, but it bears up against all manners of slanders with the constancy of Socrates and the courage of Hercules, who were no more concerned than a fly at what others said or did."

Golden, too, is the silence of *meditation*. Frederick W. Robertson said of a great preacher, "He has lost his power, which was once the greatest I ever knew. I heard four sermons from him with scarcely four thoughts and much absolutely false logic. But how can a man preach for ten years without exhausting himself? Talk, talk, talk forever, and no retreat to fructifying silence!" But silence will not be fructifying if occupied with trivialities; it will be as self-injurious as constant babbling. We learn more by listening than by talking, yet it is not good to be eternally pumped into as if we were cisterns. The mind is rather a mill to grind up the grain that is poured into the hopper, a stomach to digest the food that it receives. By meditation are slowly fashioned strength of purpose and lofty character. Carlyle remarks, in "Sartor Resartus," "Silence is the element in which great things fashion themselves together, so that at length they may emerge, full formed and majestic, into the daylight of life, which they are thenceforth to rule."

"How grand is silence! In her tranquil deeps
What mighty things are born!"

It is in the silence of meditation that the

mighty structure of character grows like Solomon's temple, wherein no sound of hammer or of saw was heard.

Silence is comparative. A day in the early spring, when the sap rises in trees and plants out in the woods, is silent; albeit, as Humboldt conjectured, there it makes a continuous melody in the ears of our tiniest fellow-creatures. The silence of the night in Yokohama is often broken by the yells of coolies; but silence comes again "like a poultice to heal the blows of sound." Visitors to the Mammoth Cave of Kentucky tell us that the darkness and silence surpass all former experience. Besides, there are the Three Silences of Speech, Desire, and Thought, which make up the Perfect Silence, wherein mysterious sounds from higher worlds are heard. "The Lord is in His holy temple; let all the earth keep silence before Him." Ye dissonant voices of a rude contending mob of vain thoughts and foolish desires, hush! He speaks, "Be still, and know that I am God."

"I lose

Myself in Him, in light ineffable!
Come, then, expressive Silence, muse
His praise."

What better preparation than this silence of self-effacement, of meditation, and of worship can there be for the approaching silence of death! Pain, ache, weakness, dimness of vision, gray hairs—what are they but

"The little rift within the lute
That by and by will make the music mute,
And ever-widening slowly silence all."

HAMAN.

BY O. T. LANPHEAR, D.D. [CONGREGATIONAL], BEVERLY, MASS.

So they hanged Haman on the gallows he had prepared for Mordecai.—Esther vii. 10.

THIS event occurred under the reign of Ahasuerus, one of the most powerful of the Persian kings, whose reign was one of peculiar splendor, and among whose ministers none, perhaps, were

more remarkable than Haman. He seems to have risen suddenly from obscurity to the highest office of trust under the crown, the king having made him chief over all the deputies of the realm.

In the character of Haman there is a singular exhibition of ambition and envy. He cannot be satisfied with the king's favor and the applause of thousands, so long as one poor captive, Mordecai, rises not up to do him honor. Though the worship offered to Haman was such as the captive could not offer, because contrary to his religion, yet to the mind of Haman no excuse can be given for such neglect. That Haman was destitute of benevolence appears in the fact that for the offence, as he conceived it, of one man, there could be no atonement except by the blood of all this man's kindred and people. Nor does there appear in Haman any sentiment of justice, for having this sentiment he would have given Mordecai an opportunity to justify himself, whereas now he has recourse to a plot unsurpassed for cruelty of intention. Haman is devoid of mercy as well as of justice, else he might have had some pity for the captive Jews; but instead of that, he shows none of those tender feelings which give beauty to the character of a Darius or a Cyrus. Here is a man without benevolence, justice, or mercy but who has, instead, ambition, envy, and that "mad revenge" that kindles without insult.

From this one external act of Haman, in respect to Mordecai, we infer the fearful depth of depravity within. It does not appear but that his character might have been without reproach previous to his promotion. Exemplary conduct, however, previous to an open act of sin must not be taken as proof of purity of character at any time, for the external acts of sin may be compared to the eruptions of a volcano which sometimes occur only after intervals embracing centuries, while the internal depravity is like those pent fires which lie couched beneath the base of the moun-

tain, where in secret the lava wave is in perpetual motion. The cloud may cease for awhile at the crater, but those secret fires never cease from the heart of the mountain. So Haman may appear in the execution of but one wicked design, but from this one we know all. In this we read his capacity for intrigue and base design, from the inception to the conclusion of his plot, as he gloats over its promise of success in the privacy of his family; as he goes to that last banquet of the king and queen, so assured of success, where, as he is about to make that final petition which rises to the climax of his baseness, the queen has also a petition, disclosing Haman's perfidy, in consequence of which Haman passes from the banquet, not to carry out his base plot, but to disappear from the gallows which he had built with so much care for Mordecai.

From the life and death of Haman, among the lessons to be noticed there is:

First, this: that the wicked man cannot go unpunished. It is a fundamental principle in the Divine government that it shall be well with the righteous and ill with the wicked. To the realization of this principle all events are made to transpire, so that all things have reference to it, so that there is nothing casual in the universe. This is because there is an unseen Hand moving beneath the surface of daily and seemingly casual affairs, holding constant control. That Hand from the depth of eternity planned the order of the universe, fixing immutably the bounds of right and wrong, so that the right can never be made wrong by any change of circumstance, or the wrong be made right by any seeming utility or delay of the visitation of justice. While this apprehension of justice is clear and convincing as an idea entertained by the mind, it stands out in the greater clearness of comprehension when illustrated by a practical example. Such an example is given in the life and death of Haman. Wickedness appears not as an abstraction, but as the rule of a life, as a living personification of selfishness, as a

force of evil in the human will which dares to leave no means untried in the way to secure selfish aims in the face of whatever warnings or threatened penalty; as wickedness before which the question thrills every conscience not dead, whether its deeds can be done with impunity. There is no relief to this question until that punishment, seemingly delayed for a space, comes swiftly at last with convincing proof that the wicked man cannot go unpunished. Haman may fortify himself by all the power of subtlety; his name may startle the multitude as he passes along the galleries of the Persian court; his word may be the king's counsel, his nod an oracle; but by so much as he excels in crime and power, so much the more glowing the illustration he must furnish of the higher might of justice and of God.

Another lesson is that the wicked man will be punished when he least expects it. All that occurred previous to the second banquet, so far as Haman could discern, was in his favor. At first he dared not petition for the death of Mordecai alone, and so masked his hatred of the individual under the petition for the destruction of all the Jewish people. Gaining the ready assent of the king encourages him to ask at the next banquet for the peculiarly ignominious death of Mordecai. He is so sure of success that he builds the gallows for Mordecai beforehand. He knows that he is the king's favorite, and feels quite sure of being a favorite of the queen, else why should she invite him to the banquet with Ahasuerus? He is so sure of success that he rejoices over the prospect in the privacy of his family. But when the wicked man feels most secure, then is the hour of his peril. That state of fearlessness shows his ripeness for destruction, indicates that the measure of his iniquity is full. Hence it is written that "Pride goeth before destruction, and a haughty spirit before a fall;" so that the day of judgment cometh "unawares."

Another lesson is that the wicked man

will be punished by means of his own devising. There is an old Roman proverb that "there is no law more just than that the devisers of death should perish by their own art." The saying is peculiarly applicable to Haman, when it appears that however elated he might be in telling to his family the story of his successes, there is no particular that gives him so much satisfaction as the prospect of his personal revenge upon one man, though procured at the cost of thousands of lives. And so, when the gallows for the destruction of Mordecai was suggested, "the thing pleased Haman," pleased to think a plan of so easy device had been suggested, pleased to think how the object of his envy should give his last struggle on that ignominious device, pleased as he hears the ring of the saw and the rattling of the timbers as each tenon meets its mortice in the construction of the device. Since to him sin is such a sweet morsel, how can he help being pleased with the device by which he hopes to enjoy it. There is here no extenuating circumstance to show that he ought not to perish by that very device which he had designed for the innocent.

It must be remarked that in the life of Haman there is nothing peculiarly his own, except the time and manner of manifesting his wicked designs. The depravity in which these originated is universal. It operates in and gives character to every man not regenerated by the Holy Ghost. As the law of gravitation is the same in essence, whether it bind together the smallest particles of matter or the masses of matter which compose a planet, so the "law of sin" is the same in essence, however varied may be the actions that flow from it. In this sense the character of Haman is repeated in every impenitent person. Haman is a mirror in which every impenitent character, as to quality, is reflected. This is not saying that every impenitent person is guilty of murder, or is the prime minister of a powerful king, or has ever wished for a nation's ruin; but that every such per-

son has the elements of character from whence such deeds proceed. There is in the heart a perverse self-love which labors for the accomplishment of selfish aims, to the exclusion of the love of God. There is the fear lest some one may be thought more deserving than self, while the object of such suspicion becomes the object of envy and hate. Then, how much stratagem is resorted to in order to eclipse the supposed rival, and clothe self in a shining garment. But this was just what Haman did.

Thus sin is a law working with as much certainty in man's moral nature as any material laws work in the physical world. The law of sin is so connected with the universe that it must and will work the death of all who make it their rule of life. It blinds the reason, shuts out from the soul the Spirit of God, and causes men to blindly plot their own ruin for eternity. Hence the glory of Christ as the Saviour of sinners, as in Himself the Way, the Truth, and the Life for all who will believe in Him.

TREASURED TEARS.

By REV. J. F. ELDER, D.D. [BAPTIST],
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Put thou my tears into thy bottle.—Psalm
lvi. 8.

THE so-called lachrymatories, or tear-bottles, found in museums of art, were applied to no such use as their name implies. They probably contained unguents that were used in preparing the dead for burial; which accounts for their presence in tombs. However poetic in the abstract, the idea of gathering the tears of the mourner or the dying, it becomes supremely ridiculous when reduced to practice by means of these "tear-bottles."

The Psalmist rather had in mind the skin bottle of his day, in which, by a bold figure of speech, he conceives of God as treasuring our tears with that same divine carefulness which numbers the hairs of our head or notes the falling sparrow.

We live in a vale of tears. Indignation forces them to our eyes; anger makes them leap from their hiding places; grief opens the floodgates; even pity will moisten the cheek, and joy make our tears distil as the dew. Pain often wrings them from us in full measure. That was a quaint conceit of Dickens where he says, "A kind word fell into the well of Little Dorrit's heart, and splashed the water up into her eyes." Indeed, it seems as if Jeremiah's prayer were almost superfluous: "Oh, that my head were waters, and mine eyes a fountain of tears."

Tears are sometimes called womanish. But the Bible does not repress the tears of its strong men. Jacob wept and made supplication to the divine athlete that found him at the brook Jabbok. Joseph wept till the house of Pharaoh heard. David wept for Absalom as one might mourn for an only son. Hezekiah's tears and prayer turned back the shadow on his life's dial. Peter wept bitterly over his woeful fall. Paul was a copious weeper, serving the Lord with tears. Jesus wept. Nor should we be ashamed of this "honorable dew." A tearless life is apt to be a selfish or a shallow and frivolous life.

"Prithee, weep, May Lillian,
Gaiety without eclipse
Wearieth me, May Lillian."

But why should God treasure our tears in His bottle?

1. As a token of prayers to be answered.

Tears and prayers are closely connected. "Strong crying and tears" accompanied the "prayers and supplications" of Christ in the days of His flesh. The woman that was a sinner said nothing as she bathed the travel-stained feet of her Lord with her tears. But her sins, her many sins, became as snow. Such tears are the guarantee of sincerity, the evidence of moral earnestness, and the token of prevailing prayer. The tears in God's bottle represent petitions filed away for answer in His own good time. Tears of godly parents and of faithful Sunday-school teachers who have wres-

bled with God for the conversion of children may thus be preserved to plead before the throne long after the suppliant's voice has been hushed in death.

3. In token of wrongs to be avenged.

The tears of martyrs thus treasured up plead like the blood of Abel. With the tears of the oppressed, which He has in His bottle, God fills the vials of His wrath, and pours them out in turn upon the air and upon the throne of the oppressor; and the inhuman tyrants gnaw their tongues for pain. It is a perilous thing to make a little child to weep by our cruelty or by injustice to smite the fountain of tears in the widow's heart. Every such tear of the poor and needy is gathered into God's bottle, and will be a swift witness against us, till the wrong is atoned for or avenged.

But the Christian's tears are transient. Weeping may endure for a night, but joy cometh in the morning. In the Father's house there will be no sorrow nor crying. God's own hand will wipe away all tears, and we shall so completely forget our earthly sorrows, perchance, that angels will need to bring forth in crystal vases some of these treasured tears to assure us that we ever wept. And this may be another reason for putting them into God's bottle

THE INCREDULITY OF THOMAS.

BY REV. JOHN MCNEILL [PRESBYTERIAN], LONDON, ENG.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came, etc.—John xx. 24-29.

HERE is a man in difficulty about the subject of the resurrection. It is a great subject. Thomas could not take it all in at once. Paul quotes an objection: "How will the dead be raised, and with what body will they come?" Thomas was just such a man. He appears characteristically, ever like himself whenever referred to in the gospels. No disciple or apostle is seen in clearer delineation. At one time, weary and

puzzled, he says, "We know not whither thou goest; how can we know the way?" Again, he exclaims, "Let us go with Him and die with Him;" and here, when the others rejoice, his face lengthens, and he seems even to get petulant and angry as he speaks, "Except I see," etc. But let us come to some practical points which may be of personal benefit.

1. How did Thomas get into this condition? Great doors may swing on small hinges. This eclipse of his faith, which threatened to be permanent, was occasioned, was it not, by his absence from that meeting? I think that Thomas might have been there if he had desired. Many of us are slow to believe, but quick to doubt. The vision of Thomas to me is that of a slow man, thick set, beetle-browed, solid and stolid, a splendid man, indeed, if you can only get him to move "unanimously," for large bodies move slowly. Had he lived now, this nineteenth century would have spoiled him, so rich is it in opportunities to doubt. Thomas breaks away from the disciples and segregates himself. He says, "I've got a big *think* on hand, and I want to get away from John and from Peter—they tire me; and from those women—they are too rapturous, and have their ups and downs too easily. Great things have happened, and more wonderful may be at hand. I want to be alone and think this matter all out." Ah, Thomas, dear, I want you to try a simple cure for your doubts. You may have a great power of intellect, but we simple folks advise you to come to the prayer-meeting, or just take a look into the Salvation Army! I'm glad to see you smile. Anything to rouse you, for you have no heat, no celerity, no momentum. Nothing pleases you, for you think nobody can hit the angle of your doubt. For your soul's sake, Thomas, come in here! I haven't a great intellect I know—my critics say so, and we both agree—but if I chose, I could utter some brand-new, patent doubts as good as yours. Thomas, remember your name

—"one of the twelve"—come back to us. Remember the exhortation not to forsake the assembling of ourselves together as the manner of some is. Exhort one another. Keep warm by physical contact and by hearty fellowship.

A lady of education and social standing—an author—wrote to me a sad but honest letter, and said in substance, "Every word you spoke about Thomas went home to my poor, proud, silly heart. I was a follower of Christ, but ashamed of my fellow-Christians in the country village where I was, and so went into the society of those who had more culture, though without grace. I left the sheep and went to the goats. They are more clever, you know; but when I showed any of my sheep traits, any respect for the old faiths, the goats butted me with their horns." Dear friend, bewildered like Thomas, come to us. You may say, "Small pots are soon hot;" never mind, come with us, and we will do you good. Be present at the meeting. Yes, Thomas, dear, you just find Didymus and give him a good talking to.

2. How was this incredulity overcome? I've said some hard things about Thomas; but, really, I'm not sorry that he got into these tantrums, played the fool for us, and spoke unadvisedly with his tongue. We have in him an instructive lesson, for he was a *rara avis*, an honest doubter. He wanted to believe. It made him nearly mad to think that he doubted. He fought against his doubt. We are proud and conceited, and display our doubt as a white cockade is made to be displayed upon the hat. We like to show our unbelief to all about us. Thomas was unwilling to take the testimony of others as to the resurrection of the Lord. Nothing second-hand would suit him. "Except I shall see in His hand the print of the nails, I will not believe." He may have been vexed that the Master had appeared to others and not to him, for he knew that he loved Him. Coleridge says that to be wroth with one you love "brings madness to the

brain." Now, this hesitancy of faith on the part of Thomas gives evidential value to the story. It stamps it with naturalness and sincerity. Supposing that you had heard that a child, brother, wife, or parent had risen from the grave—were it possible—and appeared to another far away, would you not ask with acute sensibilities, "Why not to me?" Is there a continent too broad, a sea too stormy for you to cross to reach the risen one

"Loved long since, and lost awhile?"

Nay, if he be not far off, but near at hand! Verily the word is nigh thee if thou wilt believe. How indifferent we are to our best Friend, and how slow to follow Him! He has promised to meet even with the few; but if the night be wet or cold we stay away. He has promised to be with us "all days" to the end. If the per cents go up we are glad, if they go down we are sad. We have capacious beliefs intellectually, wide throats, and bolt them down whole, and have spiritual dyspepsia. That's what is killing us. This is practical infidelity, blighting, sickening, more harmful than the infidelity outside the Church. To be a Thomas at his worst would be the beginning of hope to some of us. Thomas comes back. Absence and presence are the two points of the story. I can see the blush on the face of Thomas. He "wilted," as you Americans say, when he first saw the Lord. Christ is a very human Saviour in His ways. He takes us down and half laughs at us even when He helps. He shows us what fools we are, and how unreasonable all our doubts have been by which we have limited God's grace. It is said that all tears shall be wiped away when we get home; but really, I think there'll be some red faces in heaven for the first five minutes when we see the Lord and think how we have treated Him. Unbelief is shameful, and your doubt is the same old stupid thing that as of old seemed to sit with its thumb in mouth with ignorant self-content.

We can hear some critical doubting one saying, "It isn't scientific to say that we have actually seen the Master. I will show the disciples what they have not thought of, and how to reason out the matter." Ah, critics will dwindle in that day! Some of them will be ashamed of what they wrote as well as spoke. Faith is not in the fingers. It is not found by analysis, by knife and dissection. Scientific methods don't help. Faith is an open eye and heart, an inward throb, a vision, a personal experience. I do not read that Thomas did as Jesus suggested. I think that the disciples would have hissed him out of the room had he been so coarse, rude, and vulgar as to prod those wounded hands and pierced side with his exploring fingers. We, too, are to gain a spiritual apprehension of divine truth. "Except ye are converted and become like little children, ye cannot enter the kingdom of heaven."

Remember, friends, that Christ is always here. Livingstone, writing home from Africa, adopted the words of the "May Queen," and said:

"I shall look upon your face;
Tho' I cannot speak a word, I shall harken what
you say,
And be often, often with you when you think
I'm far away."

In a fuller sense the ever-present Master looks into our hearts and homes to-day. He sees our hopes and doubts. He is ready to relieve. Give not away to despondency. Doubting does not make you a Thomas. Lying under the juniper-tree does not make you an Elijah. Cursing and swearing does not make one a Peter. This is not the way to reason, though some commentators seem to think so. Elijah had his triumph, and Peter lifted up his voice, and three thousand were converted. Thomas was not all the time in an eclipse. There was light on the far side. He rose from his despondency. I come home weary and stretch out upon the lounge. My little four-year-old comes and stands by me. She looks down on me and says, "I'm bigger than

papa!" But if he pulls himself up again and stands erect, she is not much above his knee. Thomas leaps from his supine posture. His faith conquers, and there rings out from his lips, as bells peal forth from a lofty steeple, the glad yet reverent exclamation, "My Lord and my God!" Gabriel before the throne could have given no better testimony. This is a rock on which Unitarianism splits to shivers. Had Christ been simply an honest man, He would have objected to such adoration. He received Thomas's uttered recognition of His divinity, for it was the intelligent and triumphant declaration of an enlightened soul that rose serenely above all doubt into the clear light of knowledge and of love.

"As some tall cliff, that lifts its awful form,
Swells from the vale and midway leaves the
storm.
Though round its breast the rolling clouds are
spread,
Eternal sunshine settles on its head."

Oh, for such a victorious faith! The Lord's Supper, to which some of you are now looking forward, is one of the helps to secure it. There at the feast it is your privilege to see the face, and grasp, as it were, the very hand of Jesus. There you may take a firmer hold on eternal verities and rest upon Him, whom having not seen, ye love, and in whom believing, ye rejoice with joy unspeakable and full of glory. I close this talk with His own words to Thomas, "Blessed are they that have not seen and yet have believed." He meant to be even with Thomas, as if He had said, "You have seen Me, looked upon and handled the Word of Life, but that will not last long, and I am to be off soon. But I'm coming back for good and all. We shall never part. Meantime, within the veil I'll be very busy; therefore, trust me, let not your heart be troubled. You shall soon see me again, and your joy shall be full." He looked down the ages and saw you and me in this century. Yes, "Blessed are they that have not seen and yet have believed." Endeavor to be worthy of

that benediction. Be not faithless. Sit back in your seats, look up with an eye of faith and a heart of love to Him who is your Life. As oft as ye eat this bread, "ye do show the Lord's death TILL HE COME."

A GREAT QUESTION ANSWERED.

By C. V. ANTHONY D.D. [METHODIST],
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He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi. 8.

THE prophet wrote as though uttering the last words in a great controversy, as if settling a great question that would never be raised again. We shall see that that question—no doubt great in his day—is the question in ours. We shall see that this answer—the only one then—is the only satisfactory one we now have, or ever can have. We shall best see what that question is by a few plain statements.

1. Without controversy the highest, noblest element in man is his moral nature, with all that the word involves. It is this that most distinguishes him from the brute. It is this that leads him to look upward toward his God and cherish immortal hopes.

2. It ought to be conceded that a man's highest destiny, either as an individual or in society, can never be achieved if this element of his nature be neglected.

3. To gain this end of conformity to our highest nature in moral and spiritual matters, we need to know the law of our being on this subject, no less than on those interests pertaining to our lower nature.

4. No one can question but that man's greatest deficiency is and ever has been in this department of being. Here, then, he needs most instruction and help.

It follows that the greatest practical question man can ask is: "How shall

I live? What shall I do to meet the highest destiny of which I am capable, both for time and eternity?" And somehow we feel instinctively that the answer to that question is bound up in another: "What is right and what is wrong? What is the true standard of virtue?" This question the prophet answers. A few considerations will convince us that it can be answered in no other way.

1. No man can answer it out of the depth of his own judgment. His reasoning faculties are especially at fault when he decides duty in the face of prejudices and inclinations. He is ever engaged in bringing down his ideas of ethics to the standard of his conduct, instead of bringing up his conduct to a fixed rule of right.

2. It cannot be answered by conscience. It is not the province of conscience to tell what is right or wrong in law. This seems to be the error of Pope when he says:

"What conscience dictates to be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than heaven pursue."

The truth is, conscience never decides anything except to condemn us when we do what we think is wrong, and approve us when we do what we think is right. If we are mistaken about the question of right and wrong, our consciences will condemn for doing right, and approve for doing wrong. This is actually true to-day of millions of human beings in this world. Conscience needs an infallible law, and needs to be educated in it, and needs to know the authority that is back of it.

3. It cannot be answered by expediency. This is the great mistake of Herbert Spencer. He supposes the necessities of animal life, to secure the conditions of existence and the perpetuation of the species, led to the settlement of ethics in the brute world, and that ours is only a more complicated system growing out of our more complicated environment. As though our highest nature was from beneath rather than

above, of earth rather than heaven ; from the beast that perishes rather than from the Lord of Light and Glory ! But no community can settle the eternal principles of moral conduct any more than the laws of physics can be settled by popular suffrage ! He who planned the lowest did not forget the highest. He who "made us of clay" also "formed us men !" He only can determine what is good. He only can settle the question of His own requirements. And when so fixed, His moral laws are as universal as His natural laws. The laws of light that control the taper in your hand control the radiations of the mighty sun, whose light has been hundreds of years reaching the instrument by which only you can know that it exists. God's moral law is *His* law, and is law wherever a moral being lives. What is right on earth is right in heaven. What is wrong on earth is wrong in hell !

4. Finally, the Church cannot answer it. This is the most serious error of the Roman Catholic Church ; one that has its effect in producing nearly all other errors of that great Church. They suppose a council or a pope can determine what is right and wrong. Not only so, but they pretend to discriminate between mortal and venial sins. They further claim that they can measure the exact degree of an offence, and so prescribe the exact penalty in the shape of penance that will atone for it. The Church can no more be trusted than the community. The streams of Divine grace must flow abundantly and constantly through the Church, or it becomes corrupt as any political party. It would not be difficult to show by the history of the Church that its accredited authorities at some time or another have declared every right thing wrong, and every wrong thing right.

We see, then, that upon any human foundation we can build nothing solid in ethics. Our conceptions of right and wrong will change like the shifting sands on the sea-shore, where the winds break and the tides beat against them.

What a flood of light pours in upon this great darkness when we read again the words of the prophet : "He," God, "hath shewed thee, O man, what is good ;" He has not left us in doubt and uncertainty in so great a matter. He has given us His Holy Word to teach us. Then, as though it were a small thing to tell us where to *find* the answer, He answers it in the most beautiful and comprehensive manner : "And what doth the Lord"—in the original, Jehovah—"require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Let us now see the completeness of this answer.

1. The answer is *practical*. A great deal is said about truth, meaning thereby what is to be received intellectually. God don't put that in the foreground when He speaks to us. It may be that we magnify that subject too much. The man who asked in the New Testament, "What is truth?" did not care enough for the answer to wait for it, but hurried off, like the tricky politician that he was, to extricate himself from the complications into which his official responsibility had plunged him. He returned not to find the truth, but to save himself by crucifying the Son of God ! It is to be feared that thousands ask the question as an excuse for neglect. As though not knowing the truth about everything, they were free to do as they pleased about anything. Suppose we change the question, and, instead of asking what to think, we shall begin to ask what we must do ? The prophet's words are a perfect answer. The truth God wants is "truth in the inward parts"—truth in conduct, truth in character. The man that dwells in His Holy Hill must walk uprightly and work righteousness, and speak the truth in his heart. He must be pious, profitable, and pure.

2. Again, the answer covers the whole ground. Its completeness may be seen both in its form and in the principles it contains.

Let us first look at the form. There is a beautiful blending of these thoughts,

and an inter-relation that may escape the attention of the careless reader. We begin with the injunction to do justly. This we *can* do. We are not told that we must love to do justly. This we ought to do, but we ought also to be honest and harmless, whether we like it or not. There must be a place in every right endeavor where the will triumphs over the inclination. And just as society will not excuse a crime because the man who committed it had a strong bias toward evil, so we should be strict with ourselves, and determine to do right whatever we desire or suffer. But there is a place in character much higher than this; and there we need a higher motive and stronger impulse. So God requires us to "*love mercy.*" We shall not do much mercy unless we do love it; but for this the affections must be right. And here I find God's requirements take me beyond myself. I cannot love or hate at will. My nature must be changed. He has a perfect right to require of me what His grace will help me accomplish. So this step fittingly leads to the next. We must walk humbly with God. He never intended that we should live alone. Only as He leads us can we reach our highest destiny.

Let us now turn our attention briefly to these principles. They are placed in an order that presents a climax beginning at the lowest and ending with the highest. To do justly is the negative side of a pure and right character. It is very important that we be innocent, that we do no harm; but it is not all of a true character by a great ways.

When Pope says:

"A wit's a feather and a chief's a rod,
An honest man's the noblest work of God,"

he says what may be true enough of an honest man when compared with a wit or a chief, but what is infinitely defective when compared with a saint. When Divine power taxed itself to complete its highest work, it did not stop with a mere negative character. "To love mercy" is to be like Him. It is not only to forgive offences, but to help the needy, instruct the ignorant, evangelize the world. All relations of love and goodness open to our vision under this head. But we only reach the finish when we add, "To walk humbly with thy God." It is fashionable with many to sneer at piety. But even if there was no God, it is ennobling to believe in one. But there is a God; and what wonderful honor is this that we can walk with Him! This means to agree with Him, to co-operate with Him. We humble ourselves to do it, but are never so highly exalted as when it is done. This is God's answer to this great question; let us accept no other.

Two conclusions are reached:

1. Let us as individuals take no man's authority in matters of duty. He may advise, he may instruct, but he must refer all authority to the Source of all authority and power. Infinite evil is bound up in a departure from this rule. The essence of our Protestant faith is found in placing every man directly before his God, listening for the word that sets duty plainly before him.

2. National security and prosperity depend upon the use and teaching of the Bible. A free Bible, freely read and carefully studied, will save us from the wreck of which all the nations that forgot God have been such fearful examples.

FOR THE PRIZE.

Going Well.

Prov. xxx. 29-31.

WE are all of us travellers. To each of us is appointed a journey. It begins at the cradle and ends at the grave. To

some the pilgrimage is measured by years, while to others it is but a matter of days. Whether long or short, it behooves us to travel it wisely and well.

What is it to "go well?" What does

the wise man mean? He calls our attention to certain objects, each of which he declares has a certain beauty in its going. Let us discover their teaching.

I. "The lion is strongest among beasts, and turneth not away for any." Two qualities are indicated—*Strength, Courage.*

1. Strength is a matter of very great importance. This world is an uncomfortable place for the weak. Go into the business world, into the professions, and success is very largely a question of power of endurance. The moral aspect of the question is especially important. Men were never so severely tried. Be strong!

2. The lion also teaches us the value of Courage. Conscience is to be followed. New ideas call for champions. Popular evils are to be assaulted. Be brave!

II. What is the lesson of the greyhound?

1. Celerity of movement. Life calls for haste. Too much time is lost. Men loiter. They fail in punctuality.

2. Certain varieties of the greyhound have not only great speed, but great scent. There is in man a quality which answers to this power of scent in the hound. We call it conscience, moral sense, spiritual discernment. It exists in varying degree. No man is more to be despised than he whose moral sensibilities are wholly blunted. On the other hand, no man is more to be desired than he whose moral nature is keen, alert. "Blest is he to whom is given the instinct that can tell," etc.

III. What may we learn from the goat?

1. Notice his ability to attain to apparently inaccessible heights. Where others fail he succeeds.

2. Observe his security in places of peril. We want men who are safe anywhere—not only in the protected places, but in the places of danger as well.

3. See how he finds subsistence where almost any other animal would perish. Life is not alike to all of us. We do not all feed in green pastures. Blessed

is he whose moral nature thrives not only in the luxuriant meadows, but upon the barren mountain-side. It is possible.

IV. "A king against whom there is no rising up."

1. Joseph Benson puts it, "A king and his people with him." He has their confidence and support. Wanted men in whom the world has faith! What a power is he "against whom there is no rising up."

2. A king, carrying with him everywhere the consciousness of royalty. *Noblesse oblige.* God hath appointed to us a kingdom. Go to it kinglike. So shalt thou "go well," and so at the end it shall be said unto thee, "Well done, thou good and faithful servant."

NATURA.

Self-Examination.

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?—2 Cor. xiii. 5.

A DISPUTE about the claims of Paul to apostleship called forth this stirring appeal.

The text calls for activity in several very important lines.

I. Examination.

Specially important to these Corinthians because of ignorance and disorders. It is always proper for Christians, and especially when they would come to the Lord's table. It (1) should not be merely of outward conduct, but should include the inward life also; (2) must not make some doctrine a test; one may substitute a doctrine for Christ; (3) should be held on a principle of independence of opinions of others; (4) should use every means which reveals our characters; (5) should take into account small things; a very small leak will finally destroy the dyke; (6) needs to be a real casting up of accounts. Probing deeply is difficult, disagreeable, painful.

The examination should have two objects in view, viz.: (1) to know we are

in the faith ; (2) to know *if* Christ is in us.

II. Self-testing.

"Prove your own selves."

Put your religion to the test. What has it made you do ?

Have you combatted error, warned sinners, conquered self, borne affliction, suffering, wrong ?

III. Knowledge of an indwelling Saviour.

"Know ye not your own selves how that Jesus Christ is in you ?"

Do you not know your own character ? May not a Christian know some things ? "I know whom I have believed." "We know that we have passed from death unto life." "We know that we are of the truth."

IV. Note the conclusion :

"Except ye be reprobates"—*i.e.*, cannot stand the test. It is a sad, sad failure indeed if we cannot pass the examination.

PASTOR.

The Valley of Achor.

I will give her the valley of Achor for a door of hope.—Hosea ii. 15.

The valley of Achor is rarely mentioned. At each mention it is a door of hope.

1. *The Valley of Entrance.* It was the gateway of Canaan. In it was Israel's first camp on entering the land. It marked a great transition. Here pilgrimage ceased ; here residence began. Here great changes occurred. Moses is gone. The cloudy pillar has vanished. The manna has ceased.

These great changes are accomplished by a very short march. The last, the shortest march of Israel, was the best, because it crossed a great boundary line, and brought the people home. The Valley of Achor was to Israel a door of hope, because it was the gateway to a full possession of the land.

Across the line within the kingdom of God's grace there is a door of hope. He who obeys the Divine command, crosses, enters, dwells, may through

this entrance valley pass into all the treasures of grace and glory.

With little knowledge of the land, with little strength for conquest, if yet the great transition be accomplished, the door of hope will open wide to all the riches of the kingdom.

II. *The Valley of Trouble.* The first camp became a scene of disorder and dismay. The attempt to capture Ai was defeated. An accursed thing is in Israel's camp. Achan, Israel's troubler, is stoned. The army of Israel marches to victory. Ai falls. The trouble encountered in the Valley of Achor became a door of hope, a pledge of victory.

Hard lessons yield a rich reward. Rough places become monumental. Victory is the outcome of defeat. Joy is made of sorrow. Crowns come of crosses. Success is the fruit of failure. The kite rises on adverse winds. The bird heads toward the source of storm, and keeps its plumage smooth. The forest tree mends its hold in the furious gale.

Rest in the valley is often interrupted. The interruption opens gates that were closed, to treasures that were concealed. The Valley of Trouble becomes a door of hope to brighter scenes and deeper joys.

III. *The Valley of Renewal.* The silence of centuries passed over Achor's vale. Israel had forgotten God, and broken all their vows. God recalled to Israel the valley of early vows and glad consecration, and proposed to make it the Valley of Renewal. He would blot out Israel's sins, and have Israel begin anew.

From farthest wandering, greatest sin, saddest ruin, deepest sorrow, God can bring back the troubled one to the Valley of Achor, where he may renew vows long neglected, sing songs of joy long silent, and be as if he had never wandered.

With God nothing is irreparable. Such are His power and grace. He opens to the lowest and the worst a door of hope. A ruined life, irreparable

by human skill, may here be renewed. Its sad record may be erased. Life may be begun again. God invites the wanderer back to the starting point, and in the Valley of Achor opens a door of hope.

HOBBA.

The same fountain is open for us. Through the merits of the same Saviour we may enter into the same heaven and enjoy the same blessedness and glory.

LUD.

The Vision of the Redeemed.

Rev. vii. 9-17.

WE have here John's vision of the redeemed. We see :

I. The great number of the redeemed (v. 9). All who have believed on the Lord Jesus Christ and who have died in the faith ; all who shall believe on Him in the future ages ; infants dying in infancy ; the great multitude who have come out of great tribulation. Many are the saved.

II. The eternal glory of the redeemed.

First. The glory of their appearance :

(1) "Clothed with white robes." They shine in the beauty of holiness. (2) "With palms in their hands." They are conquerors through Him that loved them.

Second. The glory of their service.

(1) Their service of song ; their song of *salvation* (v. 10) ; their song of eternal praise to God (v. 12). (2) Their holy ministry (v. 15).

Third. The glory of their eternal home. (1) Their communion with God (v. 15). "He that sitteth on the throne shall dwell among them." (2) The heavenly provision (a) for their immortal nature. The Lamb "shall feed them." He is their eternal Shepherd. (b) For their constant refreshment. The Lamb "shall lead them unto living fountains of waters." (c) For their everlasting comfort, God shall wipe away all tears from their eyes.

III. Our lessons from the redeemed.

First. Once they were sufferers such as we, or more than any of us. They came "out of great tribulation."

Second. Once they were sinners such as we. They had need of cleansing. They "washed their robes and made them white in the blood of the Lamb."

STRIKING THOUGHTS FROM RECENT SERMONS.

THE power of the agents in the work of God is, first and last, the power of the Lord working in them, working with them, working above them, and also above all adversaries visible or invisible. Above them, far above out of their sight, is held a sceptre in the hands of the Lamb, who is Lord of lords and King of kings. When the Church had scarcely begun to go forth with the purpose of preaching everywhere, down to a time within the memory of living men, the classic lands of history, of the Bible, and of romance were surrounded with high walls and gates barred against Christian missionaries. The Turkish Empire, the Mogul Empire, the Chinese Empire, the Empire of Japan, and that of Morocco were all in this manner fenced round. The remote parts of Africa were guarded by *darkness and death* themselves ; and in Southern Europe rare were the spots where it was not an offence punishable by the police to circulate the Bible or to preach or worship except under forms prescribed.

But over the walls has passed the sceptre which eye seeth not, and they who before could only blow slender blasts outside the rampart now march up straight before them, and in the name of Jesus of Nazareth enter in. This is the Lord's doing, and how marvellous in our eyes it ought to be, we shall be better able to judge if we weigh the language used a hundred years ago by wise men of politics, showing how silly were hopes of any such change, and by wise men even of the churches, all alarmed at the danger of fanaticism. The same sceptre, in the same hand, is over us this day—over us here present ; over all our comrades in the war, now out with the field-force ; over every corps bearing any flag which is lowered before the kingly standard of the Lamb, but is held aloft and carried onward against any other—over all these and over every dominion of the earth waves that sceptre in this solemn hour, and He who holds it sits on the right hand of power till the Lord shall make all His enemies His footstool.—*Arthur*.

BORN from above. Take away that part of revelation, and you have a shorn Samson. We can then no more say, "Out of the strong cometh sweetness." Blot out "born from above," and you and I are left to the hopeless task of trying to polish clay into marble. Rejoice in constitutional gifts : thank God for mental endowments. For the genius and consequent power which enwrap the whole being and pour forth sweet and thrilling strains of music, of poetry, of marvellous invention, of tender life-giving sympathy, rejoice and be glad. But there is something beyond these—beyond them as the stars are beyond the taper. There is a holy of holies in this body-temple. Eye hath not seen it. The philosopher cannot kindle its fires. The scholar cannot write its commandments. The artisan cannot adorn its furniture. The bleeding warrior cannot sprinkle it with atoning blood. Its life, its power, its wisdom, its beauty is the spirit of the living God. The spirit of God, our inspiration !—*E. P. Ingelsoll*.

THERE is an orator greater than Paul. It is the modern world. If any young man is standing on the border of an intemperate life, does he need the argument of those speakers who traversed our land thirty or forty years ago ? Do

not the streets speak? Do not the stones cry out? Orators fall to come because the public can outspoke them. We need no orator to tell us that snow falls in the winter. The public scenes so emblazoned have made all speakers dumb. Men blow out candles when the sun is up. There was an ancient orator who so discussed his subject that no other speaker was willing afterward to pass over the same field. Thus our age so paints temperance and intemperance that the individual heart feels little like following a speech so wise, so great, so pathetic. No tongue can paint intemperance as an age can paint it, and no tongue can bestow upon all moderation the rich commendation which the times bestow.—*Swing*.

MAKING bricks without straw? That oppression still goes on. Demanding of your wife appropriate wardrobe and bountiful table without providing the means necessary: Bricks without straw. Cities demanding in the public school faithful and successful instruction without giving the teachers competent livelihood: Bricks without straw. United States Government demanding of Senators and Congressman at Washington full attendance to the interests of the people, but on compensation, which may have done well enough when twenty-five cents went as far as one dollar now, but in these times not sufficient to preserve their influence and respectability: Bricks without straw. In many parts of the land churches demanding of pastors vigorous sermons and sympathetic service on starvation salary, sanctified Ciceros on four hundred dollars a year: Bricks without straw. That is one reason why there are so many poor bricks. In all departments, bricks not even, or bricks that crumble, or bricks that are not bricks at all. Work adequately paid for is worth more than work not paid for. More straw and then better bricks. When in December of 1889, at the museum at Boulak, Egypt, I looked at the mummies of the old Pharaohs, the very miscreants who diabolized centuries, and I saw their teeth and hair and finger nails and the flesh drawn tight over their cheek bones, the sarcophagi of these dead monarchs side by side, and I was so fascinated I could only with difficulty get away from the spot. I was not looking upon the last of the Pharaohs. All over the world old merchants playing the Pharaoh over young merchants; old lawyers playing the Pharaoh over young lawyers; old doctors playing the Pharaoh over young doctors; old artists playing the Pharaoh over young artists; old ministers playing the Pharaoh over young ministers. Let all oppressors, whether in homes, in churches, in stores, in offices, in factories, in social life or political life, in private life or public life, know that God hates oppressors, and they will all come to grief here or hereafter. Pharaoh thought he did a fine thing, a cunning thing, a decisive thing, when for the complete extinction of the Hebrews in Egypt he ordered all the Hebrew boys massacred, but he did not find it so fine a thing when his own first born that night of the destroying angel dropped dead on the mosaic floor at the foot of the porphyry pillar of the palace. Let all the Pharaohs take warning.—*Talmage*.

MR. INGERSOLL, not content with arranging the God of theology, boldly attacks and criticises the God of nature. He implies that if he had been consulted he could have made a far better world than this. He would "make health catching instead of disease." Because there are earthquakes and pestilence and wars and human slavery, hence there can be no moral governor of the universe, else he would not allow this. This means one of two things, either there is no infinite mind, and we are all irresponsible atoms in the grip of law, whose tendency even is not for good, or there then is a great controlling mind whose purposes are not beneficent. In other words, an evil God. It is an awful conception.—*Taber*.

THESE words of our Master—"What I say un-

to you I say unto all, Watch!"—we will try, more and more, to learn what they mean. We know that they do not warrant us in watching other disciples with the eye of the critic or the censor; we know that this habit of mind is, above most things, hateful to Him. To watch ourselves lest we become suspicious and censorious and credulous of evil tales about our neighbors; to watch our conduct lest we hurt them by want of fidelity or want of sympathy—this, we know, is part of the lesson of vigilance that He seeks to teach us. But this is the smallest part of the lesson. To watch for hurts that we can heal for halting steps that we can steady, for burdens of infirmity or trouble that we can help to carry, for ways in which we may give our thought, our care, our love, ourselves, for the enlarging and the brightening of the lives of our fellowmen, serving them with humblest fidelity, and leading them with cords of sympathy and brotherhood in the ways of righteousness and peace—this is the high calling of God in Christ Jesus.—*Gladden*.

THE bond between us and God is simply an infinite thing, infinite in its beauty and strength, its loveliness. There is no such other bond. Think of it for a moment, for it would take a world's time, it does take a world's time, to set it forth to our reception. It is just. I cannot think of a better phrase—the words are constantly failing, they are poor things; I cannot think of a better phrase than that of our own Goldsmith, who uses twice, in his book—in a book that nobody reads now, called the "Citizen of the World"—the words about God, "He loved us into being." That should be a bit of our national Bible: "loved us into being"—that is our relation with God.—*MacDonald*.

TAKE away Faith from men, and you insure the universal dissolution of all credit, of all commerce, of all civilization. Man would lapse into the savage life, and indeed far below the savage life; for there is not an African kraal which is not held together except by the faith of its members in one another. The world is bound together by Faith, without which there would come in all the disintegrating, disorganizing, and antagonistic elements of human nature, and without Faith the world would be one vast battle-field.—*Burns*.

THEMES AND TEXTS OF RECENT SERMONS.

1. The Realized Presence of the Lord the Secret of Power in the Church. "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion."—Isaiah viii. 18. Rev. William Arthur, A.M., Washington, D.C.
2. Inconsistencies of Modern Scepticism. "Their rock is not as our rock."—Deut. xxxii. 31. E. H. Brumbaugh, M.D., D.D., St. Joseph, Mo.
3. The Union of all the Churches. "Now there are diversities of gifts but the same Spirit. And there are differences of administrations but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all."—1 Cor. xii. 4-6. Rev. Myron Reed, Denver, Col.
4. The Faith a Sacred Trust. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3. Pres. Francis L. Patton, D.D., Brooklyn, N. Y.

5. Walking with God. "And Enoch walked with God; and he was not, for God took him."—Gen. v. 24. John W. Heidt, D.D., Atlanta, Ga.
6. The Reformation of Criminals. "For the Son of Man is come to seek and to save that which was lost."—Matt. xviii. 11. Rev. F. N. Dexter, Indianapolis, Ind.
7. The Harvest and the Laborers—A Contrast. "The harvest truly is plenteous, but the laborers are few."—Matt. ix. 37. Rev. Hugh Price Hughes, Richmond, Va.
8. The World, the New Reasoner. "And as he reasoned of righteousness and self-control and judgment to come, Felix trembled."—Acts xxiv. 26. Professor David Swing, Chicago, Ill.
9. Degrees of Spiritual Susceptibility. "The people, therefore, that stood by and heard it, said that it thundered; others said, An angel spoke to him."—John xii. 29. William V. Kelley, D.D., Brooklyn, N. Y.
10. Life in Christ. "Christ liveth in me."—Gal. ii. 20. Henry D. McDonald, D.D., Atlanta, Ga.
11. Recognition after Death. "It is the Lord."—John xxi. 7. Philip S. Moxom, D.D., Washington, D.C.
12. The Conditions of Successful Prayer. "Thy will be done."—Matt. vi. 10. John H. Barrows, D.D., Chicago, Ill.
13. Some Laws of Christian Athletics. "If a man also strive for masteries yet is he not crowned except he strive lawfully."—2 Tim. ii. 5. R. V. Hunter, D.D., Indianapolis, Ind.
14. Jesus the Saviour and the Ideal Man. "Now we see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."—Heb. ii. 8, 9. Rev. Hugh Price Hughes, Richmond, Va.
15. Soul-winning. "The fruit of the righteous is a tree of life: and he that winneth souls is wise."—Prov. xi. 30. Rev. Peter Thompson, Brooklyn, N. Y.
16. The Coming Sovereignty of Man. "Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject unto him. But now we see not yet all things subjected unto him. But we behold him . . . even Jesus."—Heb. ii. 8, 9. John Clifford, M.A., D.D., Manchester, Eng.
17. The Higher Criticism. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Heb. i. 1. J. H. Ryalence, D.D., New York City.
18. The Head's Acquaintance with the Body. ("I know thy tribulation and thy poverty [but thou art rich], and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan."—Rev. ii. 9.)
19. The Only Owner. ("The most high God, possessor of heaven and earth."—Gen. xiv. 19.)
20. The Doctrine of Henry George Untenable. ("As many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them at the apostles' feet."—Acts iv. 34, 35.)
21. Unconscious Greatness. ("Art thou the prophet? And he answered, No." John i. 21. "But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet."—Matt. xi. 9.)
22. Enthusiasm in Christian Work. ("Whatever ye do, work heartily, as unto the Lord and not unto men."—Col. iii. 23.)
23. Filial Homage. ("And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand . . . And the king said unto her, Ask on, my mother; for I will not say thee nay."—I Kings ii. 19, 20.)
24. Applied Christianity. ("Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James i. 27.)
25. The Divine Challenge to Human Criticism. ("Search the Scriptures . . . they are they which testify of me."—John v. 39.)
26. The Accommodation of Law to Evil. ("For the hardness of your heart he wrote you this precept."—Mark x. 5.)

NEW YEAR'S THEMES.

Suggestive Themes for Pulpit Treatment.

1. The Sacredness of the Ballot. ("The powers

14. The New Year Call to the Drowsy. ("It is high time to awake out of sleep. The night is far spent, the day is at hand." Rom. xiii. 11, 12.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

The Mystery of Godliness.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1 Tim. iii. 16.

AN alternate reading, favored by not a few high authorities, punctuates this passage differently, as follows:

The pillar and ground of the truth, and without controversy great is the mystery of godliness or the Godhead, etc.

Bengel remarks that the reference of the words "pillar and ground" to the Church was not known as an interpretation until the sixteenth century. The reference of this passage is to the incarnation of God in Christ, which is the great revealed mystery of the whole Scripture, and is here declared to be without controversy great. If the reading suggested as preferable be adopted, this mystery is also set forth as both pillar and pedestal or prop of all other related truth, which about this centralizes and crystallizes.

This passage acquires additional interest as a probable relic of an ancient formula of confession or hymn used in the Apostolic Church, a sort of brief Apostle's Creed. It has all appearance of being constructed in poetic form with antithetical clauses or parallelisms, and can be understood best when so arranged.

GOD WAS

Manifest in the flesh,
Vindicated by the Spirit;

Seen of angels,
Proclaimed to the nations;

Believed on in the world,
Caught up into glory.

This arrangement shows the rhythm of thought.

1. Here the Incarnation is, first of all, declared to be incontrovertibly great as

a mystery. Its mysteriousness we may candidly admit, and abandon all thought of solving. It is one of those thoughts of God which are as high above us as the heaven is above the earth. We should not stumble at the mystery, for it is one sign of the Divine mind and hand that the products of His wisdom shall baffle our power to comprehend.

2. It is declared to be pillar and stay of all related truth. There is a law of scientific unity which arranges all truth in any department about a central principle—such as the crystal in the mineral realm, the cell in the vegetable and animal, the spinal column in the vertebrates, etc. The Incarnation is the scientific centre and principle of redemptive truth. Upon it all other truth rests, and by it is held up and supported. Christ was the *God man*, and every truth about man and God finds exhibition and illustration in Him.

3. The truth is here set forth in three couplets, which are remarkable and significant. They briefly cover the entire career of the Son of God from His birth to His ascension; and, taken as couplets, they briefly answer these three great questions: *Who was He? What was He? and Where is He?*

I. Who was He? He was God; the flesh was His form of manifestation, the Holy Spirit was His vindication as God. Here we must not be misled by the word "manifest." We use it often of a clear and plain showing forth of a truth or fact. Here it means simply that the flesh was the garment in which God appeared, though it did not clearly reveal the Godhead. The flesh was rather a disguise. The humanity of Christ none was disposed to dispute, for that was the apparent fact; the doubt was as to His divinity and deity. And hence He had to be justified in His claim to Godhood by the Spirit of God. That vindication was complete, and may be viewed from three points: 1. Prophecy.

2. Miracle. 8. Resurrection. (1) The Spirit of God vindicated Christ as God beforehand by the marvellous prophetic portrait which found in Him alone fulfilment. He prepared a minute predictive delineation of the coming Messiah ; and when Christ was born, every new development filled out some prophetic feature until the correspondence was complete. (2) Miracle. The Spirit in Christ vindicated His claim. His words and works were such as could have been spoken and wrought only by God. Never before nor since were there such teaching and such working, such wisdom and power conjoined. It is inconceivable that these could be connected with a fanatic or impostor. (3) Resurrection. Here was the crowning vindication of Christ's deity. As prophecy anticipated His human career, so this followed it. When He was dead and ceased to speak or work in the flesh, the Spirit of God, who dwelt in Him, proved Him to be God by the fact that death had over Him no dominion, and that decay could not touch him even in the grave. Compare Romans i. 4.

II. What was He? The second couplet answers. He was the appointed Saviour ; and hence His character and work were properly attested and proclaimed. In this second couplet the first member is probably mistranslated. Angels is a word meaning simply messengers, and so should be rendered "seen of messengers," in which case it includes both the angelic and the human messengers who were appointed of God to witness to the fact of His resurrection. Everything hung upon Christ's rising from the dead. Without this He could not be the justifier of sinners, for the death penalty would be yet upon Him ; He would be a false prophet, for He foretold His own resurrection. He could not be the Deliverer from death while yet under its power, nor from Satan, who had the power of death committed to him. It was, therefore, of first importance that Christ should be fully and incontrovertibly

witnessed as having risen ; and so messengers chosen of God, both angelic and human, saw Him and bore witness to His glorious rising, and He was preached to the nations by those who saw Him and ate and drank with Him after His rising.

III. Where is He? The third couplet beautifully responds : He is in the world as the present and living Saviour of all believers ; and He has been caught up into glory as the advocate at God's right hand, a Prince and a Saviour, to carry on redemption to its consummation. No greater vindication of all Christ's claims as God can be found even on prophecy and miracle than this double fact ; by faith He dwells with every penitent believing soul ; to faith He is the perpetually exalted and crowned King and Lord. What He can be to you in this world you may test ; love Him, trust Him, keep His words, and He will come and make His abode in you. What He can be to you as the King on the throne you may easily test by *prayer*. Ask Him what you will : present your needs, your sins, your sorrows, your work for souls ; let Him be the partner of your life and toil and see how He will vindicate you as His servant, and your work as His work.

In conclusion, note the *three* great characteristic facts of Christ's career : Incarnation, Resurrection, Ascension. The first proved His true humanity ; the second His divinity ; the third the union of humanity with divinity in His person. We make not too much of His birth and death, but too little of His resurrection and ascension. Particularly His ascension ; for the most stupendous mystery of all is this Man-Christ Jesus actually bearing up to the throne of the universe the *body and nature of man*. In His Incarnation God came down. In His Resurrection the Divine Spirit overcame death and brought out of the grave His body. But in the Ascension man went up where God is, and became, in Christ, God. Can any human mind have invented a mystery

so awfully sublime and so sublimely complete ?

Not ashamed of the Gospel (Romans i. 16). Paul means that he does not blush for the Gospel.

1. Its *genealogy*. It is the old Gospel descended by a long and honorable lineage from prophets and apostles, and Jesus Himself, from the first Father, God.

2. Its *ethics*. Its moral teachings lead in all ethical teachings, complete beyond addition, and allowing no subtraction.

3. Its great *example*. Christ, whether in His attitude toward God or toward men, was beyond comparison.

4. Its universal *applicability*. It touches and reaches man as man. Salvation for all sinners. A Brahman said to me, "Preach the Gospel, and let it defend itself. Don't *prove* it, but *preach* it."

5. Its *missionary* character, to be preached to the whole world. Every disciple a debtor to declare it to man.

6. Its *simple terms*. The only way for peace of conscience, reconciliation with God, and charity toward man—forgiveness, justification, sanctification.

7. Its *promises*. Life and immortality brought to light.

8. The *power of God* is in this Gospel.
G. F. PENTECOST.

POWER IN PRAYER.—In Abraham's intercession for Sodom it is to be observed that, although he so importunately pressed his plea that for the sake of the righteous therein the city might be spared, and notwithstanding he feared the anger of the Lord if he carried his importunity too far, it was Abraham himself and not the Lord who set the limit to his prayer. "Oh, let not the Lord be angry, and I will speak *but this once* ; peradventure there be *ten* found there." Although he had gone from fifty to forty-five, forty, thirty, twenty, ten, the Lord showed no impatience with his pleading ; but it was the patriarch's courage that gave

way. Who can tell how much farther he might have carried his intercession !

Moreover, it is noticeable that when God did destroy the city, He did what Abraham had not asked, He delivered Lot, the one righteous man that was there, and his family, and sordid abundantly above all that the patriarch had asked.

THE LAND OF PROMISE was undoubtedly the type of God's "exceeding great and precious promises," which are the believer's inheritance. If we examine carefully the gradual unfolding of God's thought in the Old Testament, we may find a rich lesson taught us as to our duty and privilege in relation to the promises.

Abraham was called to

1. *Separation*—to come out from the semi-idolatrous land and people of Haran, and come into the land God would show him.

2. *Survey*. "Arise, lift up thine eyes, look." He was to take a comprehensive view of the land, get some adequate conception of its length and breadth.

3. *Appropriation*. "Arise, walk through the length and breadth of it." He was to measure it off by his own feet, claiming it for his own by placing his pilgrim feet upon it (comp. Josh. i. 3).

4. *Abode*. He and his descendants were to pitch their tents there and abide in the land.

5. *Cultivation*. Afterward we find God leading Isaac to sow the fields, and so bring out the riches of the land, and we are told what an abundant crop he obtained.

What is all this but a type of the believer separating himself unto God, then surveying his inheritance in Christ, then taking possession, abiding in the promises, and diligently improving his privileges to make the promises fruitful in his life and power and service !

PERSONAL EXPERIENCE enriches preaching which is essentially a testi-

mony, not the mouth of a message only, but the mouth of an experience. Mr. Spurgeon says that when he has nothing else to say to his people he puts himself in his gun and fires it off. He means that from time to time he uses his own inner life, the knowledge God has given him of spiritual things in his own soul, the experience of answered prayer, rewarded toil, compensated suffering, fruitful faith, to illustrate God's faithfulness, and the privilege of believers. In lands where there is an established church men are prone to degrade the ministry to a *profession*, whose requisite is culture, and whose perquisite is whatever price it can command. We should think of the ministry as a Divine *vocation*, and its highest requisite is a rich, deep, personal experience. In fact, there is no true knowledge of the Scripture to him who is not rooted and grounded in love, and so able to comprehend the wondrous things of God.

A HEARER'S CONTRIBUTION to the eloquence of the pulpit. Gladstone says that eloquence is the pouring back on an audience in a flood what is first received from the auditors in the form of vapor, as the skies send back in rain the moisture that is first drawn by evaporation from the earth itself. What a devout and appreciative hearer contributes to the power of the speaker is something never yet adequately apprehended. Peter could not help being a power in the house of Cornelius. Think of a preacher of the Gospel being met, at the very threshold of his work, by a body of hearers, who say, "Now, then, we are all here present before God, to hear all things which are commanded thee of God." There had been, before he came to Cornelius, fasting and prayer—a deep desire to know saving truth. The centurion had gathered together an audience of those who were like-minded with himself, and from the moment Peter opened his mouth he was met by open hearts, re-

ceptive toward the truth and will of God; and it is remarkable that as Peter "*began to speak*, the Holy Ghost fell" on all those that heard the Word. The Spirit of God was divinely impatient to bestow blessing where souls were divinely impatient to receive blessing; and so Peter had no sooner got out of his mouth enough truth to be the basis of saving power, than the Spirit of God came in His own might and brought that whole body of hearers to Jesus' feet. Suppose, in a modern church, disciples should rise early on the Lord's day, and spend an hour with God praying for a blessing on the day's duties, and especially the preaching of the Word, should then avoid excess of eating, that the whole mind might be awake and unclogged by a sluggish body, should themselves commune with the Word of God, and come to the house of prayer to hear all things commanded of God, what new power would attend preaching! How would the weakest man be uplifted and upborne on the wings of his people's prayers. The preachers to such a people could not long stay if he did not respond to their devoutness and craving hunger for spiritual food. Such a people would compel a preacher either to preach the Gospel or else make way for some one who would.

THERE are four types of religious life: 1. The *rationalistic*, in which all truth and doctrine are submitted to the reason as the supreme arbiter. 2. The *ecclesiastic*, in which the Church is practically the final authority. 3. The *mystic*, in which the "inner light" interprets even Christian doctrine. 4. The *evangelic*, in which the soul bows to the authority of the inspired Word, and makes the reason, the voice of the Church, and the inner instincts and impulses subordinate, as fallible sources of authority, to the one supreme tribunal of Scripture. Between these four every believer must make his election.

Dividing asunder of soul and spirit (Heb. iv. 12). This is the evasive, elusive borderland so difficult to explore without the aid of Scripture. Much of our life is *soul-life* prompted by our own carnal nature, in which our dependence is on our own will-power and fleshly energy. Christ cuts away that and teaches us to live by the energy of the spirit of God. F. B. MEYER.

All sin is therefore to be put away, and we are to be careful for nothing. We are to be like Pacific islands, which are by their coral reefs protected and environed, so that the sea cannot overwhelm them or sweep them away. Inside of the reef, in the lagoons, peaceful harbors may be found in the most desperate storm. F. B. MEYER.

THERE are *three sorts of men*. The *natural* (1 Cor. ii. 14); the *carnal* (1 Cor. iii. 3, Rom. viii. 7), and the *spiritual* (1 Cor. ii. 15). The natural man is the man left to himself without Divine light or guidance. The carnal man is the man depending on himself and living for the flesh. The spiritual man is the man filled with God and living by the Spirit. F. B. MEYER.

WHEN Napoleon's horse ran away and a common soldier caught him, Napoleon said, "Thank you, captain," and the man at once went to the officers' quarters and sat down with them at mess. Had not the emperor called him "captain," and was not his place with the captains? Let us take our place with Christ. F. B. MEYER.

Worry and sin are the two hindrances which keep the believer out of the practical rest of the heavenlies with Christ.

The Bible the Word of God.

At the opening of the Bible Conference at Northfield, Mass., Rev. A. Torrey, Superintendent of the Moody Bible Institute, Chicago, told "Why I Believe the Bible is the Word of God." His ten reasons were these: First, the testimony of Jesus Christ; second, its fulfilled prophecies; third, the unity of the book; fourth, its immeasurable superiority to any other book, for it contains nothing but the truth—if you take from all literature in all ages the wheat you will not have a book to equal this book. Fifth, the tidings of the Bible; sixth, the character of those who accept it and of those who reject it; seventh, the influences of the book to lift men; eighth, its inexhaustible depths—generations have studied, and yet they cannot reach to the bottom; ninth, as we grow in holiness, we grow toward the Bible; tenth, the testimony of the Holy Spirit. We begin with God and end with Him.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 8-9.—VETO-POWER FOR THE NEW YEAR.—Neh. v. 15.

Some one says, "The heaviest charged words in our language are those two briefest ones, 'Yes' and 'No.' One stands for the surrender of the will, the other for denial; one for gratification, the other for character. Plutarch says 'that the inhabitants of Asia came to be vassals to one only for not

being able to pronounce one syllable, which is No.' A stout 'No' means a stout character; the ready 'Yes' means a weak one, gild it as we may."

You remember about Nehemiah. He was governor of Jerusalem under the King of Persia. There, amid all sorts of opposition from the hostile people round; amid lies that were sent to Babylon about him; amid snagging diffi-

culties of every kind, the ruined walls were rapidly rebuilt, the government of the city was thoroughly attended to, abuses and oppressions were hunted out, and the people began to get heart and hope again.

How was Nehemiah to get his pay for all his toil and trouble? There was one way, and that was the corrupt, oppressive, Oriental way—the hurt of which for all the years has been striking at the vitals of the Turkish Empire. When a man would get the government of a province in the Turkish Empire, he must first make the Sultan a present of a good many hundred thousand dollars often, then pledge the payment of so much every year into the national treasury from the province, and then look out for his own pay by a still further squeezing of the poor people of his province. How much he squeezes for himself the government does not care, provided he does well the promised squeezing for the government. This too was the financial method of ancient Persia. Such was the usual way, the expected way, the only alternative to which was the paying one's own charges out of one's own pocket. As methods of government were going then, it would not have been the wrong way had Nehemiah been governor of a prosperous province. But circumstances do alter cases. Those returned Hebrew exiles were poor, and at difficult work in a hard place; and so Nehemiah would dare say "No" to the usual and expected and self-rewarding thing. Out of his own means he provided for himself, and showed hospitality to others. And the secret of Nehemiah's strong, sweet, stalwart, tender, great and gracious character—as the Scripture portrays it for us—lies in this ability of saying "No" where it should be said. "So did not I"—that is, as all the other governors had done—"because of the fear of God."

I have the picture of a man, philosopher, seer, poet—perhaps the man most royally endowed of his entire century; and yet when you measure what Cole-

ridge did by what he might have done, his life is almost as pitiable a failure and fragment as can be found in literary history. "It used to be said of him that whenever either natural obligation or voluntary undertaking made it his duty to do anything, the fact seemed sufficient reason for his not doing it." There was no veto-power in him. There was no rocky ability of saying "No," like Nehemiah's. So he was but a mass of seaweed—a very gorgeous mass indeed, but drifted here and yonder as the tides listed, when he might have been a noble island or even a continent, had he but possessed anchoring power.

Our character and destiny are largely and really in our own hands, and that character and destiny must be, in great degree, as we use our veto-power; and, like Nehemiah, say when we ought to say it, a grand, firm "No" to things.

We must say this "No" in the realm of the thought. A young artist once asked an older and distinguished artist for some word of advice which would help him in the toilsome professional struggle upward. The distinguished artist, looking round the young man's room, saw some rough, mean sketches hanging on the walls. "Take those down," he said, "for no young man desirous of rising in his profession should ever allow his eye to become familiar with any but the highest forms of art." And this artist went on to say that if the young man could not afford to buy good oil paintings of the first-class, he should either get good engravings of great pictures or have nothing on his walls. For the constant sight of vulgarity in art would surely result in depraved taste in the man who looked upon it.

Now we live in an evil world, and there is in ourselves enough of evil inherited and acquired, and so there is enough of bad pigment without us and within us to set the imagination at painting evil pictures. And so, here in the realm of our thought, we must put forth veto-power upon our thought and say "No" sternly and squarely. As a man

thinketh in his heart so is he. Not to say "No" here is to say "Yes" to impurity and ruin.

Also, we must say this "No" in the *realm of the appetites*. How often does this argumentation go on within a man: Here I am; I did not make myself; God made me; I am craving with certain appetites; I did not put them within me—God did; there are certain objects which will feed and fill these appetites; because the objects fit desire, why not let desire fly to object, and charge the blame, if blame there be, on God?

And such argumentation would be true and right, and could not be overthrown were it not that when men think thus with themselves they leave out a most essential fact—viz., that God has put desire within and object without to meet each other *under the control of moral will and moral responsibility*. And that it is the business of this moral will to see to it that appetite is kept in slavery to its high behests.

Also we must say this "No" in the *realm of circumstances*. We must not allow circumstances to master us for evil; we must compel circumstances to be our ministers for righteousness, for tough endurance, for the upbuilding of noble character.

And the power for this "No"; the *veto-power* for the new year? It is for us where it was long ago for Nehemiah—in the fear of God.

and the rumor runs that the venerable and honored prophet is about to die.

Joash is the King of Israel. Even the king must pay respect to noble character. In the long run it is always character which grasps the real sceptre. So the king comes to make respectful visitation at the dying prophet's bedside.

After all, the true defence of nations is the strong character of its people. This the king feels in fresh fashion as he stands there beside the dying prophet's bed. To lose Elisha is to miss a bulwark of his kingdom. Sobbingly the king confesses it (2 Kings xiii. 14). That is to say, for real defence better than marshalled hosts art thou and thy service among the people, O dying prophet!

Syria was the constant and encroaching enemy of Israel. Lately Syria had been sorely pressing Israel.

Answered the dying prophet to the king: "Take bow and arrows." And the king took unto him bow and arrows.

"Make thine hand to ride upon the bow," commands the prophet.

And the king obediently laid arrow on the bow, and set its notch upon the string, as though he were about to shoot.

And Elisha put his hands upon the king's hands. Thus would Elisha, as the Lord's prophet, show that what was being done was doing by the Lord's direction.

"Open the window eastward," commands the prophet. And the lattice was flung apart.

"Shoot," commands Elisha. And the king sped the arrow. And as the arrow fled the prophet made formal declaration of war and promise of success in it against encroaching Syria (2 Kings xiii. 17).

But the king had still a quiver full of arrows. "Take them," said the prophet. And the king gathered them into his hand.

"Smite upon the ground," orders the prophet. That is to say, in token of determined and vanquishing war,

JAN. 10-16.—THE STORY OF A BAD STOPPING.*—2 Kings, xiii. 18.

In those old times hostilities were often proclaimed by a king or general publicly and with due ceremony shooting an arrow into an enemy's country.

For sixty years the prophet Elisha has been witnessing for God in Israel.

But as every man at last must be, he is smitten with his mortal sickness,

* I have used here somewhat a chapter in a little book of mine, "The Brook in the Way," published by Randolph & Co.

through the open lattice, shoot arrow after arrow, till all are gone, and they remain there smiting into and sticking in the ground as symbols of a dauntless purpose.

And the king shot one arrow, and it smote the ground.

And the king shot the second arrow, and it smote the ground.

And the king shot the third arrow, and it smote the ground.

And then, listlessly, or unzealously, or faithlessly, the king stopped.

And he smote thrice and stayed (3 Kings xiii. 19).

And so it was that King Joash gained but partial victory over the Syrians.

Is not the lesson evident? Smiting but thrice and staying—only half-doing, not pushing to the finishing in grand faith and unrelaxing purpose—is not that the trouble with multitudes of men? Here, then, is our story of a Bad Stopping.

(a) In the direction of *success in the daily life* men often make a bad stopping. They smite but thrice and stay.

Success is duty. The difference between men as to making the most of themselves is due, oftener than we are apt to think, to this simply, whether they smite but thrice and stay, or whether they not only smite thrice but—go on smiting.

"But it is hard," men say. Yes; but everything that gets up in this world must struggle up. One relates how Arago, the French astronomer, tells, in his autobiography, that in his youth he one day became puzzled and discouraged over his mathematics, and almost resolved to give up the study. He held his paper-bound text-book in his hand. Impelled by an indefinable curiosity, he damped the cover of the book, and carefully unrolled the leaf to see what was on the other side. It turned out to be a brief letter from D'Alembert to a young man like himself, disheartened by the difficulties of mathematical study, who had written to him for counsel! This was the letter:

"Go on, sir, go on. The difficulties you meet will resolve themselves as you advance. Proceed, and light will dawn and shine with increasing clearness upon your path."

Arago went on and became the first astronomical mathematician of his time.

"But I am too old," men say. But use is the law of growth. And the quickest way to briag upon one's self the worst sort of senility is to withdraw from life and the interests and duties of it. I have known many a rich man who, retiring from business, retired into uselessness, a quick coming and barren old age, a speedier death than would have come had the powers been kept in play.

"But I would be humble," men say. Yes; but if *you* do not amount to much, there is all the more reason *you* should make the most of yourself. And a true humility is never a withdrawing from service, but is always a readiness to set one's self to even the lowliest service for the love of God and fellow-men.

(b) In the direction of *overcoming evil habits* men often make a bad stopping. They smite but thrice and stay. As some one says, such men are like a man who, attempting to jump a ditch, will never really jump, but will forever stop and return for a fresh run.

(c) In the direction of *resisting temptation* men often make this bad stopping. They resist thrice, but at the fourth assault they yield.

(d) In the direction of *advance in the Christian life* men often make this bad stopping. Plenty of Christians through a long life do not get much beyond the initial stage of justification.

(e) In the direction of *becoming Christian*, men often make this bad stopping. They smite in the way of at least a partial and outward change of life, etc., but when it comes to a total and irreversible surrender of the self to the Lord Jesus, they stay.

Oh, let this new year be to all of us not a year of bad stopping, but of splendid advancing in all things pure, and true, and right!

JAN. 17-23. — THE UNSPEAKABLE GIFT.—2 Cor. ix. 15.

The Apostle Paul was not a Christian who believed that money and its management lay outside the circle of Christianity. He believed that money and its management lay very centrally within that circle. You shall find the epistles of the great apostle large in speech about the matter. To talk of money gathered, spent, given for the sake of Jesus and in the spirit of Jesus, was not break and intrusion—something apart from Christian feeling and thinking. The offering, in the apostle's thought, was never an element foreign to worship, but was an integral part of worship.

The apostle is writing just now about the offering for the poor saints in Jerusalem he has in charge. Then, as always with the apostle, what he is at present thinking of makes him think of the Lord Jesus. There is nothing, according to the apostle's way of thinking, that does not hold real relation with Jesus Christ. And, as the apostle thinks of Him, his heart takes fire, and he bursts out in our Scripture: "Thanks be to God for His *unspeakable* gift!"

This word "unspeakable" is a peculiar one. It is used only here in the New Testament. It means, literally, gift, *not to be told throughout*. It is as if he had said, "You can tell about this gift of yours of money, O Corinthians, what it can do; how it will bind into better brotherhood; how it will lift burdens from the poor saints there in Jerusalem; but when you come to God's gift of our Lord and Saviour Jesus Christ—its vastness, its preciousness—why, that gift is untellable, it transcends speech, it cannot be told throughout, it is unspeakable.

First. In its *total meaning* God's gift of our Lord and Saviour Jesus Christ is unspeakable. How can you put its whole significance into words? You must strain and struggle to even hint its meaning; and then the great unsaid part of it sweeps away as the ocean does

from the horizon you can see as you stand upon the shore. There is always a great Divine mystery brooding in this gift of God. Christ, the Divine-Human, the marriage-point of the human and the Divine, possessing in His undivided yet complex person the nature of God and the nature of man; and all the infinite reaches of the atonement He wrought out manward, Godward—how can you tell such things as these? Your widest, deepest, preciseest words are too narrow, and too shallow, and too misty for such transcendently august conceptions.

Second. This gift of God is unspeakable in its *sacrifice*. God is not impassible in the sense of *not feeling*, but only in the sense that He is over and beyond this external universe; that therefore He is not moved by external influences to need and other emotions; that His infinite nature is sufficient for itself. God's impassibility does not mean that He does not have emotions. He has. He is full of them. Only for their movement He is not dependent upon the external universe. They well up in Him. And when God gave out of Himself His only begotten Son, there was infinite consciousness and emotion of sacrifice in Him. God's gift was His utmost gift. Even infinity could not give more. But how can you adequately tell these things? You cannot. They are beyond telling. They cannot be uttered through. They are unspeakable.

Third. This gift of God is unspeakable in its *latent possibilities*. What cannot God intend for you when He gave His Son for you! Streets of gold, gates of pearl—they are the merest dross and fringe of poorest comparison. What God means for the lowliest believer in the gift of His Son for him is—beyond the telling.

But even the smallest vision of this unspeakable gift of God ought to do and will do much for us.

(a) It ought to rid us of a very common but untrue and unworthy conception of God—viz., that the atonement and all the immeasurable blessings in

the gift of Christ were *wrung out* of an at least semi-unwilling God. No; God is Love. God gave out of love. God *so* loved the world. The gift of Christ is the utmost proof of the love of God.

(b) It ought to make it an easy thing for us to love God. Such love ought to meet in our hearts love answering.

(c) It ought to give us heart and hope in helping others. This is our message buttressed by the gift of Christ—God loves you.

(d) It ought to make us rightly use and rightly keep God's other gifts—*e.g.*, the Sabbath.

(e) The thought of this unspeakable gift of God will "gag" me at the last if I reject it. This was the question: "Friend, how camest thou in hither, not having the wedding garment?" And the literal record is—the man was "gagged."

JAN. 24-30.—THE MEANING OF THE CHRISTIAN LIFE.—1 Thess. ix. 10.

Three chief elements of the Christian life are clearly brought out in our Scripture.

First a Turning—"and how ye *turned* from idols."

Second, a Serving—"to *serve* the living and true God."

Third, a hopeful Waiting—"and to wait for His Son from heaven."

The Christian life is a *Turning*, and it is a Turning of the most radical and deep sort. It is a Turning than which nothing can be more revolutionary. Says Paul, "If any man be in Christ, he is a *new creation*." Says our Lord, "Except a man be *born again*, he cannot see the kingdom of God."

Culture is the mighty modern word. You need no regenerating turning; you need no intrust of new forces; you need no grafting in of a sort better and nobler; you only need the culture of what you have already to bring forth the highest and holiest results.

Right here precisely is where much of our modern thinking breaks with Christ. Said a clever deacon once, when asked the difference between the

old divinity and the new: "The old divinity sends the prodigal son home in rags and utter poverty; the new divinity brings him back with money enough to pay his own expenses." The old divinity is the truer. Christ never taught that a man in and of himself had moral capital.

"And how ye *turned* from idols," writes the apostle. This was the first thing about these Thessalonian Christians—they were regeneratingly turned. And such turning our Lord Christ demands as the primal factor and meaning of the Christian life.

This regenerating turning is a radical reversing of moral disposition. These Thessalonian Christians formerly loved idols and all the sin and license their idols gave. Now they, correspondingly, love God and His commands.

Here is a test for the professing Christian—are you really turned?

Have you, at least in some measure, similarity of feeling with God?

You say, perhaps, you cannot turn yourself. No; but you can *be* turned. To turn thus is the regenerating function of the Holy Spirit.

Also, the Christian life is a *Serving*. Necessarily, out of such radical turning to God, service of God must bloom. The precise and particular test of the genuineness of the turning is the readiness, gladness, thoroughness of the serving.

Certainly it must be serving in the realm *distinctively religious*. If the moral disposition be radically turned toward God in love and reverence, then what specially stands for and represents God must be the object of spontaneous and glad service.

(a) The Church.

(b) The prayer-meeting.

(c) The Sunday-school.

(d) All God-honoring *causes*—*e.g.*, home and foreign missions, etc.

But a real serving may not stop here. It will push itself into the realm *usually called secular*, and there do all things for the sake of the Lord Jesus. David Livingstone tells it well:

"Nowhere have I ever appeared as anything else but a servant of God, who has simply followed the leadings of His hand. My views of what is *missionary* duty are not so contracted as those whose ideal is a dumpy sort of man with a Bible under his arm. I have labored in bricks and mortar, at the forge and carpenter's bench, as well as in preaching and medical practice. I feel that I am 'not my own.' I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation, or writing to one of His children who forget, during the little moment of penning a note, that charity

which is eulogized as 'thinking no evil;' and after having by His help got information, which I hope will lead to more abundant blessing being bestowed on Africa than heretofore, am I to hide the light under a bushel, merely because some will consider it not sufficiently, or even at all, *missionary*?"

Also, the Christian life is a *hopeful waiting*.

(a) For results.

(b) For the Lord's coming to us in death.

(c) For the Lord's second coming in His glory.

EXEGETICAL AND EXPOSITORY SECTION.

Surrender of the Mediatorial Kingdom.

BY PATON J. GLOAG, D.D., GALASHIELS, SCOTLAND.

Then cometh the end, when He shall deliver up the kingdom to God, even the Father; when He shall have abolished all rule and all authority and power. For He must reign, till He hath put all His enemies under His feet. The last enemy that shall be abolished is death. For He hath put all things in subjection under His feet. But when He saith, All things are put in subjection, it is evident that He is excepted who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all.—1 Cor. xv. 24-28 (Rev. Ver.).

THE passage selected for exposition is not only one of great exegetical difficulty, giving rise to a vast variety of opinions, and of high mystery relating to the deep things of God, but it is remarkable for its singularity. It is a statement which stands alone in the New Testament. There are many remarkable revelations of a future state, but none resembling this; even in the Apocalypse no such information is conveyed to us as that here given us by

Paul. In that remarkable book there is indeed a glowing description of the new heaven and the new earth, the eternal abode of holiness and peace, where sin and sorrow never enter, and where nothing is permitted to disturb the happiness of the redeemed. And so also Paul himself, in his Epistle to the Romans, speaks of the deliverance of the creation from the bondage of corruption into the glorious liberty of the children of God, which shall occur at the advent; and Peter speaks of the times of the restitution of all things. But in these passages there is no express mention of the relation of Christ to this condition; and certainly we have nowhere in Scripture any hint or indication that the time will ever come when Christ shall resign that kingdom, which was conferred on Him by the Father for the redemption of the world. Our passage goes beyond all these scriptural declarations. It reveals to us a condition that shall follow the resurrection of the dead, the universal judgment, and the restitution of all things. It pierces into the darkness of a future eternity, and makes known to us the great mystery that Christ shall deliver up the kingdom to God even the Father, and that the Son also shall be subject unto Him that put all things

under Him, that God may be all in all.

Now precisely in consequence of the singularity of this revelation, and especially in consequence of its mysterious nature—the mystery of the relation which subsists between the Father and the Son, and the subordination of the Son to the Father—great caution must be exercised in its exposition. We cannot here compare the statements which it contains, or at least we can only inferentially support them with other declarations of Scripture. When we consider the nature of God—His unfathomable essence, His unity combined with His triune existence—we feel that we are standing on holy ground, that we have penetrated into the innermost shrine of the Divinity. Here, if anywhere, we must confess our ignorance, and proceed with faltering steps. Truly this passage is one of those things in the Epistle of Paul concerning which Peter says, “Wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction.”

There is no important diversity in the readings of the different manuscripts, so that we have here the very words which the apostle wrote; nor is there much difficulty in the translation, as is evident from a comparison of the authorized and revised versions; but the exegesis of the passage is difficult, and requires attention.

Then cometh the end (ἐν τῷ τέλος). Different meanings have been attached to the term “end.” Meyer supposes that by it is meant the end of the resurrection, when the wicked shall be raised; others understand by it the end of the world; and others think that the word is to be taken generally—the final consummation, the conclusion of the whole mediatorial dispensation, when all the elect shall be saved and all the enemies of Christ’s kingdom subdued. We are, however, inclined to adopt Hofmann’s interpretation. It is to be observed that there is no equivalent in

the original for the word “cometh;” it has to be supplied for the sake of the sense. Hofmann accordingly takes τὸ τέλος adverbially, in the sense of “finally;” and reads the whole passage thus: “Then, finally, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and authority, and power (for He must reign till He hath put all His enemies under His feet) shall death, the last enemy, be destroyed.” This translation is admirable in a linguistic point of view (comp. 1 Peter iii. 8), suits the connection, and saves the insertion of a word.

When He, namely Christ, shall have delivered up the kingdom to God, even the Father. Here also there is a great variety of opinions. Augustine supposes that it alludes to the presentation of the Church of the redeemed before God the Father; and Bengel that the reign of grace ceases and the reign of glory commences. The evident meaning is that Christ shall surrender to God the kingdom which was conferred upon Him for a special purpose, when that purpose shall have been accomplished. Its analogy of a victorious general who, having conquered his enemies, resigns his command to his sovereign, may help us to understand it. Lias finds an illustration in Titus’ returning from the capture of Jerusalem, and laying the spires of the holy city at the feet of his father, Vespasian.

When He shall have put down all rule, and all authority, and power. A similar list is given in the Epistle to the Ephesians: “When He raised Christ from the dead, and set Him at His own right hand, far above all principality, and power, and might, and dominion, and every name that is named.” Some understand by this all powers hostile or opposed to Christ’s kingdom, not only wicked men, but evil spirits. Others understand that all authority whatsoever, whether good or bad, shall be brought to an end. Thus Calvin says: “Hence, as the world will have an end, so also will all government, and magis-

tracy, and laws, and distinction of ranks, and different orders of dignities, and everything of that nature. There will be no more any distinction between servant and master, between king and peasant, between magistrate and private citizen. Nay, more, there will be then an end put to angelic principalities in heaven, and to ministries and superiorities in the Church, that God may exercise His power and dominion by Himself alone, and not by the hands of men or angels."

For He must reign (οὗτος γὰρ αὐτὸν βασιλεύειν). There is a necessity in the continuance of Christ's reign until the final victory is secured, both in accordance with God's government and in conformity with the nature of the case. Christ's kingdom cannot be defeated till He hath put all enemies under His feet. The words are taken from Psalm cx.: "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool;" a Messianic Psalm applied by Christ to Himself, as being at once David's Son and David's Lord (Matt. xxii. 42-44); and by the author of the Epistle to the Hebrews to Christ (Heb. x. 12, 13). In the Psalm it is God the Father who puts all things under the Son; but here the subject to the verb is Christ: "Till He Himself hath put all enemies under His feet."

The last enemy that shall be destroyed is death. This rendering does not give the full force of the statement; for it might be said that although death should be the last enemy who would be destroyed, yet there might be other enemies still remaining. The original is much more forcible, and implies that after the destruction of death there is no longer any enemy to be destroyed. Hence we should read, "Death, the last enemy, shall be destroyed;" then the victory is complete. Death shall be destroyed when the bodies of believers shall be raised from their graves and invested with immortality; when what was sown in corruption shall be raised

in incorruption. Death and Hades shall both be cast into the lake of fire.

For He hath put all things under His feet. The reference here is to Psalm viii. 6. The words primarily apply to the dominion of man over creation; but the apostle here refers them to Christ, the ideal or representative man. A similar personal application of them is made by the author of the Epistle to the Hebrews (Heb. ii. 6-8). Here the subject of the verb is God, as is obvious from the words of the psalm, and from what follows. *But when He saith*—that is, when God in His holy Word saith, "All things are put under Him, it is manifest that He is excepted which did put all things under Him." God gives to the Son the government of all things, but evidently in subordination to Himself.

And when all things shall be subdued unto Him—when His final subjection of all His enemies shall be effected, *then shall the Son also Himself be subject to Him that put all things under Him.* In this the great difficulty of the passage consists. What is meant by the subjection of the Son to the Father? How and in what respects is the Son subordinate to the Father? This is a great mystery—one of those secret things which belong to God. Reserving the further explanation of the passage, we would advert to the different interpretation which has been given to it. Some suppose that it is the expression of the entire harmony of Christ with the Father (Chrysostom); others refer it to the subjection of Christ in His human nature to God; that while according to His Divine nature He is the equal with the Father, according to His human nature He is subordinate (Augustine); others that Christ will transfer the kingdom from His humanity to His glorious divinity (Calvin); and others interpret the words "then the Son also Himself" as referring to His mystical body, the Church (Theodoret). The only passage of Scripture which seems to bear on the subject is the state-

ment of Paul in the Epistle to the Philippians, where it is said that Christ, "being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself" (Phil. ii. 6), *that God may be all in all*; the ultimate purpose of His subjection, that God may be recognized as the supreme Lord and King. The expression denotes absolute sovereignty.

An Exegetical Study of 1 Peter iii. 18-22.

BY D. F. BONNER, D.D., FLORIDA,
N. Y.

(Concluded from page 559.)

AND now the question is, Was this their condition when Christ's spirit preached to them? The current answer to this question is an affirmative one. Is that answer the true one?

In attempting to determine the point, let us remember the third principle of interpretation with which we started. In accordance with it, the right answer must unfold the apostle's argument and manifest its conclusiveness. The point the apostle is seeking to establish, is that the sufferings of Christ's flesh intensified the power of His spirit. It can only be established by comparison. If this preaching by Christ's spirit to the spirits in prison was to the disembodied spirits of those who perished in the flood, it must have been preceded by a preaching to these spirits in their embodied condition in the days of Noah. That there was such preaching may be accepted as a historic fact. In Gen. vi. 3 we are told that God said: "My spirit shall not always strive with man." This implies that God's spirit had been striving with man and striving ineffectually. This being the historic fact, it is certainly legitimate to claim that this striving included the preaching of Christ's spirit to the spirits of the antediluvians. This answer, then, meets the first requirement of the apostle's argument. It supplies a first preaching by Christ's spirit to the ante-

diluvians with which a subsequent preaching can be contrasted.

Was there a subsequent preaching? If so, when did it occur, and what were its results? The current interpretation answers the first of these questions also affirmatively, and holds that this second preaching was that described in our passage, and that it occurred in the interval between Christ's crucifixion and His resurrection. Does this meet the requirements of the apostle's argument? It must be remembered that he is seeking to prove that the sufferings of Christ quickened the spirit of Christ. If so, the second preaching must be more effective than the first. In the first instance the mass of the antediluvians were disobedient to the gracious message addressed to them. What evidence does our passage furnish that the preaching to these disembodied and imprisoned spirits by Christ's disembodied spirit was more effectual? It is not necessary to resort to a critical examination of the passage to secure an answer, for the reason that the advocates of this view themselves frankly admit that it furnishes none. "What was the intent of that preaching and what its effect is not here revealed; the fact merely is stated." (Alford, Greek Testament, *in loco*.) So also Archdeacon Farrar: "Of the effect of the preaching nothing is said." ("Early Christianity," p. 98.)

This interpretation, then, fails to make clear and conclusive the argument of the apostle, and hence, for that reason alone, if there were no other, is to be rejected.

But besides this, the interpretation is liable to another objection. It presents a doctrine not elsewhere found in the writings of Peter. More than this. It teaches a doctrine which seems to be excluded by other plain teachings of the apostle. In his second epistle the apostle refers again to the destruction of the antediluvian world. He does so in connection with two other signal illustrations of the power and justice of God. One of these is the punishment

of the fallen angels and the other the destruction of the cities of the plain. In two of these three cases there was signal illustration of God's grace, as well as of His justice; and hence to both features of His Providence attention is called in the general conclusion drawn from a consideration of the whole series of providences. That conclusion is thus expressed: "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished" (2 Peter ii. 9). The Revision renders better: "And to keep the unrighteous under punishment unto the day of judgment." The words "under punishment" are the translation of the present passive participle of the verb "to punish." It means literally "being punished." The thought seems to be that as God's punishment overtook these objects of His wrath, His power grasped them and holds and will hold them in unchanged condition till the day of judgment. This is evidently the idea in the expression, "in prison." The spirits of these antediluvian sinners remain fixed in the condition in which they were when God's justice overtook them and destroyed their bodies. They are in prison—that is, in the custody, primitive safe-keeping of Divine justice. And there they are to remain until the day of judgment. This being the case, there is no room in the theology of Peter for a gracious visit to the spirits of the antediluvians on the part of Christ and an offer to them of salvation. An interpretation, then, which thus explains this passage is to be rejected for the two reasons: 1. That it fails to meet the requirements of the apostle's argument, and 2. That it is at variance with his theology.

An interpretation of the passage, meeting all the requirements of the case, is obtainable through identification of this preaching to the spirits with the historical striving of God's spirit with the antediluvian contemporaries of Noah. And such identification is justifiable. 1. It is a historic fact that

God's spirit strove with the antediluvians. Peter here affirms that Christ, in His unembodied spirit, preached to their spirits. It is not necessary to suppose that this striving consisted solely of this preaching. It is enough to believe that it included it, and that in his assertion about Christ's preaching Peter had reference to it.

2. God's striving with the antediluvians was ineffectual. So, on this assumption, was the preaching of Christ's spirit to their spirits. It is upon this that Peter dwells. They were disobedient. In consequence of disobedience they are in prison. The mass of the antediluvians perished. Only eight entered the ark graciously provided for them, and so were saved.

3. The historic reason for the failure of this striving was the fact that God's spirit was unembodied, while the antediluvians were embodied spirits. "My spirit shall not always strive with man, for that he also is flesh" (Gen. vi. 3). Pure spirit cannot successfully strive with incarnated spirit; and hence God will not always attempt it. Man has body as well as spirit, and is to be reached through the senses as well as the perceptions; hence a being must be incarnate in order to successfully influence him. It is worthy of notice that even Satan, the great tempter of mankind, succeeded in seducing our first parents and alienating them from God only by assuming a physical form, and so enforcing his suggestions to the mind of Eve by appeals to her senses.

Now all this is in closest keeping with the apostle's line of thought. He is endeavoring to justify his assertion that Christ's endurance of the extremest degree of physical suffering has resulted in His spiritual quickening. And his proof is furnished by contrast between the power of the pre-incarnate and the post-incarnate, risen, glorified Christ.

4. The historic failure indicates the line of present and current success. "The like figure whereunto," etc. (ver. 21). Literally, "Which you also the antitype now saves—baptism." In other

words, Peter affirms that salvation to-day through baptism is analogous to—literally, antitypical of salvation by water through the ark in the days of Noah. It is not likely that Peter meant to say that the waters of the flood were a type of that of baptism in the modern technical sense of the term. In fact, the current theological signification of the term does not seem to be its scriptural one. The word is used but twice in the New Testament—in Heb. ix. 24 and here. In the passage in Hebrews its meaning is clear. The tabernacle to be constructed by Moses was to be a copy—antitype is the word in the original—of that shown him in the mount. So here. The plan of salvation to-day is modelled after that of the days of Noah. This being the case, there is opportunity to contrast the effectiveness of the two plans, and this opportunity Peter embraces.

But how does he do it in such way as to prove that the sufferings of Christ quickened the spirit of Christ? He does so: 1. By declaring that the water of baptism is more graciously effective than the waters of the flood. The latter saved eight souls; the former is saving you. Peter is not exactly mathematical. The number saved in the flood is historic. He gives that. The number being saved now is known only to God; but no matter. It includes those Christians of the Dispersion. That was enough to them. They were at least greatly more numerous than those in the ark; and yet, however numerous they were, they were being saved by baptismal water.

Left unqualified, this declaration of the apostle would inevitably be used to prove the extremest doctrine of baptismal grace; hence he explains that he has reference to real and not to ritual baptism, to the formal and sacramental response of the loyal soul to God, and not the external application of water to the body.

2. By declaring that the efficacy of baptismal water is owing to the resurrection of Christ (ver. 21). But resur-

rection implies death. The sufferings of Christ, then, as leading to the resurrection of Christ, have wondrously increased the gracious power of Christ.

Nor is this all. Not only have the sufferings of Christ wondrously increased the efficacy of His present as compared with His former method of salvation—baptism now saving multitudes while the ark saved but eight—they have also secured for Him wondrously increased facilities for the accomplishment of His purposes of grace. As the risen, triumphant Redeemer, He has gone into heaven, and is now on the right hand of God, and has control of the entire host of heaven, "angels and authorities and powers being subject to him" (ver. 22).

It thus becomes evident that the passage under consideration does present proof of the apostle's assertion that suffering for good, when God's will wills it, is promotion of good. That proof is furnished by the contrasted results of two methods of salvation. Our race has twice been exposed to destruction. Once it was exposed to temporal destruction by a flood. Now it is exposed to eternal ruin by the punishment of sin. In both instances God has sought to avert the peril and save the race. In the case of the antediluvians He wrought simply as spirit. The effort failed. Now God works upon a different plan. Christ has become incarnate. Having become incarnate, He has suffered and died and risen again. The result is a wondrous increase of His saving power. Of this fact those to whom the apostle wrote were themselves grateful witnesses. In the light, then, of their own experience of the gracious power of their risen Saviour, the apostle urges those to whom he wrote to arm themselves with the same mind and seek, through similar patience under sufferings, a like increase of gracious power. "Forasmuch, then, as Christ hath suffered . . . arm yourselves," etc. (iv. 1).

Thus interpreted, the passage becomes the logical as well as the textual nexus

connecting iii. 7 with iv. 1. Not only so, but as thus interpreted its teaching is in harmony with the analogy of faith, and presents no strange or doubtful doctrine for Christian acceptance.

EUROPEAN DEPARTMENT.

By J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

What Does the Catholic Revival Mean?

THAT the revival is extensive and produces a great effect on the Catholic Church is beyond question. Its exact nature is, however, difficult to determine. The following points are given as the result of long and careful study of the subject.

1. The doctrine of the Immaculate Conception has concentrated more than ever the attention of Catholics on the Virgin Mary. The decree of Papal Infallibility by the Vatican Council has given the Pope an exaltation and an authority never attained even in the Middle Ages. The very opposition to these dogmas led the Church to use her power to the utmost for their maintenance and spread. The vast machinery of the Church, particularly the priesthood and the powerful orders, were used for this purpose. After these dogmas were decreed, the very existence of the Church depended on their acceptance. If in their decree the Church made a mistake, then the theory of the infallible authority of that Church is at an end. These dogmas, therefore, became a rallying point, and were used to inflame the zeal of believers. Those who objected to them were obliged to recant or to leave the Church. The Doellingers were not numerous. Bismarck's efforts to protect Germany against the effects of the Vatican Council resulted in the *Culturkampf*, the political union of the Catholics, and their complete victory.

2. The dogmas which absorbed the attention and inflamed the zeal of Roman Catholics are the very ones which most of all characterize Catholicism as distinct from Protestantism. Devout Catholics in past ages have often em-

phasized the doctrines which both churches have in common; but now the emphasis is placed on what is distinctively papal. This has determined the nature of the revival. It is ultramontane, exalts all that has made Rome most obnoxious to evangelical Christians, creates and intensifies a spirit of bitterness toward Protestantism, and is intent on establishing Roman Catholicism on the ruins of evangelical Christianity. This explains the efforts to degrade the Reformation and make it responsible for all the evils of modern times; this accounts for the violent abuse of Luther, as well as for the fanatical opposition to the churches which had their origin in the Reformation. The revival is Romanism intensified and carried to the extreme. We still distinguish between Catholicism and Romanism; but at the same time it is evident that Romanism has almost wholly devoured Catholicism.

3. The Jesuits are the most powerful order in the Catholic Church, and have gained a controlling influence. The dogmas decreed were essentially their dogmas; and the promulgation of the dogmas was virtually a promulgation of their power. They controlled the Vatican Council; they are "the power behind the Pope;" as an order they are not allowed to congregate in Germany, and yet individual Jesuits abound, and they to-day control the German Catholics. Ultramontanism and Jesuitism have almost become synonymous. Thus the revival means that the Jesuitical spirit is the dominant factor in the Church. This accounts for the exaltation of that order, and for the demand of their return to the lands from which they were banished.

4. In harmony with the emphasis on the peculiarly papal factors, the revival has been hierarchical and clerical. The Church has been exalted, the power of the priesthood has been emphasized. As the Church has become so largely a priestly institution, especial efforts have been made to increase the number of priests and to make the hierarchical machinery more efficient. Under the priesthood the laity are organized. These organizations are numerous and powerful. The confessional and the keys that unlock heaven and hell give the priest a kind of omnipotence with the faithful Catholic. The doctrines emphasized are in glaring conflict with the culture of the age; but men go from extreme to extreme, and atheistic liberalism becomes a feeder of ultramontaniam.

5. The revival has resulted in a vast growth of Catholic literature, and is, on the other hand, also promoted by this literature. In this department wonderful activity has been displayed, and astonishing results have been achieved. And this literature breathes the ultramontane spirit, and is either the product of Jesuits or largely under their control. Much is done in apologetics to overthrow the atheistic and infidel theories in science and philosophy. The polemic literature is directed almost wholly against Protestantism, and is able, shrewd, unscrupulous, and extremely bitter. The Catholic Church, with its institutions and orders, is lauded to the skies. The unbroken history and the vast extent of the Church, the compact unity, with all its internationalism, the great names which adorn its annals, the devotion of its orders, the mysticism and symbolism of its worship, its marvels of art—all are magnified for the promotion of the glory and attractiveness of Catholicism. History and biography are written to prove that all excellencies, even in Protestants, are really Catholic, and that all evils are Protestant perversions of the truth. Catholicism and atheism are represented as the only alternatives. To an age

agitated by doubt and immersed in scepticism, an absolute church and omnipotent hierarchy are presented as a refuge of peace and safety. Especially in Germany the power and magnitude of Catholic literature are such that an especial study is required to appreciate them. The journals have greatly increased in number and circulation, and popular pamphlets and learned volumes are constantly dropping from the Catholic press. And all this vast literature teaches the Immaculate Conception, Papal Infallibility, the glorification of the Jesuits, the restoration of temporal power to the Pope, the supremacy of the Church over the State, and the annihilation of Protestantism.

6. The revival has affected all departments of the Church, so that its whole life has been intensified. The laity have been inflamed with zeal. Numerous and enthusiastic Catholic conventions have been held in the interest of the Church. The problems of the day are carefully studied, and remarkable wisdom has been revealed in the attempts at their solution. With all its inflexible elements, that Church also has a marvellous adaptability to the demands of the age. Especially has great energy been displayed in meeting the crisis produced by socialism. But the zeal of the laity has largely been inspired by artificial means and by ultramontane tactics. The fiction of the prisoner of the Vatican has been repeated *ad nauseam*, a fiction believed as if it were a dogma, except in Italy, where it is laughed at. Pilgrimages are used to promote the zeal of the laity, indulgences are offered, and the coat at Treves is exposed to the reverence of vast multitudes for the same purpose. These means at the close of the nineteenth century are a significant revelation of the culture and piety in that Church. Not the great truths of Christianity, not the culture of the Divine Spirit in the heart, are the inspiration of the zeal, but externals and what is mechanical. Whatever the immediate effect may be, there must

surely be a reaction, when all the emptiness of this zeal will be manifest and the Church will suffer for its Pharisaism.

7. The Catholic Church has by means of the revival made great gains in political and social power. Its compact unity, its resoluteness, and the persistency of its demands have had a powerful effect on governments. Even in Protestant Germany the Catholic Centre is the strongest party in parliament. Protestant divisions are everywhere confronted with Catholic unity. Even infidel liberals respect the power of the Catholic Church, while they treat distracted Protestantism with contempt. The papacy claims to be the conservative element in nations, the supporter of thrones, the promoter of law and order. This has a marked influence on many who dread revolution and anarchy; and especially is it claimed that the papacy will give to thrones the needed stability. Catholicism professes to be the only power that can check socialism. Its professions have not been realized; nevertheless, governments and society are anxious to secure its aid in saving the present social structure. In point of influence, the Catholic Church has within the last decades gained vastly, and in political and social power it is immeasurably superior to what it was while the Pope still held the temporal sovereignty in Rome.

8. Yet just as the zeal of the laity is largely artificial, so the boastful claims of the growth of Catholicism are calculated to deceive. The revival is confined mostly to the Church itself. The converts have not been numerous. For evident reasons, they have relatively been most numerous among princes and the nobility. But the power and influence gained by Catholicism have had their effect on other churches, in promoting what are called high church tendencies. Most of all is this evident in the Anglican Church.

9. This leads us to examine into the actual, as distinguished from the pretended progress made by Catholicism.

R. Buddensieg, a German writer, has for many years investigated this problem, and the results he has attained are here given. Leo XIII. has established 1 patriarchate, 12 archbishoprics, 65 bishoprics, and 58 apostolic prefectures. This shows that in various countries there has been an enormous development of the hierarchy, but more than this it does not prove. There have been great losses of power, particularly in Italy and France. In these countries, where ultramontanism seemed to have the undisputed supremacy, Catholicism is losing influence. The statistics of 1886 gave 27,000,000 Catholics in France, while 9,684,900 one fourth of the population, claimed to be without religion. The author affirms that a similar condition is found in Italy, Spain, Belgium, South America, and other Catholic lands. In Germany and Austria the ultramontanes hold their own, with neither progress nor retrogression. How about the ultramontane progress in the United States and England, which has been so often announced by Cardinal Manning and others? In these countries, too, the hierarchical apparatus has been developed marvellously during the last five decades, but the fruits have not been correspondingly great. The Catholic Directory of Cardinal Manning is proof that the progress is a fiction. In 1887-88 there were reported to be 1,854,000 Catholics in England; in 1888-89 the number was 1,860,000, an increase of 6000 souls. But this increase does not even keep pace with the actual growth of the population, to say nothing of the emigration from Ireland. For a long time the gain of the Catholic Church in England has been simply through the transfer of Catholics from Ireland. In spite of all the converts from the English Church, Roman Catholicism has never gained an influence over the masses in England.

In position and political power Catholicism has made vast gains in the United States, but in point of numbers it has more than it can do to hold its

own people. If in the past it had held its own, thrice as many members would now be in that Church as are actually there. He concludes that Protestantism is marching forward, and that its actual religious influence among the nations is much greater than that of its enemy.

For the last one hundred years the progress of the two churches is given as follows :

<i>In Europe.</i>		
	1786.	1886.
Protestants.....	37,000,000	85,000,000
Roman Catholics...	80,000,000	154,000,000

That is, the increase of Protestants in Europe was 2.30 per cent, that of Roman Catholics 1.92.

<i>In Europe and America.</i>		
	1786.	1886.
Protestants.....	39,700,000	134,500,000
Roman Catholics...	110,190,000	301,000,000

Thus the Protestant increase was 3.36 per cent, the Roman Catholic 1.81, the former increase being nearly double that of the latter.

It is clear that the growth of Roman Catholicism has been political and social rather than in numbers. So far as the religious influence of Rome has extended beyond the Catholic Church, it has consisted mainly in promoting Romanizing tendencies in Protestant churches, not so much in making actual converts.

Biographical.

Edmund de Pressensé, D.D.—Pressensé, the most prominent representative and ablest advocate of French Protestantism, died in Paris, April 8th, aged 67 years. He studied theology in Lausanne from 1842-45, where Vinet exerted a deep and lasting influence on his mind and heart. In Halle and Berlin, 1845-46, he was especially drawn to Tholuck and Neander. Not only the scholarship, but also the living faith and earnest spirituality of these three teachers became determining factors in his life.

From 1847 till 1871 he was pastor of Taitbout Chapel, Paris. His sermons

and pastoral work, however, represent but a small part of his activity. He delivered numerous addresses on religious, ethical, social, and political subjects, edited the *Revue Chrétienne*, and became a voluminous author. "The History of the Christian Church during the First Three Centuries," 1858-78, received the prize of the French Academy, and made him extensively known. His book on "Jesus Christ, His Times, His Life, and His Work," passed through seven editions. A number of his works have been translated into different languages. His numerous articles in French and other journals have made his name familiar in many lands.

The esteem in which he was held in other than theological circles is evident from the fact that he was elected to the National Assembly in 1871, to the Senate in 1883, and a member of the Academy of Sciences in 1889. His patriotism, his uprightness, his deep sincerity commanded the respect even of his opponents. "He was noble and at the same time simple, strong in faith and of great moral force." To purity of heart he added the most generous benevolence. The spirit of intolerance was most offensive to him, no matter to whom it might be manifested. Against the press he uttered bitter invectives because it so often becomes the minister of impurity and vice. Once he wrote, "If God takes me to Him, let it be known that the warfare against an infamous press was one of my intensest desires." During his political career he is said always to have ascended the tribune when a worthy cause seemed to need a defender. He was a strenuous advocate of religious freedom, and based his hopes on a Church permitted to manage its own affairs without State control. He was especially attracted to bodies which represent the unity of believers, and was a warm friend of the Evangelical Alliance. The Conference at Florence sent him, per telegram, hearty Christian greetings, and he returned a most grateful response. From his long and painful illness—the same

as that which caused the death of Emperor Frederick—he was released while the Conference was still in session at Florence, and Rev. Theodore Monod was requested to represent the Alliance at his funeral.

The funeral made it evident that he was one of the eminent men of France. Besides the large assembly of members and pastors of different Protestant churches, there were present the leaders in politics, in science, and literature—namely, Ministers of State, the rector and members of the Academy, and numerous other persons of distinction. He had been a voluntary chaplain during the war, for which he received the Cross of the Legion of Honor. He was buried with military honors. His death is a loss to French Protestantism, and it was becoming that preachers of different evangelical churches should deliver addresses at his funeral.

Dr. E. Reuss.—This eminent scholar died April 15th, in Strasburg. He was born in the same city July 18th, 1804, and it remained his home till his death. He pursued his theological studies in Strasburg, Halle, Goettingen, and Paris, making a specialty of Oriental languages, biblical literature, and historic investigations. Being equally at home in French and German, he wrote in both languages, exerted a powerful influence on the Protestant scholarship of France and Germany, and did much to promote the intercourse between the theology of the two countries. In 1828 he became Privat-Docent in Strasbourg; he was professor-extraordinary in 1834, and professor in ordinary in 1836. After lecturing for fifty years he closed his labors in the university at the end of the summer term of 1888.

His great influence at the university over students preparing for the ministry, for professorships, and for authorship, was supplemented by his numerous works, some in German, others in French. Four of these are of especial importance, and give an idea of the ex-

tensive range of his scholarship: "History of the Holy Scriptures of the Old Testament," "History of the Holy Scriptures of the New Testament," both in German; "La Bible" and "History of Christian Theology in the Age of the Apostles," both in French. "La Bible," with Introductions and Commentaries to the various books of Scripture, including the Apocrypha, contains sixteen volumes. In the "Corpus Reformatorum" he edited the works of Calvin, with Introductions and Notes, a task which involved enormous labor.

In Reuss we see a scholar who pursued his studies for the sake of scholarship itself. The elucidation of the matter in hand was his law, not the practical application, which is now the chief concern of many theologians. As an investigator both of Scripture and of history, he belongs to the first rank. The rector of the university said at his grave, "What a scholar can attain he attained." He had a rare knowledge of philosophy, but did not favor speculative constructions in theology. He pursued the empirical method, with emphasis on facts and on grammatical interpretation. He was keenly critical, and anticipated some of the views promulgated by Wellhausen and Kuenen; but he was opposed to the critical details in which some seemed to lose themselves, and was too conservative to give expression to the extremely radical tendencies of the negative critics. His broad scholarship and many-sided views may have made him hesitate to give a final opinion where many others were ready to give a decision. The style of his works is superior to that of the average German scholar.

The amount of work he accomplished is marvellous. He seemed to need no vacations. Nature had no especial attractions for him. When he visited Geneva, he spent his time with friends and scholars, or buried himself in the archives and in the manuscripts of Calvin. Being in danger of distraction on account of the multiplicity of his

studies, he resolved to set himself a special task daily, and to this he strictly adhered. In old age he began to translate his French work on the Bible into German, and was about finishing the Apocrypha and taking up the New Testament when death called him from his labors. He had been physically delicate from youth, but his powerful mind had the mastery over his body.

He seems to have described himself in a sketch of the contented scholar. "He gladly opens the door to all who need him; but he keeps the key in his pocket, and in consecrated hours permits only the select ones to enter. Guests are welcome, but only such as come not merely for the sake of eating and drinking. He works vigorously himself, and no one about him is idle. The world outside and its opinions do not trouble him. If ill-natured persons criticise the color of his coat, he cares not, since it warms him; if affected stylists find fault with the sound of his words, his language nevertheless remains firm and forcible; if envious neighbors cast dirt on his field, it only makes the vegetation luxuriant."

Moltke.—So much has been written about this great strategist that we need not enter on details. His name is here mentioned for the purpose of directing attention to a few points which are of especial significance for readers of the REVIEW.

Moltke was a thinker, as Frederick the Great was a philosopher; but his thought had a practical aim. In this respect he is a representative of the modern trend of thought, Germany not excepted. It is surely not without meaning that the three names most celebrated in German history during the last decades are men of great practical achievements—William I., Bismarck, and Moltke. Not learning for its own sake is the demand, but thought that is power in action, and that has a national significance on account of its national results.

It is likely that Moltke was not great-

est in the things which have made him most eminent. He had inner, invisible characteristics which were the conditions of his outward success, and which would have been great even if the world had never beheld the victories he won. These inner qualities put him in striking contrast with the ordinary tendencies of the age. He was remarkable for what the Germans designate by that untranslatable word *Sammlung*. There was a calmness and poise which nothing could disturb.

In religion he was thoroughly evangelical. When asked what his favorite books were, he named the Bible first and the Iliad as second. On his eightieth birthday he said, "How different a standard from that of earth will be made the measure of this life in the next world! Not the brilliancy of success, but the purity of motive, and the faithful continuance in the line of duty, even in such instances where the effect scarcely appears before men, will decide the worth of a life. What a remarkable change between high and low will take place at that great review!" This emphasis on the motive is highly characteristic of the man. What a man is was in his estimate the most essential thing: what a man does has value only so far as it expresses a sincere, good heart. So truly was duty his life that he has been called the embodiment of the categorical imperative. He taught the officers under him to do their duty, but to let considerations of self vanish. "The ambition to shine or to receive recognition for what was only their duty seemed to him to rob the deed of all merit." The impulse of duty being his sole motive, he sought no other reward for his deeds. Not only was he unpretentious, simple as a child, apparently unconscious of any special deserts, but he was also free from fret and worry. Speaking of the night before the battle of Koeniggratz, he says, "I am so fortunate as to have a healthful sleep, which enables me to forget the cares of to-day and to gather strength for the morrow."

He easily adapted himself to occasions as the circumstances required. When in youth he received the small pay of a lieutenant, he made the sacrifices necessary to live on the meagre income. That the task in hand could make him forget his own wants was illustrated at Koeniggratz. He had not thought of providing himself with food. The whole day had been spent in the saddle without anything to eat. When the battle was over, a soldier gave him a piece of sausage, but had no bread. At the village to which he retired for the night nothing was to be had but a cup of tea. Exhausted, feverish, and hungry he threw himself on his bed to seek sleep.

As he could make sacrifices, so he could bear success without elation. A single day made him famous; but his whole life had been a preparation for the victory of that day. As another says, "On the morning of the day at Koeniggratz he was a general known only to such as were familiar with the official list of Prussian officers; and on the evening of the same day he was a captain whose success by common consent placed him on a level with the greatest in history. This change affected him little; he was aware that on that third day of July he had done nothing more than what he had practised all the rest of his life—namely, his duty." Life to him was a grand mission of duty, and applause was but an accident or an incident. "He was convinced that an individual is not called to work for himself or for the present moment, but that his deeds are to affect the whole future, and are forever to produce good results."

For thirty-two years Moltke was chief of the general staff of the army. During this time he was not only the leader in the wars with Austria and France, but he was also the teacher of the German army. Not only in his brilliant successes will he live, but also in what he has made the officers and the entire service. In the papers he has

left and in what he has made the army he will continue his influence.

He was a specialist, but not narrow. Until his death he was a member of Parliament. It has been said that he was "silent in seven languages." He rarely spoke—never at length—but always to the point. His speeches proved that he had other than military interests. Both in his speeches and writings his style was direct, business like, characterized by force rather than ornament. It has been said, "Not less in the history of German prose than in German military history has he won for himself a permanent place."

In this age of unrest, of noise, of glittering show, and of selfishness Moltke is an anomaly. He seems to be an anachronism. His life was that of a soldier, his business was war, his achievements were battles; yet he was gentle as a child, kind and sympathetic. His erect bearing and firm step were symbols of his character, as the mild glance of his eye revealed his loving heart. He seemed to be a personification of the order, the system, the discipline, and the consecration to duty which have made the German army what it is. All this must be known in order to understand Moltke's place in the heart of the German people.

Notes.

REV. DR. BRAUN, one of the most earnest pastors in Berlin, recently announced from the pulpit that hereafter the church would be open all day, not only on Sunday, but also during the week. He stated that this was to be done in order that the church, as originally intended, might be a house of prayer for the congregation, this being especially desirable in our busy and distracted times. By thus leaving open the church, an opportunity would be afforded in the house of God, away from business and from company, for quiet meditation and prayer. The ex-

ample is a good one, and will no doubt be followed by other churches.

APPALLING revelations of crime have recently been made in Berlin. At the trial of a husband and wife for the murder of a night watchman a state of degradation became apparent, whose horrifying details were supposed to be impossible in this city. The wife is fifteen years older than the husband, and had before this trial been punished some sixty times, mostly for immorality. He had also been in prison repeatedly. By her lewd practices she supported both herself and her husband, and for the sake of this support he had married her. While she was plying her avocation, he spent his time in saloons. The witnesses largely belonged to the same class of society. After the most disgusting revelations had been made through the press for days, the trial had to be broken off, because the testimony of an important witness in Chicago is needed.

While the city was excited by these details from the lowest walks of life, a new excitement was created by the effort of a woman of fashion, with the aid of her brother, to murder her husband, a man of scholarship and of means. This excitement has not subsided, when it is discovered that a ser-

vant-girl of eighteen years murdered her mistress on last Sunday, in order to rob her of a little over one hundred dollars. After the deed she was full of levity, went to a ball, and spent her time till late at night in dancing. Sunday evening is the time when balls and all kinds of low amusements are best patronized. She has just confessed her guilt. Her age, the brutality of the deed, and her participation in the ball immediately after have a startling effect.

The cases mentioned are but a few of the revelations of crime made within a week or two. Suicides are so common as to excite attention only when attended by some unusual circumstance.

The papers cannot but comment severely on the revelations made. They try, however, to calm the public with assurances that the age is no worse than former times, that the only difference is that now crime is made more public by trial in open court and by the press than formerly. They also affirm that Berlin is no worse than other great cities. This, of course, does not satisfy the community, least of all the earnest Christians. With the vigilance and efficiency of the police it is thought that horrid crimes ought to be less frequent in a Christian city. Not a few behold in the revelations an evidence of the growth of atheism and of heathenish brutality.

MISCELLANEOUS SECTION.

How to Avoid the Ministerial Tone.

BY PROFESSOR A. S. COATS, ROCHESTER, N. Y.

In the first place, consider what a heinous sin the ministerial tone is. It is an oratorical sin, since of all unnatural and absurd voice movements it is the most unnatural and absurd, and hence best adapted to defeat the ends of public address. It is a sin against the Christian religion, since its sad and dismal monotony utterly misrepresents

the character and genius of that religion. "The voice, indeed," says Emerson, "is a delicate index of the state of the mind." There is little doubt that the preacher who so disgusted the royal hater of shams, that he went out of the church vowing that he would never enter a church again, accomplished this result not by the doctrine taught, but by the ministerial tone used in proclaiming it. His critic did not find fault with his thought or lack of thought, but simply with the fact that,

whereas the birds and flowers and sunshine outside the church were "natural," there was no touch of nature whatever about the preacher. The ministerial tone is a sin in the moral and spiritual sense of that term, a sin against God; for to sin against the laws of speech which God has ordained, and to misrepresent the religion through which He is seeking to redeem the world, is certainly to sin against Him, however pious and unconscious of wrongdoing the sinner may be.

Having come to realize in some degree the sinfulness of using the ministerial tone, the next thing for each individual preacher of the Gospel to inquire is: "Does this sin crouch at my door?" Many men are certainly guilty of this sin who are not aware of the fact. Indeed, if no one used the ministerial tone save those who are conscious of using it, *THE HOMILETIC REVIEW* would hardly need to call attention to a pulpit fault so little known. But it is one of the most common as well as the most extraordinary (suffer the paradox) phenomena for a preacher to insist on the necessity of emphasizing, in teaching and in life, the bright side of the religion of Jesus, its hope, its courage, its cheer, and yet in a tone of voice the absolute opposite of bright, cheerful, hopeful, and courageous. His thought is glad; his voice is sad. His thought is strong; his voice is weak. His thought is triumphant; his voice is discouraging. Longfellow says: "The soul reveals itself in the voice only;" and Plato used to say to a stranger: "Speak, that I may know you." Thus, it matters little that the thought is glad and strong and triumphant; the man's tone reveals himself, shows what is his deepest, truest conviction in regard to the thought he is uttering. If it were too much to say that the man, at bottom, is a hypocrite, saying one thing and believing another, it is not too much to say that the tone of his voice will have far more influence over his audience than will the thoughts expressed by his voice. If

his tone is depressing, his thought, whatever its character, will have a depressing effect upon his audience. The difficulty is found not in making the preacher acknowledge this, but in making him realize that he is guilty of using this abomination—the ministerial tone. How can the guilty man be led to see himself as others see him?

By leading him to hear himself as others hear him. Let him turn his ear upon his voice when it is in operation in public; and let him ask himself concerning it. Let not one of the questions be: "Is this my natural voice when in the pulpit?" Poor man, he has whined and moaned and droned so long when in the pulpit that this tone is as perfectly natural to him as it is unnatural to the thought he is uttering. The proper questions are simply these: "Is my tone like my thought?" "Does my matter dictate my manner?" "Is my thought glad, and is my voice also full of cheer?"

Again, the presence or absence of the ministerial tone can be determined, especially in reading the Scriptures, an exercise in which it frequently plays the leading role, even when it retires modestly into the background in the sermon that follows, by interjecting an occasional explanatory remark in a perfectly commonplace tone of voice. If the ministerial tone is used in the reading, the contrast in voice will be absurdly evident even to the reader himself, however gentle he may be as a self-critic.

Help in detecting the ministerial tone may also be secured by asking friends in the audience if they observe it. This resource, however, is not greatly to be relied upon, since, though the friends may be conscious of some unnatural peculiarity in the preacher, they may not be able to describe or name it, and since few friends are faithful enough honestly to point out one's faults even when able rightly to locate them, and when besought to do so.

A careful analysis of the elements that go to make up the ministerial tone

may also be of great service in deciding whether or not one is guilty of it. A "sad and dismal monotone" is not a technically correct characterization of this too common pulpit fault, though it is probably a more suggestive and helpful characterization than one technically correct would be. The tone in question is always sad and dismal, but never an absolute monotone. It is a semitone—that is, the inflection on each word is a half instead of a full note, as in more energetic speaking. Semitones are always sad in effect. The inflection on the closing word of the sentence is always the weak upward wave, instead of the strong, downward, assertive stroke of voice. No voice-movement can properly be called the ministerial tone in which positive thoughts, not negative, are spoken assertively, dogmatically, with the sign of completion and conviction, which is the falling inflection. The quality or timbre of the tone in question is usually dark and sombre, sometimes even sepulchral, especially in older ministers, the chest tone rather than the head tone.

The question may now well be asked why ministers use this tone so much more than other speakers as that it should have been named from them. It is not used by them alone. Laymen use it as well, especially in religious meetings; and the sisters in public address use it more than do their brothers. Lawyers sometimes employ it in summing up their cases before a jury, never in arguing a case before the judge alone; and politicians frequently drop into it in pleading for votes to save the life of their beloved country. Ministers use it for the same reason as do these—namely, because of its pathetic element. It is an emotional, not an intellectual voice-movement. It touches the heart, when it has not become a mere mannerism through constant use; at least, it is supposed to touch the heart, and probably does so when it comes from the heart; and hence it seems adapted to persuasion. Many ministers forget that they are to con-

vince as well as to persuade, to convince in order to persuade, to reason as well as to move the heart and bend the will. In such cases, the intellectual element being left out of the sermon, the emotional element seems necessarily to dominate in the delivery of the sermon. Frequently, however, the pathetic tone is used from the beginning to the end of a discourse which is not lacking in the grace of argument; and we are treated throughout to bathos instead of pathos.

Again, the tone under discussion requires no exertion for its production, in which fact we may find an added reason for its so frequent use by ministers. It is a lazy voice-movement. One has but to open his mouth, and the soft, sad semitone will seem to effuse itself. The weak upward wave at the end of the sentence is also much easier to make than the strong downward stroke. Hence the older one grows, and the more exhausted in physical strength even a young man becomes, the more likely is the ministerial tone to manifest itself in the preaching.

It is probably true, also, that the solemnity of the minister's calling, the vast issues that hang upon his rightly impressing the truth and persuading to action, has much to do in accounting for the prevalence of this tone in the pulpit. The monotone is always impressive. The semitone is always sad; but many ears cannot distinguish between the two, and many voices in attempting the one produce the other.

It is hardly necessary in so many words to point out the way in which to avoid or in which to overcome this tone—the greatest hindrance to ministerial effectiveness, so far as pulpit work is concerned, that inheres in the ministry itself to-day. Knowing what the disease is and its cause or causes, one also knows the remedy.

Use enough exertion in speaking to throw the voice into full notes when you are addressing the reason—that is, give each word in the sentence, and especially each emphatic word a quick,

sharp stroke of the voice. Speak with strong inflections ; and be sure that the waves of voice at the end of assertions are downward, not upward. Let there be vivacity and sparkle in the voice. Make the voice glad when the thought is so. Be pathetic in manner only when you are uttering pathetic thoughts. When the thought is solemn and impressive force the voice down on a monotone, and do not permit it weakly to effuse itself in semitones. In a word, let your matter dictate your manner.

Our Young People.

By REV. T. FELTON FALKNER, M.A.

To the pastor of a flock zealous for his Master's cause, mindful of his Master's charge, must come full often, and at times with terrible intensity, the sense of his responsibility as to the younger members of the community over which he has in God's providence been placed. No lovelier task (and none, be it told, more difficult) is there among the sacred duties of the Christian pastor than that of teaching Christ's little ones, of directing the course of home teaching, of superintending that of the Sunday-school and the Bible class, of planting in young and receptive minds the seed of the Word which is able to make them wise unto salvation. Sacred task, and yet how fraught with difficulty ! In these days, when children, precocious beyond their years, know more of evil at nine or ten than their grandfathers did at nineteen or twenty—the devil-sown crop of worldliness and sin soon goes far toward choking the good seed sown with such anxious and prayerful solicitude—surely we may well tremble for our sons and daughters.

It is not, however, so much during the period of their stay under parental control, or under tutors and governors, that our anxiety is at its height ; so long as the character-forming is allowed to go on in the midst of a pure, refined, cultured circle whose atmosphere is

charged with a spirituality itself heaven-born, all is well. But it cannot ever be thus. The time must come, in most homes at least, when the young plants must be moved away to bloom and thrive and fruit elsewhere, to be a blessing or a curse in a locality other than that which gave them birth. *Then* comes the test ; then the trial of their grounding in the faith ; then alike the hopes and the fears of those who trained them ; then, most of all, the putting forward of earnest prayer that God's ever-watchful eye may be upon them, that He may never leave them nor forsake them.

How much, may we not fear, do the terrible proneness of our younger brothers to fall, the appalling aptitude of our sons and our pupils to succumb to the influences of moral corruptors and of atheistic reasoners, not owe firstly to our neglect of enforcing the fundamental principles of our Christian faith, and secondly, to our well-nigh universal custom of losing sight of those whom we have taught from their earliest days directly duty or the force of circumstances removes them from our midst !

To the former of these duties, the neglect of which is most assuredly so disastrous to the future of our sons and daughters, it should not be necessary to refer ; but the fact that there is, beyond dispute, an inability among the rising generation, who stand, as it were, upon the threshold of citizenship in our towns and of the government of our country, to give a solid reason for the faith that is in them, tends to direct our thoughts seriously to the question of the religious education of the young. Why is it that in these days, when the light of revealed truth shines out more brightly than ever, our young men are so ready to follow the *ignis fatui* of free thought, positivism, and the like, until they flounder and perish in the dank morass of utter hopelessness ? Surely there must have been something faulty, terribly faulty, in the teaching of either parents or pastors, or possibly

of both ! The good seed is, we know, ever the same ; but the soil is more or less congenial in proportion to the care and preparation bestowed upon it ; and it cannot be denied that in many, very many cases the home cultivation is sadly neglected. So it would seem that it is largely to the want of prayerful training on the part of mothers and fathers (more almost than on that of pastors and teachers) that the carelessness as to religion and want of stability, even when religion is professed, are to be attributed. To parents the souls of their little ones cry aloud for that which they, if not alone, at any rate best, can teach them ; that preparing of the young heart for a reception of Divine truth such as may ensure its springing up and yielding, through a life of useful devotion to God's service, fruit—some thirty, some sixty, some an hundred-fold.

True it is that precepts of ordinary morality and the duty of religious performance are impressed upon our young people in many cases ; but *how* are they impressed ? on what grounds are they taught ? Are they not based rather upon the requirements (exact enough at times) of custom and respectability than upon obedience to and affection for a "faithful Creator," who is also a loving Father ? Do we, in teaching children how to refuse the evil and choose the good, teach them to make their selection according to the standard of God's law and the still small voice of conscience, or by the false standard of this world's usage and the uncertain rule of expediency ? When we tell them that to steal is wicked and wrong, do we tell them, further, that it is so because it is a sin against God, and not merely because it risks detection, punishment, and disgrace ? When they learn from us that it is disgraceful to lie, it is a part also of the lesson that it is disgraceful because it is a dishonor done to the God of Truth, and not only, or chiefly because it is ungentlemanly and perils the reputation for integrity and honor ?

Or, again, the performance of religious duties ; on what do we base our obligations here ? Do we take or send our children to a place of worship for custom's sake, or in obedience to a Divine command, "Ye shall keep My Sabbath and reverence My sanctuary" ? In all these things its teaching is useless and fruitless unless the lesson be based on religious and not on worldly grounds. It is the house founded upon the rock, the Master tells us, that stands when tempests rage, while that upon the shifting, uncertain sand totters, sways, and falls ; and so surely these excellent precepts implanted by every wise parent in the hearts of his children must be deep set on that foundation other than which can no man lay, which is Jesus Christ, "if they are intended to stand foursquare to every wind that blows," to withstand every storm that they may have to encounter in this world.

But given a youth of godly parentage, educated in the fear of the Lord, sent forth from the home of his childhood and the seat of his early education to fight life's battle amid the din and confusion of some vast city, or scenes hitherto by him undreamed of, what can be done for him ? Doubtless he goes forth accompanied by sincere wishes for his preservation from evil and for his prosperity in life, and prayers are offered up to the throne of God on his behalf ; but can nothing else be done ? It seems to me that when a lad slips his cable and leaves the safe anchorage of his own home, that the agent should advise some one at the port whither this fair craft, with a full cargo of human hopes and fears, of passions and caprices and weaknesses, and an *immortal soul*, is bound, that he may watch his interests on arrival. Here, I submit, we grievously fail in our duty toward our youths, and herein, to a greater extent than we are apt to think, we suffer loss in our Church, and permit (or, I should say, cause) those who should prove pillars of it to be but tottering supports to the outside of the

fabric, if they be not loose timbers, unsound and fruitful of decay.

There are yearly poured into the great workshops of the world thousands and tens of thousands of young men full of physical strength, of ambition, of enthusiasm. They find their way into our large merchant's offices, banks, counting-houses, and stores, or go to swell the number of our soldiers and sailors, artisans and laborers, there to come in contact with others senior to them in age and in wickedness, who will soon find and take opportunity to present to them sins hitherto unknown in a guise subtle and attractive. Friends these lads have not in this new sphere—save those they make for themselves—no kind adviser; "no man like minded who will naturally care" for their state; and what wonder if a false step (*c'est le premier pas qui conte*) be made, so false as to make it difficult if not impossible to recover? In these days of church organizations, societies, guilds, brotherhoods, etc., for binding together Christians of all sorts, it might be made well-nigh impossible for a lad or youth to be lost sight of. Every member of a congregation is known (surely we may assume that) to the pastor or minister, and it should be a point of honor with those who are responsible to the Great Shepherd not to let one of His flock depart to any other congregation or place without sending after him or with him a letter of recommendation to some Christian worker in that congregation or place, who would, for Christ's sake, befriend the stranger on his arrival, so that no lad could say, as many, alas! have said and still are saying, "No man careth for my soul." Of the prevalence of this neglect there is ample proof. The writer has had spiritual charge of a place through which pass annually some eight hundred young men between the ages of eighteen and twenty-five. These youths remain in the place for about six months, previous to going to their duties, during which time they are undergoing a strict training which taxes

their powers of endurance, both moral and physical. Drawn from all parts, leaving, in most cases, comfortable homes, coming to enter upon a life full of danger to body and soul, they would, one would think, be objects of solicitude to those among whom they had grown up—sufficiently so, at least, to ensure a line being sent to the clergyman to enlist his sympathies and secure for them a warm welcome; but no! In only a very few cases was this done—not for one in a hundred! And as I came to know them all, I found how lamentable had been the neglect in those very points to which I have alluded, of these souls for which Christ died; how many of them had never been under religious influences at all, never having learned the simplest rudiments of Christianity.

I am led to think that this is not an unfair criterion of the condition of the young men of to-day; and what, if it be not altered, will be the end of it?

I stand sometimes at the gates of a vast factory, whence, just at closing time, there pours forth a stream of boys and men of all ages between fourteen and sixty, and I wonder how they stand—not on the muster-roll of their employers, but on the books of the Great King, and if in them marked "indifferent" or "bad," how far the fault is their own and how far that of those who were responsible for their early training.

Brothers, pastors, and parents, let us look to it. Babies in Christ are crying to us for the sincere milk of the Word; our youths must graduate in the school of the Holy Spirit of God, and it behooves us to see that they are supplied with that which shall "stablish, strengthen, settle" them. The prosperity of nations depends upon it; and much remains to be done, done by the parent, done by the school, done by the college, done by the Church. All honor and praise to young men's societies, classes, guilds, brotherhoods, and institutes for good work already done; but to produce a perceptible result existing

agencies must be multiplied forty-fold to carry on the work initiated in the home and the Sunday-school.

Some Historic Facts on Liturgics.

BY PROFESSOR E. J. WOLF, D.D.,
GETTYSBURG, PA.

HAVING read with much interest Professor Painter's admirable paper on "Liturgics" in the November REVIEW, I beg leave to correct a false impression which a few lines in that paper are calculated to make upon some readers. "Historically considered," the Professor says, "worship will be found to have lost in spirituality as it gained in elaborateness of ceremonial." And, again, "The world will never be converted by fixed forms of prayer nor by the men that habitually use them." He thus reaffirms an outworn assumption that spirituality and missionary zeal are inconsistent with prescribed forms, giving to our Quaker brethren the palm both for earnest piety and missionary activity. It is not an unheard-of thing for men to find "historically considered" results that are in direct opposition to each other. Liturgics offer, it seems, an instance of this. The third century is usually and correctly credited with the elaboration of the primitive forms of worship. And this is interpreted by those who are adverse to "forms" as a proof of the invasion of worldliness. But the Church of the third century happens to have been the martyr Church, offering its worship amid the fires of persecution, thousands of its members sealing their world-conquering faith by their blood. It hardly becomes the men of this worldly generation to call into question the spirituality of the martyrs who did undeniably elaborate the ritual of public worship.

Even the claim commonly made that the Reformation was largely or mainly a revolt against the Romish ritual and a simplification of forms, is not sustained by history. The Reformation

was a revolt against error in dogma; error which, it is true, had embodied and intrenched itself in forms; but both the German and the English reformers were content with the exclusion of the forms which contained such error. Luther, who is so often quoted as favoring extreme simplicity, writes, in 1541, "God be praised, that our churches are so constituted with regard to the *adiaphora* that a foreigner from Spain or some other country, if he saw our service, choir, etc., would have to say that it was quite a papistic church, and that there was no difference, or, at least, very little from what is in vogue among themselves."

One of the most pronounced ritualists since the Reformation was John Wesley. It was his "High Church notions" and strict enforcement of ritual which involved him in serious trouble in Georgia. Is the founder of Methodism, then, to be charged with a lack of spirituality and with indifference to the conversion of the world?

The Tractarian movement at an early stage developed into extreme ritualism, and its adherents were stigmatized as Ritualists. We who claim to be thoroughly evangelical may allow no commendation for that movement in the Church of England; but every historian knows that "it has excited a vast churchly activity in every direction; and there is now more life and energy in the Church of England than ever before." And whatever criticism or ridicule we may direct against the ritualists in the Episcopal communion of this country, no one having personal knowledge of them or of their works will charge them with the absence of spirituality or with indifference to missions.

Professor Painter must certainly know what element in the last century made war upon the liturgy in Germany, "overturning the worship of God, both form and contents, from top to bottom;" but he may not know that men like L  he, whose conspicuous zeal for elaborate forms has brought them—with some minds—under suspicion of

Romanizing tendencies, have done more for the revival of Evangelical Christianity in Germany and for its diffusion by

missionary enterprise than any other class that has arisen in the Fatherland for fifty years.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

"Perplexed."

IN the October number of the REVIEW "T. M. S." says he is "perplexed" about an apparent historical discrepancy in reference to the length of the sojourn of the children of Israel in the land of bondage and the time of their affliction. Upon a question that has puzzled so many great scholars it may seem bold in a plain pastor to attempt an explanation; but the matter may not be quite so difficult as it appears on the surface.

The apostle, in Gal. iii. 17, says that the law was given four hundred and thirty years after the promise was given. This agrees with the statement given in Ex. xii. 40 that the nation came out of bondage four hundred and thirty years after its history had begun in its founder and father, Abraham. A careful reading of this verse will show that it is not here stated that the length of bondage in Egypt was four hundred and thirty years, but that the length of their sojourning was four hundred and thirty years. In other words, we are told that it was four hundred and thirty years from the time that Abraham, in accordance with the call of Jehovah, came a stranger into the land of Canaan, to the time when his posterity, the chosen and promised seed, came out of the bondage of Egypt. The Septuagint rendering of this verse confirms this interpretation, and with this understanding of the passage there is no contradiction between the statement of the apostle and that made in Exodus. The period of affliction is given as four hundred years in Gen. xv. 13—that is, the years in which the posterity of Abraham should be afflicted. Now we fall into error at

once by supposing that this period of affliction is meant to cover only the time when Israel was in Egypt. That time was two hundred and fifteen years. Hence the period of affliction must cover more than that, and the writer of Genesis tells us that this period embraces the whole history of Abraham's posterity from the birth of Isaac to the escape from Egypt, four generations, or a period of four hundred years. If we accept this interpretation, which seems a reasonable one, the apparent contradiction vanishes, and we find that both the apostle and the historical writer of Israel's career are one in their statements, and our difficulty is gone. We get into difficulty only when we try to read into the statement in Ex. xii. 40 what is not stated there—*i. e.*, that Israel sojourned in Egypt four hundred and thirty years, when it is simply said that the days of their sojourn as a called people, beginning with Abraham, up to the flight from Egypt, were four hundred and thirty years: or, when we interpret the days of affliction as simply the time during which they were in Egypt, when in reality it includes the whole period from the birth of Isaac, the period in Egypt being not simply affliction, but bondage, when they "served them."

G. W. RIGLER.

WOONSOCKET, R. I.

Wit in the Pulpit.

"A. G. L.," in THE HOMILETIC REVIEW for August, demands that we shall be so sober in the pulpit as to exclude wit and humor from our discourse. But is not the brother on a side track? Wit means "faculty of asso-

ciating ideas in an *unusual* manner." Surely we should study to present the old, yet ever new Gospel in an unusual manner, ever barring out, of course, the sensational. To my mind, literature affords us no grander record of true wit than that displayed by our Master in His answer to the chief priests, "I will also ask of you one thing;" "The baptism of John, was it from heaven or of men?" (Luke xx. 1-8.) Hence I do but follow my Master if I so speak that my hearers shall reason with themselves. Men seldom reason when they can escape it by saying, "I heard that before!" Even in the treatment of "such tremendous realities as sin and death and hell" we should not always be painting in black, nor so letting out the lurid light of hell as to blind our hearers to the Light of Heaven, who comes with life and joy to all who let Him in.

GEORGE T. LEMMON.

BERLIN, N. Y.

Masonic Funeral Services in Church.

A CORRESPONDENT asks in THE HOMILETIC REVIEW for August ("Queries and Answers," 1), "Should permission to hold Masonic funeral services in Church be granted or refused?"

In reply I say without the slightest hesitation, "Refused." Freemasonry knows nothing whatever of Christ as a Saviour. The Grand Lodge in France knows nothing whatever of even a Creator. But with that exception Freemasonry distinctly acknowledges belief in one. It refuses to receive an avowed atheist into its membership. But it makes no distinction between "Jehovah, Jove, and Lord," Allah and Brahm. It boasts that it welcomes Christians, Jews, Mohammedans, and pagans. Of course, then, it knows nothing whatever of the Lord Jesus as a Saviour, as I have already said. Hence His name is most carefully kept out of all its prayers. They always end with these words, "So mote it be."

It would be in utter violation of the principles of Freemasonry to use in any of its prayers such an expression as this, "For Christ's sake." Now, I ask, is it not dishonoring to Christ to allow funeral services in which there is not the slightest reference to Him to be held in a building professedly set apart for His worship? "I speak as unto wise men. Judge ye what I say." For the same reason I am as strongly opposed to the laying with Masonic ceremonies of the corner-stone of a church.

Of course I do not consider the fear of offending certain wealthy members of the congregation a valid reason for granting the privilege described in the question which I have answered above.

I admit that there are some excellent Christians in the Masonic body, but I judge Freemasonry on its own merits.

T. F.

WOODBIDGE, ONT., CANADA.

Put Asunder.

FOR some time past, by direction of the session, I have spent a part of the hour of our weekly prayer-meeting in studying the Sabbath-school lesson of the following Lord's day with those who come together to that service. Quite a number of the teachers attend, and seem to be interested in the exposition, but I have reason to fear that some of my people do not come because they regard the service as one peculiarly devoted to the preparation spoken of. Have any of the readers of THE HOMILETIC REVIEW made a like experiment, and if so, what has been their experience? If similar to my own, what have they concluded to do in the circumstances? In a multitude of counsellors there is wisdom. J. A. D.

Yes!

THERE is a matter upon which I would like to have the opinion of some of my brethren in the ministry—one of some delicacy. The other day two representatives of one of our city courts

came to me accompanying a man and a woman, the latter of whom bore in her arms a little babe, born out of wedlock. The party had been sent by the justice, that I might "perform the ceremony of marriage," if I should think it best to do so. It was impossible to feel that it was more than a ceremony, and the faces of the two bore evidence that love, in any true sense of the word, was an unknown quantity in their relations to each other. And yet there was the babe, and there was society to be thought of. And to my mind considerations concerning these overbalanced all others, and I consented to the service. Was my decision right? H. N. D.

The "Second Adam"—Who is He?

It is strange how readily an erroneous quotation is taken up and given

currency even by the most careful writers. I am inclined to question whether a majority of those who accept the doctrine of the federal headship of Christ do not use the name "second Adam" for that which has the apostolic sanction, "last Adam." Certainly it is in more common use in theological treatises. And yet it is entirely without scriptural warrant. Not only so, but it suggests a possible error. For "second," if it does not imply "third," at least does not prevent the inference that there may be a "third." But "last" allows no such inference, admits no such implication. There have been—there are to be—but two Adams, the "first" and the "last." It is enough to call the attention of my brethren to this truth to insure the correction of a wrong habit, if the habit has been formed. R. G. T.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Louisiana Lottery.

Ye are they that forsake Jehovah, that forget my holy mountain, that prepare a table for that troop [lit. luck], and that furnish the drink-offering unto that number [lit. chance].—Isa. lxxv. 11.

THE prominence which of late has been given to this evil is by no means beyond its due. For twenty-five years it has existed, becoming more and more menacing to the best interests of all sections of our country, until it now threatens to perpetuate itself by securing a constitutional recognition. To decide as to how far it is responsible for the increase of poverty, for the demoralization of individuals and communities, for the perpetration of crime, is, of course, impossible; but the fact that it has awakened the anxious concern of the better element in all parts of our land, and stimulated a determination to secure its extirpation, if possible, goes to show that it is regarded as one of our most threatening evils.

This great gambling concern received its charter from the State of Louisiana in 1868, during the period of reconstruction, when, politically speaking, the worst element was at the front throughout what had been known as the Confederate States. Gamblers and blacklegs of every description bought their way to office and used the office thus secured to more than reimburse themselves. Such the class of men who sought, and such the class of men who granted, the charter to the Lottery Company of Louisiana for a period of twenty-five years, on condition of the payment of \$40,000 annually to the Charity Hospital. Yet this, which to the war-impoverished State seemed a large sum, was but a pittance to a concern whose accumulations were such that its stock came to be quoted at from \$1300 to \$1400 above par, and to represent twice the value of the whole banking capital of the State. It almost passes belief, and yet the statement, officially made by the representatives of

the Anti-Lottery League at the recent demonstration in New York, was to the effect that the monthly and semi-annual drawings aggregate \$28,000,000 per annum, and the daily drawings \$20,000,000 more. The company is declared to have an immense surplus, while it pays dividends of from 80 to 170 per cent per annum out of but one half its net earnings, the other half going to the lessees. What wonder, therefore, that the swindle should desire a continuation of its license, or, more euphoni-ously, a renewal of its charter? And what wonder that it was ready to offer an enormous subsidy, or, less euphoni-ously, bribe, to obtain it?

Nearly two years since, when the floods threatened incalculable damage to the river bordering plantations of the State, the Lottery Company subscribed \$100,000 to help strengthen the levees; but Governor Nichols had the moral courage to regard the contribution in its true light, and to return it to the donors with the frank words:

"On the eve of a session of the Legislature, during which the renewal or extension of your charter will be acted upon by questions vitally affecting the interests of the State, I have no right to place the people under obligations to your company, in however small a degree, by my acceptance of a gratuity from it. I herewith return your check."

The growth of the antagonism which the company was forced to recognize led it to seek a home for itself in the new State of North Dakota. Taking advantage of the destitution there prevailing, on account of the recent failure of the crops, it offered that State, through its Legislature, an annual gift of \$150,000 for the purchase of seed-wheat for the needy farmers resident therein. With magnificent courage the bribe was spurned. Whereupon the iniquitous concern, realizing the danger that threatened its existence, made its famous, or infamous, offer to the State of Louisiana of \$31,250,000, or \$1,250,000 annually, for the privilege of renewing its charter for another quarter of a century. The temptation was too great, and the bill, as introduced, passed the

Legislature. But aware of the antagonism of Governor Nichols, and afraid of his veto, the Lottery Company induced the Legislature to adopt an amendment to the constitution of the State providing for the desired renewal. This adoption was by exactly the requisite two-thirds vote of both houses, which was reputed to have been secured by the most lavish expenditure of money. Governor Nichols vetoed and returned the measure. The death, meanwhile, of one of the senators who had voted in its favor originally, having rendered it impossible to pass it over the Governor's veto, the Secretary of State refused to make record of it, or to promulgate it for popular action. The case was carried to the Supreme Court which, by a vote of three of its judges to two, issued a mandamus requiring the Secretary to record and publish it, on the ground that the adoption of a constitutional amendment does not rank with other legislative measures, and is not subject to the gubernatorial veto. The election in April will decide whether the people of the State desire the continuation or the abolition of "this monster evil."

How strong its hold is upon the political forces within the State has already been demonstrated, but this indicates only a part of its strength. It has subsidized three quarters of the Louisiana press. In the single city of New Orleans it has one hundred shops where its policies can be obtained; and yet these indicate the sources of but an insignificant portion of its income. The statement is made officially that ninety-three per cent of its receipts are from other States of the Union than that whose name it disgraces. It has its agencies also in the provinces of Canada, and when it is remembered that it draws its vast accumulations mainly from the hard-won earnings of our laboring classes, and so helps to increase the sum of their miseries, its baseness passes characterization.

Its attitude toward the law of the land is on a par with its work among

our social classes. It is notoriously a breaker of law. It is a pleasure to record that the Government has at length secured, in a Dakota court, indictments against its officers and directors for the violation of the laws proscribing the use of the mails in transmitting lottery advertisements, the extreme penalty for which, in the event of conviction, is five years' imprisonment and \$5000 fine. Could this conviction be secured before the spring elections, it would greatly strengthen the cause of the friends of good morals, who are combating the evil, and almost inevitably guarantee their success. The fight is already begun. The attempt is now making to secure the control of the Democratic State Convention, which meets on December 16th.* The city of New Orleans has already gone pro-lottery by a vote of two to one; but the hope of the Anti-Lotteryites is in the country parishes, whose moral tone is far higher than that of the cities. Concerning the election in the above-named city, the *New Delta*, the Anti-Lottery organ, says :

Money placed in the lottery column the vote of New Orleans, and rendered nugatory the efforts of those of her citizens who had a regard for her good name, to preserve that good name in the eyes of the world. Money was as plentiful as water in political circles of a certain sort yesterday. Bummers, to whom ordinarily a half dollar looks as big as the moon, and very nearly as far off, would flash twenty-dollar bills about, while sums of smaller dimensions were too common to even attract notice. The very air was redolent of corruption, and all expenses, legitimate and illegitimate, were met with lavish hand. In every ward of the city the trail of the lottery serpent was over all. Wherever one went in the city there could be seen the all-day track of the reptile. Every ward was touched with the hand of the leper, and the deadly influence withered and blasted its manhood.

Meanwhile all who sympathize with

those who are fighting evil in their noble struggle, will undoubtedly join in the sentiments so admirably expressed in the resolution adopted by the mass-meeting in Chickering Hall on the evening of the 12th of last November :

As citizens of New York, in mass-meeting assembled, we appeal to our fellow-citizens throughout the nation to join in the decisive contest now waging against the Louisiana Lottery. The issue is a national one. The lottery was born on Northern soil, is controlled largely by Northern capitalists, and is supported by Northern funds. It boasts that ninety-three per cent of its receipts are drawn from the people of other States than Louisiana. In spite of national law it continues to use the United States mails in drawing on the hard earnings of labor throughout the nation, and it uses without hindrance for this purpose our great national carrying companies. Under thin disguises, and in defiance of law, it advertises its specious schemes in Northern as in Southern journals. It sets at defiance the laws of every other State. If it continues to exist it will draw its income from every other State; if it is defeated in Louisiana there will be left for it no refuge within the boundaries of the nation. The evils it inflicts are numerous and great. It impoverishes the many that it may enrich the few. It incites the gambling mania, America's national bane and peril. It is now attempting to bribe a sovereign State by an unparalleled corruption fund of thirty-one and a quarter millions. It thus demonstrates its readiness to corrupt whosoever is corruptible in press, Church, or legislature. It assumes the lying maxim that "every man has his price," and the only service it has ever rendered the community is in the demonstration which the heroic resistance to it has offered of the unpurchasable integrity of those of our fellow-citizens of Louisiana who are engaging in a life and death struggle with it. We call upon the people of the nation to extend to these patriots their sympathy and their financial aid. We demand of Congress, without regard to party affiliation, the passage of such further laws, under the provisions of the Constitution respecting the regulation of interstate commerce, as may be practicable to prevent the transportation by private corporations of the advertisements and the tickets of the lottery company and the money of its victims.

EDITORIAL NOTES.

Our "European Department."

We are sure that the letter from Dr. Stuckenberg, which we publish here-

* We are unable to chronicle the final results of this attempt.—Ede.

with, will be the occasion of deep regret to its readers. The distinguished ability which he has shown in the conduct of the department committed to him, has made it one of the leading features

of the HOMILETIC for the past four years. We part with his services with the greatest reluctance :

Editors of HOMILETIC REVIEW :

DEAR SIRS : With to-day's mail I send the matter for the European Department in the December number. This completes the fourth year of the existence of that department. The labor connected with it has been very great, and I have often desired to be relieved of the responsibility. The great influence gained by that department has, however, kept me at my post. Constant evidence has been given me that preachers, professors, and students looked to it for a knowledge of the trend of thought in Europe. With great reluctance I now ask you to relieve me of my task, for the reason that with my numerous other duties I have not the time to continue the conduct of that department. Every line that has appeared in it was written by myself. It is almost impossible to get efficient help, few being prepared to give the current theological and philosophical thought of the Continent. Neither for the sake of the REVIEW nor for my own sake can I afford to devote less effort to the department. My labors have so increased, and the demands on my time have so multiplied that I have thus far been obliged to neglect other journals and other literary work for the sake of the REVIEW. I cannot longer afford to do this. Therefore I herewith resign my position as conductor of the European Department.

You have left entirely to me the creation and conduct of the department, and for the courtesy thus shown me I am grateful. I shall continue my interest in the REVIEW, and may, if desired, occasionally furnish an article for its pages. In your responsible position as its editors I wish you all success. I have reason for my opinion that it is the best homiletic journal in the world, and this adds to my regret at the necessity of severing that intimate relation which I have so long sustained to it.

Yours very truly,

J. H. W. STUCKENBERG.

While regretting Dr. Stuckenberg's withdrawal, it is our pleasure to announce that the space devoted to the European Department will henceforward be given to the discussion of leading social problems by the ablest writers at our command. It is our hope thus to render the REVIEW more helpful than ever to its readers.

A Simple Cure for Drunkenness.

AN eminent physiologist has sent us the following, which he says he has often tested in his practice as a cure for

the craving after intoxicants, and has never known it to fail :

Let the sufferer, when the craving is upon him, swallow a large glass of moderately cold water in which has been dissolved a heaping teaspoonful of common table salt. Follow this in five minutes with a glass of clear water, and five minutes later with a second. The craving will have disappeared.

The remedy is a very simple one, and we should like to have it tested and the report of results sent to us.

We are aware that there is a marked divergence of opinion with reference to this matter of removing the craving for drink by medicinal prescription. On the one hand are the followers of Dr. Keeley, who put absolute faith in his so-called discovery ; on the other are those who, with Dr. Hammond, hold that "there is no medicine or combination of medicines that will cure a person of the habit of drunkenness—that will destroy his or her habit or appetite for alcoholic liquors." Between these two extremes are those who regard the question as "not yet settled." So Dr. Elon N. Carpenter, in his article in the September number of the *North American Review*.

While the question is thus under discussion, there comes a sad instance tending to confirm in their scepticism those who look askance on Dr. Keeley's "cure." In the October *North American Review* Colonel John F. Mines, better known by his pseudonym of "Felix Oldboy," gave a striking account of the conquest of his own confirmed habit by the treatment of the Dwight institution. Almost before the number had reached its more distant readers Colonel Mines was lying dead in the Blackwell's Island workhouse, the victim of a prolonged debauch. Of course it is not fair to infer that Dr. Keeley's remedy is valueless because it is not infallible. He does not claim that it will be found universally efficacious. But the instance cited illustrates the tremendous power of such a habit as that of intemperance, and the absolute need of what is stronger than any

merely natural agency in order to its final overthrow—the gracious help of an Almighty God. Any reader of the life-story of Colonel Henry H. Hadley, now in charge of one of the most successful rescue missions in New York, will hardly fail to note in how marked a manner his experience illustrates and confirms the positions of Dr. Chalmers in his renowned sermon concerning “The Expulsive Power of a New Affection,” that the true and only infallible antidote for sin of any kind is to be found at the cross of our blessed Lord. It was when the thought first came to him, like a new revelation, “The Saviour endured the cross, with all its shame and agony and awful thirst, for thee; and canst thou not endure the torture of thy thirst for Him?” that Colonel Hadley declares he was instantly and absolutely freed from the bondage of his habit, and that from that moment till the present he has not once known the craving of his old passion.

This is the simplest, surest cure of all. It goes to the very root of the evil, which is not merely physical, but of the heart and will. It wakens a new emotion, supplies a new motive, creates “a new man.”

Announcement.

It will no doubt be a source of gratification to the readers of the HOMILETIC REVIEW to know that the papers which have appeared during the last two or three years from the pen of Professor Hunt, of Princeton, on “Ethical Teachings in Old English Authors,” are about to be issued in book form by the Funk & Wagnalls Company. To the ten or twelve articles already published Professor Hunt has added as many more, which as yet have not appeared in print, together with appropriate introductory and concluding chapters. The authors discussed will represent ethical English from the seventh century to the sixteenth, from Cædmon’s “Scriptural Paraphrase” to Tyndale’s translation of the Bible.

Those as yet unpublished are as follows: “The Ethical Teaching in Beowulf;” “King Alfred’s Version of Bœthius;” “Old English Saws and Proverbs;” “The Church and the School in Old England;” “The Cursor Mundi: A Bible Homily;” “John Wiclif, English Reformer and Translator;” “Sir John Mandeville, the Palfreighter Traveller;” “John Gower, an Old English Patriot and Reformer;” “Old English Religious Satire;” “Layamon: An Old English Rhyming Chronicle;” “William Tyndale and his Christian Work;” “Richard de Bury, an Old English Book-Lover.”

The full announcement is made in the advertising pages of this number of the REVIEW.

It is hoped that the treatise may commend itself to the clerical patrons of the REVIEW, and to the general literary and Christian public. We are certain it will furnish valuable homiletic hints to divinity students in America and England.

Water and the Saloons.

THE evils resulting from the saloon system have been held up to the public gaze until they have become so familiar as to be despised. But every little while some new emergency will emphasize the greatness of the dangers arising from this system in an unexpected way. During the recent water famine in the metropolis the fact was brought before the community that out of the 80,000,000 gallons of water daily used in the city, about 15,000,000 were consumed in the bar-rooms alone—a very large proportion of this quantity representing an absolute waste. In one of the breweries of the city 63,000 gallons are drawn directly from the mains; and there are sixty-five of these death-dealing concerns, many of which use not much less in quantity, and so increase the amount of waste by from 3,000,000 to 4,000,000 gallons more.

And yet the large majority of New York’s citizens are either apathetic in

regard to the traffic that so endangers their comfort, and even their safety, or else desire its continuance. This is manifest from the system of dealing with it which they have adopted. They give it the license to exist. They prefer the revenue it brings in to its extirpation. Is it too much to say that their attitude to it is responsible, in measure at least, for the anxieties and privations they have had to endure? They have our sympathies, but precisely in the same way and for the same reason that the self-tortured Hindu has our sympathies; in the same way and for the same reason that any one has our sympathies who is reaping the consequences of his own misdoings.

There is but one consistent, logical,

successful method of dealing with this iniquitous traffic, and that is to brand it *in toto* with the brand of illegality. Under the old Mosaic economy there was a law the principle of which applies here irresistibly. "If the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and the owner also shall be put to death." The death-dealing ox was not to have the short rope of a high license, or the long rope of a low license, but death. His death was society's only security. The "pushing" ox of to-day is the saloon. Let it meet the fate of the "pushing" ox of Moses' day!

BLUE MONDAY.

The Best Parishioner.

He was a man in the livery business, who was converted when more than forty years old. He said to me when I became his pastor, "Come over and get a horse whenever you wish to ride;" and for more than nine years he furnished me *gratis* with teams for my use in a country parish extending five miles in every direction, and often carried me through the country twenty miles at a time on my exchanges, to my conventions and appointments. And on one occasion, when I was going away for three days more than twenty miles, I told him I wanted the team and wanted to pay him for it. I paid him \$5, but in the spring-time he brought me a load of manure for my garden because he took the \$5 for the team. Whatever he did was done cheerfully; yet he was far from rich. He helped me to stay nine years on a small salary.

A Champion Deadbeat.

In the Free Baptist Church at Belmont, N. H., was an old man. He was worth nearly \$100,000. Just before his death a child came to buy some eggs. He went to the barn for them. Took pay for twelve, when there were but eleven, and when a friend who saw him count them protested, he said, "Keep still." When the mother of the child tried to use them, she found a part of them nest eggs and rotten. She sent the child back with them, and he said, "I have no money," though his safe stood in the house well filled. This is a fair specimen of his life. He said that he had not had a new vest for thirty-five years.

In the same district, not far from the same place, at another meeting, during which the

minister in a speech declared that all the best men in the neighborhood were voting for the temperance measure, a hearer arose, and challenging the statement, vehemently declared that such was not the case, and cited himself as an instance of one of the best men in the community voting the other way. "Brother," said the minister, "I am glad you came to the meeting. Let us spend a short time in prayer. Will you kindly lead us?" Silence reigned supreme. W. A. H.

A Generous Helper.

A MAN who was a member of another denomination often called on a neighboring Baptist minister, expressing his great satisfaction in said minister's sermons and services. One day, after thus freeing his mind, he said, "I have often intended to help you." As the gentleman was very well-to-do, the minister thought something substantial was forthcoming. But he went on to say, "Now, there is a pond of water in one of the fields back of my farm, and any time you wish to baptize there you can do so, and it won't cost you a cent, either." LOUIS J. GROB.

WEST SOMERSET, N. Y.

DURING a pastoral visit the minister was very much interested in a little boy, four years old, who conversed with him in English, and turning around would immediately address his father in Gaelic. The pastor laughed and remarked to the father, "I see you have taught your boy to speak in two languages." "Yes," said the father, proudly, "I thought I would teach him the Gaelic, and then if anything ever happened to me he could not say I had not done my duty to him." W. A. H.

THE HOMILETIC REVIEW.

VOL. XXIII.—FEBRUARY, 1892.—No. 2.

REVIEW SECTION.

I.—THE INERRANCY OF SCRIPTURE.

By REV. PRINCIPAL ALFRED CAVE, B.A., D.D., HACKNEY COLLEGE,
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“FOR when it became plain to me,” writes Augustine in his *Confessions*, “that (Faustus) was ignorant of those arts in which I had believed him to excel, I began to despair of his clearing up and explaining all the perplexities which harassed me.” Young Augustine, that is to say, painfully feeling his way to truth, came to distrust the religious teaching of Manichæism, because he had first come to distrust its physical teaching. For how, Augustine argued, could sacred books, which contained demonstrably fabulous accounts “concerning the heaven and stars, the sun and moon,” the movements of which were open to all, be regarded as worthy of credit when they spoke of spiritual things, the laws and movements of which were as manifestly beyond human ken? Could a would-be prophet, who claimed to be the organ of express revelation, and who erred in matters verifiable, be regarded as trustworthy in matters incapable of verification? Must not errancy in earthly things argue uncertainty in heavenly things?

Clearly Augustine was right in his argument, on one proviso. That a man whose judgments were often fallible, might nevertheless become at times the infallible agent of Divine revelation, was not impossible, and in such a case fallibility of some judgments would not have argued fallibility of all. But if these fallible physical opinions of Faustus were expressly stated by him to be Divine revelation, surely Augustine was right; for revelations which contained error in things verifiable, could scarcely be intelligently regarded as free from error in things extra-verifiable.

Such an instance may not be without its value when considering the inerrancy of Scripture; for there are really two questions which should be carefully distinguished when dealing with this knotty subject. One question is, whether the reliableness of revelation is, or is not, affected by

appearing side by side with errors in matters not expressly revealed ; and quite another question is, whether the reliableness of revelation is, or is not, affected by appearing side by side with errors in matters expressly stated to be revelation. The absolute inerrancy of all revelation as such might be strenuously maintained, without in any degree asserting the absolute inerrancy of the entire books of Holy Scripture. In other words, although revelation argues inerrancy, inspiration by no means argues the same—*distingue bene*.

It is true that many maintain to-day that inerrancy pertains to the whole of Scripture. Errancy in any one point, they say, jeopardizes inerrancy in every point. All the books of Scripture, they assert, being equally inspired are equally inerrant. So far from inerrancy being confined to moral and religious truth, it extends to the entire statement of facts, physical, geographical, philosophical, historical, as well as religious and ethical. Indeed, this absolute inerrancy is declared to be vital to the Protestant position ; for how, it is said, can we wisely follow as a good guide to heaven one who has shown himself a bad guide to earth ? How shall a fallible teacher of natural truth be accepted as an infallible teacher of truth supernatural ? So many have argued, and so many do argue, in Europe as well as in America, in Germany as well as in New Jersey. The position was put and maintained, not two years ago, by Rohnert, for example, in his *Inspiration der heiligen Schrift*, who said : “ Holy Scripture is therefore not a mere record of revelation, which contains and enjoins the Word of God, but is itself God’s unerring Word from beginning to end, in principal matters and in subordinate, and free from every form of error.”

In the Providence of God this contention as to the absolute inerrancy of Scripture is coming under the fire of keen, and even fierce discussion. It is well that it should. Of course, in the limits of this article, no considerable contribution can be made to that discussion. Still, in the space at my disposal, *seeing as I think truth on both sides, I am desirous of saying a calm and mediating word. That word is THAT REVELATION, BUT NOT INSPIRATION, NECESSARILY IMPLIES INERRANCY.* What God expressly reveals must be true ; but many have come beneath the inspiration of His Spirit without being rendered infallible thereby. It seems to me that the stress of the argument for the authority of Scripture is changing. It is the revealed rather than the inspired character of the Bible which nowadays renders the Bible authoritative. It is increasingly seen that if inspiration guarantees the reliableness of the record as a record, revelation guarantees the supremacy of the record as a record of facts. In other words, that the record exists is due to Inspiration, but that the record is the supreme arbiter in matters of faith and practice, is due to Revelation. In a word, the Bible is authoritative, not so much because it is inspired, but because it is revealed, because it records revelations, which have been sometimes given mediately (as by voices, and angels, and Urim and Thummim, and dreams, and

very occasionally by the reappearance of the dead), but which much more frequently have been immediately given (by prophets and by apostles, and, more weightily than by either, by the incarnate Word). This, then, is the distinction I would insist upon, that inerrancy pertains to revelation, but not necessarily to inspiration. By so simple a distinction, the loftiest views of the supremacy of Scripture are safe-guarded, at the same time that no such burden is put upon the shoulders of the thoughtful as the absolute inerrancy of all Scripture.

What I wish further to say falls under two points. On the one hand, I desire to point out how unimportant absolute inerrancy is, and on the other hand, I would insist that serious errancy is unproven.

Not for a moment can I sympathize with the cant refusal to believe in an infallible book. A rational being, say some, can no more pin his faith to an infallible book than to an infallible man; and it is added, that if the Reformation shook the tyranny of the infallible man to its base, the New Reformation is causing the tyranny of the infallible book to totter. If it be meant, by such an objection, that faith is not credulity, neither is it blind submission to authority, there is much to be said for the objection, though even then it is unfortunately worded. For where lies that real stress of this objection—that rational men cannot pin their faith to an infallible book? Does it lie upon “book,” or upon “infallible?” Is the refusal to be taught by a book as such, or to receive infallible instruction? Surely no rational man objects to learn from a book which has anything to teach, just as no rational man refuses to be taught by a man who has anything to say worth listening to; while, as for infallibility, inerrant belief is the very thing every rational man is in search of. Moreover, to one infallible thing every rational man cannot but submit—infallible truth. Where truth is in question, there can be no liberty of private judgment. Truth, so to speak, is a great tyrant. Truth does not beg and pray its acceptance. Assure yourself that anything is truth, and there is an end of all freedom to receive or reject. Accept truth you must or be demonstrated irrational. Thus there is no possible objection which can lie against being taught by a true book or a true man. Further, prove a man or a book sometimes fallible, and you do not remove either book or man from the category of teachers. Whatever truth there is in fallible book or man the wise take with thankfulness. Though it grow with the tares of error, the wheat of truth is ever eagerly sought after. So whatever truth even an errant Bible held could not but be welcome to the rational man. Moreover, in times of fierce controversy like these, he who believes most strongly that the errancy of Scripture is relatively unimportant, will retain a quiet and confident mind; and whoever can hold firmly, after close inquiry, and after much intimacy with what has been said against the Bible, to the inerrancy of revelation, though he do not believe in the inerrancy of inspiration, will also possess his soul in calm and peace.

Already, then, the comparative unimportance of absolute inerrancy appears, but let a few more guiding-posts be driven in along the line of discussion.

The question that is of crucial importance is, Does the Bible contain truth, *infallible* truth, we may say, though with some redundancy, seeing that all truth is infallible? Has the Bible a message for man as man to be found nowhere else? Let so infinitely important a question be answered in the affirmative, and the question as to the absolute inerrancy of the Bible passes from a practical and momentous question to one that is theoretical and esoteric. Absolute inerrancy may be indispensable, it is true, to some theories of inspiration, but the Bible once shown to contain a series of unique revelations from God to man, and absolute inerrancy ceases to be of serious import in the practical search after religious truth. *By absolute inerrancy*, a phrase which I have found it necessary to repeat again and again, *I mean entire absence from the Bible of inconsistency, whether of any one passage with any other passage within the book, or whether of any statement within the book with any demonstrably true statement without the book.*

Now, whether absolutely inerrant or not, how infinitely important the Bible is to man, let a few facts, which may be considered quite apart from absolute inerrancy, suggest.

One series of facts, which any man who will may verify, is to be found in what the Bible has to say about human nature, and about Jesus Christ, and about redemption, and about the method of a holy life. That here the Bible presents truth, infallible truth, any one who chooses may prove by experiment. *The truest Anthropology and the truest Soteriology* is the biblical; but if this be so, can the absolute inerrancy of Scripture be necessary truth? I rather suggest the points that occur to me than illustrate them in any adequate manner.

And here is another fact which places the Bible on a pinnacle all its own, a fact again which anybody who desires may verify. *The spiritual message of the Bible cannot be understood without Divine aid.* This truth indubitably has all too frequently been presented in somewhat harsh dogmatic form, and consequently has all too frequently been held in a formal intellectual way; still, *abusus non tollit usum*. The truth is as verifiable as important. Unaided by the Spirit of God, he who reads understands not. Spiritual things are spiritually discerned. We see what we have eyes to see. View is conditioned by vision. There can be no knowledge of an objective world without a subjective knowing faculty. Percepts, spiritual as well as sensuous, imply a percipient mind as well as a thing to be perceived. Objects beyond the range of ordinary sight may become visible as the optic lenses are cleansed or improved. All these are statements of a great spiritual fact, as well as commonplaces concerning ordinary cognition. The real message of Scripture is only delivered to man when inspired from above. It is when the Spirit of God quickens,

cleanses, strengthens the spiritual understanding that the spiritual things of the Word of God are understood. Open the eye of a blind man, and he sees as a new world what was there all the time ; lengthen by mechanical or pathologic means the sight of the short-sighted man, and he, too, sees a different world, which was nevertheless under his eyes all the while ; similarly, let the Holy Spirit open the eye of the spiritually blind, or elongate the vision of the spiritually near-sighted, and a new spiritual world discloses itself. As has been said, the fact is as verifiable as important ; but observe what follows. *Can a book which cannot be suitably read without the express aid of the Spirit, have been written without the aid of the Lord and Giver of life ?* And is not such a book (whether absolutely inerrant or not), which can neither have been written nor be read without express Divine assistance, of the supremest moment to mankind ?

Or descend into detail, and *let the facts pertaining to prophetic inspiration be weighed.* Seeing that the books of the Old Testament are, for the most part, the outcome of prophetic inspiration, make that inspiration a careful study in the light of all the data available. In the prophetic inspiration we see the junction of earth and heaven, of man and God, of human percipience and Divine revelation. There man listens with intelligence to the Word of God. In this exalted spiritual state, as I have said in my "Inspiration of the Old Testament Inductively Considered," without trance, without coma, the inner eye, the spiritual sense, received such quickening that it directly apprehended the Divine revelation presented. It was not that, in these hours of revelation, the prophets were altogether passive ; they were more than lyres upon which God could play, as the ancients were so fond of saying ; they were men, made in the image of deity, restored by Divine inspiration to the Divine image, who, with intelligence and insight, heard once more, as it were, the "voice of God walking in the garden toward the time of the breeze." They were silent, from reverence, not stupor ; they were passive, from choice, not lassitude ; they were receptive, not involuntarily, but from strong desire ; they saw, not by clairvoyance, but by the inspiration of God. In these signal hours of inspiration, the prophet had intercourse with Deity, and was permitted to listen within the heavenly audience chamber. In these signal hours, by means of a co-operation of the Holy Spirit with his spirit, the prophet saw things he could never have seen of himself, and heard words which no acumen of his would have enabled him to hear. What the prophets spake, therefore, they spake as the interpreters of Deity. Hence they prefaced their messages by formulas, such as these : "The Word which came from the Lord," "Thus saith the Lord," "Hear ye now what the Lord saith," "The utterance of the Word of the Lord," "The Lord said unto me, Behold, I have put My words in thy mouth." Now if all this be so, if the Old Testament present us with such a series of remarkable facts as those of prophecy, the supreme place of the Bible among the sacred books of mankind is assured, quite irrespective of its absolute

inerrancy. If the prophets experienced what they declare they experienced, and if their words were what they assert they were, what matters it whether the Bible is absolutely inerrant or not? If fallible men could be received into the circle of the familiar friends of Deity, why may not fallible men be Divinely utilized as messengers from God to man? Would the facts pertaining to the prophetic inspiration be any less remarkable or influential if the human mind failed to reflect the Divine without some slight distortion?

Or *consider the apostolic inspiration*, say, of Paul. The truths that Paul announces he declares to be of Divine origin. "I delivered unto you, first of all, that which I also *received*." What Paul taught, for example, concerning the atonement and the resurrection, was declared by him to have been "*received*." It was not the product of his imagination. He simply "*made known*" that which he had learned by revelation. Herein lies the authority of his writings, in their revealed character, and not in any intangible inerrancy of the autographs of his epistles as they left the apostle's hand. I only touch upon the series of great questions pertaining to the apostolic inspiration. Whether that inspiration was absolutely inerrant or not, God so used these apostolic instruments of his, doubtless but fallible men, and sufficiently controlled and inspired them that they could become adequate channels for the revelations which were made by their means. Consequently the apostolic authority follows, not from an absolute inerrancy in all they wrote, but from the revealed character of the apostolic utterances; and so long as the Christian believer has some evidence upon the Divine source of the apostolic cycle of truth, he need trouble himself but little whether the apostles were absolutely inerrant or not. Absolute inerrancy ceases to be an important question.

Or *consider the inspiration of the Gospels*. How far the Gospels are absolutely inerrant is again by no means a vital question. What is a vital question is, how far the words and works attributed therein to our Lord are reliable; and they bear their own stamp of truth—a stamp which no Strauss or Renan, Paulus or Schenkel, can efface. The significance of these words and these works lies in themselves, not in their verbal expression. Their authority is in their manifest revelation, the self-revelation of deity. When we know little about these unparalleled words and works, we may think little of them; but when we know more, we greatly wonder; and the more we know, the more distant they show themselves to be from the range of the highest, to say nothing of ordinary, human achievement. The authority of these Gospels lies in no mere accuracy of verbal expression, but in the manifest reality of the facts expressed. Suppose the accounts of the Sermon on the Mount vary somewhat, what matters? The sermon itself, in its general tenor, nay, in its minuter details, is knowable and known, and it is our Lord's thoughts themselves—so unworldly and yet so worldly, if by the world, the universe, be meant—which are the important revelation, not the verbal accuracy of the evangelists. Let one

evidence of the truth of these Gospels delay us a moment. Consider the calmness of Christ's speech. There is no throb of excitement in it whatever; there are no signs in the utterance of any thrill of nerve, of any quickening of pulse, of any beating of heart; not even when His words are dealing with the profoundest and most moving truths. Contrast, for instance, the addresses of Isaiah and Jesus. Isaiah's words throb manifestly; they communicate their psychical movement to us; our souls beat in response. It would seem that the truths which Isaiah conveyed so moved and excited him that his very words, read centuries afterward, start a quicker current of feeling. On the other hand, it would seem that the truths uttered by our Lord were in no sense new to Him; they were His familiar thoughts; He has not "received" them; He knows none of the excitement of being a chosen organ of revelation; there is not even about Him the quickened pulse of the thinker of novel truth. All things He says are to Him the veriest commonplaces, and therefore He is as calm in utterance as in thinking. If the reading of the seventeenth of John moves us ever more deeply, as we think and experience with it, the words themselves are almost cold in their repose. He who speaks of the "many mansions" and "glory" and "the Father" and "union," breathes the atmosphere of all this, and tells simply what are to Him the plainest and commonest facts. Here Revelation is self-revelation. How wholly unimportant is the question of absolute inerrancy of verbal expression in face of so remarkable a characteristic of language!

It is facts like these—I have simply hinted at a few—*which secure forever to the Bible its unique place and influence.* So long as the Bible convinces the practical man, to say nothing of the diligent student of its pages, of its unique Divine origin, its unique prophecy, its unique apostolic teaching, its unique Gospel, what matters it whether the Bible is wholly inerrant or not? *Absolute inerrancy, in such a case, is really a somewhat scholastic and indifferent matter.* He who has used as the messengers of His grace so many generations of preachers (who certainly have not been wholly perfect), may surely if He will reveal Himself to men by many generations of writers (who, although specially selected and adapted for their purpose, may yet be not wholly inerrant). Does not the supreme authority of the Bible lie in the revelations recorded rather than in the inspiration which rendered the record possible? And if the revelations are accurate enough for all practical purposes, what matters it whether they are absolutely inerrant?

Indeed, I cannot help thinking that this doctrine of absolute inerrancy, like the doctrine of papal infallibility, is an outcome of faithlessness, and even of want of courage. We must, we think, put our human defences around the ark of God, or we would make the pursuit of truth easy. But God wills, it would seem, that the path to truth should not be easy, and should be a constant exercise of faith, and God wills, apparently, to demonstrate the reliableness of His Word, in His own way, by the *testimonium Spiritus Sancti*.

I have left myself but little space to deal with *the second point*, as to *the absence of proof of serious errancy in the Bible*; but, just as I see the strongest grounds for holding the relative unimportance of absolute inerrancy, I also see the strongest reasons for disbelieving that any *serious* errancy has been shown. A few words, at any rate, upon this point.

That there is not absolute inerrancy in the Bible is a matter of fact. No ingenuity can reconcile 2 Kings viii. 26 and 2 Chron. xxii. 2. Bedan in 1 Sam. xii. 11 (Heb.) and Barak (Heb. xi. 32) cannot both be right. The problems associated with the quotation of the Old Testament in the New cannot be solved on any theory of absolute inerrancy; compare, *e.g.*, Mark i. 2 with Mal. iii. 1, in both the Hebrew and Septuagint, Heb. x. 5-7 with Ps. xl. 7-9, in the Hebrew and Septuagint, 1 Peter ii. 6 with Isa. xxviii. 16, in the Hebrew and Septuagint, 1 Cor. xiv. 21 with Isa. xxviii. 11, in the Hebrew and Septuagint. The varying reports of our Lord's words, as given in the several Gospels, are instructive in this connection; *e.g.*, compare Matt. ix. 15-17, Mark ii. 19-22, and Luke v. 34-39—Matt. xvi. 6-11, and Mark viii. 15-21—Matt. xxii. 29-32, Mark xii. 26, 27, and Luke xx. 36-38—Matt. xxvi. 36, Mark xiv. 30, Luke xxii. 34, and John xiii. 38.

Further, *the discrepancies are indubitably largely due to errors in transcription*, and are to be corrected by textual criticism.

Yet, again, *serious inconsistencies between one part of Scripture and another, or between the statements of Scripture and the certain conclusions of profane knowledge are unproven.* Let any one carefully examine the supposed contradictions in the Pentateuch or in the Prophets catalogued by Kuenen, in his *Hexateuch* or *Prophets*, and he will be speedily convinced of the rashness of Kuenen's assertions.

And yet, again, *supposed errors in the Bible are very apt to show themselves truth*, after all, *upon further research.* The path of recent archaeological inquiry in Oriental lands is strewn with the corpses of once alarming errors, as it was thought. Critics doubted concerning the reality and influence of the Hittites, alluded to again and again in biblical history, and now the Hittites are established and important facts. How many difficulties have been raised concerning the narratives of Joseph, and the Exodus, and what remarkable substantiation of these narratives have been dug out of the soil of Egypt in recent years! How much had been made of the impossibilities in the tenth and eleventh of Isaiah, whereas now inscriptions of Sargon have shown the difficulties to have been born of critics! Biblical dates have again and again been challenged, and the monuments have again and again declared for the Bible! What wonder that François Lenormant was led, purely by the study of the cuneiform texts, back from the views of the advanced critics upon the Book of Daniel to the traditional view! And what wonder that Brugsch and Lane-Poole and other Egyptologists now start their investigations with the conviction that the biblical statements are probably correct!

In this article, then—all too sketchy and condensed, as I am painfully aware—I have attempted to illustrate the following convictions: First, that those who stand for the absolute inerrancy of Scripture (a doctrine really due to the Protestant scholastics of the Post-Reformation age, as the history of the doctrine of Inspiration clearly shows), are advocating an unimportant cause, and second, that the most exalted views of the supremacy of Scripture do not require for their support any such theory of absolute inerrancy. *If theoretical inerrancy is unproven, I believe practical inerrancy made out.*

II.—THE MICROSCOPE—ITS STRUCTURE AND ITS TEACHINGS.

By PROFESSOR R. OGDEN DOREMUS, M.D., LL.D., NEW YORK CITY.

THE eye is a microscope. It is also a telescope.

This marvellous micro-telescopic instrument, the “window of the soul,” is located in the human face in the most honorable position, above all the other organs of sense; eminently suited for its superior functions.

Protected from injury by the projecting forehead, and from excessive light by eyebrow and eyelash; its windows are washed and kept bright by an incessant flow from the lachrymal glands, carried by a quick movement of the lid, so as not to interrupt continuous vision. Pillowed on soft cushions of fat, the globe is readily moved by appropriate muscles, without friction, in any desired direction.

How surprisingly ingenious its mysteries! Aqueous and semi-fluid light-refracting media; its crystalline lens alterable in curvature and position, by involuntary agents, to enable it to focalize rays from near or distant objects on the photographic surface; the iris, with its circular opening, in full sympathy with the other adjusting powers, contracting or relaxing its curtain to admit less or more light. No Kodak can as quickly change its sensitive film of complex chemicals as the retina of the eye. Picture follows picture in ceaseless succession, and each imprint is conveyed with electric speed by living conductors to the impressionable brain.

The microscopic power of the eye may be enhanced by means of a pin-hole in a card, placed all but in contact with the cornea, so as to cut off too divergent rays of light. The nearer objects are brought to this wonderful organ the larger they appear, until within a few inches of the eye. Vision becomes indistinct at closer approach, because the lenses cannot converge all the rays to a focal point. If these divergent rays are excluded, as by the opaque card, though we thus diminish the light, the few more nearly parallel rays enable us to see objects close to the eye, faintly illuminated, but apparently much enlarged. Thus in a drop of stagnant water, held

so that it almost touches this minute opening, any of the larger animalculæ existing there can be seen.*

Magnifying glasses must have been employed by the ancient Egyptian, Grecian, and Roman engravers of precious stones in producing the exquisitely detailed intaglios and relievos seen in museums of art. The Scriptures do not inform us whether Methuselah in his old age, culminating at his nine hundred and sixty-ninth year, wore spectacles; or whether Abraham, David, or Solomon in all his glory had glasses for his senile eyes. We learn, however, from profane history that eighteen hundred years ago the Emperor Nero wore a monocle. Some authorities assert that it was made of a large ruby; others, of a carbuncle, and again, of an emeraude (emerald?). It was most probably of rock-diamond, or quartz. As the emperor was near-sighted, it must have been concave. "With it," it is said, "he could distinctly see the people as he rode in his chariot."

The honor of devising the modern microscope is attributed to Zacharias Jansen, Cornelius Drebbel, of Holland, and Fontana, of Italy.

The Tuscan philosopher who first descried the sunlit mountain-tops and shadowed valleys of the cloudless moon, the only celestial orb that always presents to us the same face, though apparently changing in features, because of the changing solar rays;† who first saw the satellites of the greatest planet, Jupiter, revolving in obedience to its superior power, a representation of our planetary system in miniature; who first told us of the mysterious rings, or, as they appeared to him, "handles" of Saturn, and of his more numerous family of satellites; who, on observing the brilliant Venus in the western sky, at the setting of the sun, was the first to detect her crescent shape, like a "new moon," the unanswerable demonstration of the truthfulness of the heliocentric system of Copernicus; who first resolved the *via lactea*, or "milky way," into a bed of myriads of glorious suns, was among the first to unveil to us the revelations of the microscope. Galileo says he "saw a flea, apparently the size of a sheep." No ordinary magnifying glass would have accomplished this astonishing result.

Most fitting would it be that he who enlarged our knowledge of God's universe in all its grandeur should bequeath to us the instrument for redeeming this world from its insignificance, and demonstrating the minute perfection of the Almighty's handiwork.

In the compound microscope, the lenses placed at the end of the metallic tube nearest the object to be criticised, hence termed the *objectives*, are so minute for the highest powers that few brains and hands are skilled to give them the proper curvature. When rays of light pass through a lens,

* A pinhole has been patented when made in a cardboard box, in which a sensitive photographic paper is placed. When the artist has selected the view he desires to secure, he uncovers the pinhole, and after a few seconds closes it. The picture is then developed in a darkened room. Here the pinhole has acted as a lens; but better than the lens, it focalizes at any distance. It is like the camera obscura of Porta.

† Because the moon's centre of gravity does not correspond with its centre of figure.

besides being swayed from their path, they are separated into varied hues. The lens acts also the part of a prism. It disperses the white light into rainbow colors.

In the rigor of science the exact number and length of the vibrations in the air are known and measured which produce sounds that appeal to the ear, and cause its delicate membrane to vibrate in accordance therewith, and give to the brain the power to appreciate the sweet melodies and complex harmonies of Handel, Haydn, Mozart, Beethoven, and Mendelssohn.

A beautiful alliance between sound and color is now claimed, the varied hues of light corresponding to the different tones of music. The undulations in the supposed ethereal medium have been accurately determined. The method for attaining this knowledge requires more space than this article permits; I therefore limit myself to the statement that the fewest vibrations appreciated as a musical note are 16 per second, and those which produce the highest tone 41,000 in a second; whereas, in regard to light, the red ray, which corresponds to the base note in music, has no less than 40,000 undulations in an inch, and the violet 70,000 in the same space. With these data, and the knowledge of the velocity of light, we can estimate the number of vibrations in a single second.

When we gaze at the red light from "fiery Mars," luminous rays speed over the intervening space at the rate of nearly 200,000 miles per second, and in each of the 12 thousand millions of inches 40,000 vibrations occur. In other words, during this brief period of time 480 millions of millions of wavelets break on the shore of the observer's eye! While the tide of violet light from Alpha Lyrae gives over 720 millions of millions of these infinitesimal ripples for this keenly sensitive organ. Our conception of these multitudinous numbers may be aided when we are told that to count a single million of millions, one each second, would require more than 32,000 years! At this rate 15 millions of years would have to elapse before the red undulations could be enumerated, and 23 millions of years for the violet vibrations produced in one second of time!*

Professors Bunsen and Kirchhoff, of Heidelberg, by their researches with transparent prisms, applied to the sun's light, solved the enigma of the myriads of dark lines crossing the solar spectrum, first mapped by Fraunhofer, hence receiving his name. These mysterious writings in the sun-beam were as much more difficult to decipher than the hieroglyphs on Egyptian obelisks, as the works of the Almighty One surpass those of His creatures. From the patient investigations of these German savants came the startling announcement that vaporous metals existed in the photosphere of the sun, and that their interference in the undulations of the rays of light caused these dark lines. "The Fuel of the Sun" is the title of one of the scientific works on this subject.

* The ear has the extended range of eleven octaves, the eye only a single octave.

Many of the burning stars in the bright constellations that decorate the heavens have been analyzed and their constituent metals tabulated, for Huyghens and Lockyer have attached the spectroscope to the telescope. As Alexander longed for other worlds to conquer, so the modern scientist, not satisfied with analytical researches on this earth, brings the light of the central sun and the vastly more distant glowing stars into his laboratory, and determines their constituent elements.

What a forcible illustration of the unity of God's plan in the construction of the universe, and of His guiding hand that conducts the rays of light unimpaired from distances so vast that centuries—yea, thousands—of years have elapsed since they started on their errand of instruction !

Even the long-discussed nebulae have revealed to us their truly gaseous condition by the aid of prisms attached to the telescope. By the selective absorption which these vapors possess we are beginning to solve even the atomic structure of their ultimate particles.

These prisms, applied to the microscope, furnish means of research hitherto unknown.

When light is passed through certain liquids, then through the microspectroscope, parts of the brilliant spectrum are obscured or obliterated by absorbent bands. When their exact position is determined, the nature of the fluid through which the rays have passed is revealed. I have found that crude cotton-seed oil will cut off the half of the spectrum at the blue end. In a lawsuit involving a million of dollars this was one of the tests applied to decide whether cotton-seed oil had been used to adulterate lard oil.

Albumen and blood can be detected, even in trivial quantities, in the excretions of the human body by their characteristic absorbent bands—vitally important to the physician in diagnosing certain diseases.

The varied changes through which blood may pass can be recognized. The blood of those poisoned by carbonic oxide gas (CO), from burning coals, or from street gas, will give its characteristic dark bands even years after death. Blood stains on the clothing of the criminal and even scrapings from under his finger-nails have been detected by this method of research, and have furnished evidence essential to the conviction.

When light is reflected from polished surfaces at certain angles, varying with each object, or when it is transmitted through Iceland spar, it undergoes a change designated as *polarization*.

If the polarized ray passes through transparent media its path is sometimes modified ; with some it is turned to the right, with others to the left. Thus, a solution of cane sugar is dextrogyrate. The degree of the deflection depends on the amount of sugar in the liquid. So accurate is this that for years our Government has employed the polariscope for analyzing the sugar imported to this country. The duty on the sugar brought to the city of New York alone yielded the United States Government, during the year 1890, nearly \$70,000,000.

Nicol prisms are employed in the microscope. They consist of two sec-

tions of Iceland spar cut in the plane which passes through the obtuse angles of the prism, and united with Canada balsam.

One of these Nicol prisms is placed in front of the objective. Through it the light, when passed, is polarized ; hence it is called the *polarizer*.

The second prism is inserted in the metallic tube of the microscope, between the objectives and the eye-glasses. By adjusting this polarizing device to the microscope optical analyses of rocks are made, determining their geological and mineralogical characteristics, and the structure of vegetable and animal fibres and tissues is more accurately defined. It is used in examining different chemicals, both solids and liquids.

Many objects exhibit the gorgeous effects of colored polarization, the kaleidoscopic view changing on revolving either the polarizer or the analyzer, and giving the complementary colors at each quarter rotation.

Since colored rays act unequally on a sensitive photographic surface, better definition is obtained in micro-photography by the aid of polarized light.

To complete the story of the construction of the microscope. At the other extremity of the metallic tube are placed the eye-glasses ; they are many times larger than the objectives.

In the microscope these sets of lenses are always at the same distance from each other, with intervening diaphragms. Two eye-glasses of differing power are usually provided.

To employ the instrument in magnifying to varied extents, the lenses are made to approach or recede from the object. Since this cannot be accomplished with the telescope, the astronomer being limited to the earth, the distance of the objectives and eye-glasses are modified by appropriate mechanism, as in the opera-glass.

An improvement valued by many, though not employed for the greatest apparent enlargement, is the *binocular microscope*, where provision is made for using both eyes at the same time, as the astronomer Galileo devised and employed the *binocular telescope*.

We possess not only means for accurately measuring ordinary objects and distances, but the audacious astronomer determines the size and the remoteness of the moon, the sun, and the planets. He even tells us of vast chasms separating us from the "fixed stars" of our cluster, and of the most remote groups of systems, resorting to the speed of light as his modulus.

The microscopist, not daunted by minitude, devises the micrometer. By this instrument, which consists of exceedingly fine lines, drawn with rare skill on transparent glass, he indicates the number of diameters the small object seems to be enlarged. He passes from a few hundred diameters up to 80,000 !

To the telescope we are indebted for our measurements of years, months, days, and hours. "For all kindreds and tribes and tongues of men, each upon their own meridian, from the Arctic Pole to the Equator, from the Equator to the Antarctic Pole, the eternal sun strikes twelve at noon, and

the glorious stars, far up in the everlasting belfries of the skies, chime twelve at midnight" (Edward Everett). Our most accurate terrestrial measurements are translations from the heavens above ; thus latitude and longitude are determined, and geography becomes a perfected science. The navigator learns his position on the "watery plain" by celestial observations, aided by the compass, and travel on the trackless two thirds of our globe is accomplished with security.

The oceans are no longer barriers to communication between eastern and western continents. Men and merchandise are conveyed on them over vast distances at less expense than on the dry land.

Higher than all utilitarian applications, the telescope affords nutriment to mind and soul. We revel in the boundless glories of immensity. We bow in adoration at this overwhelming demonstration and revelation of the power of the Almighty.

On the other hand, the microscope enables us to revel in the equally boundless mysteries of minitude. With it our study extends from the examination of the solid rocks, crystalline forms, and various waters of the earth, to the minute structure of its plants and animals, up to humanity. We can not only behold the sluggish circulation of the sap in delicate transparent vegetable tissues, but we can verify the discovery of Harvey—the circulation of the blood—as in the tail of a small fish, the wing of a bat, the thin membranes of a frog.

Those who have been on the Kaaterskill Mountains after a prolonged rain-storm have witnessed thousands of little streams of water with pebbles rolling down to larger rills, and these joining others in intricate confusion, until they swell to rivers of reputable dimensions, and at last contribute to the wealth of width and beauty of the majestic Hudson, whose line of light is seen stretching for ninety miles in the distant valley. So when we peer through the thin web of a frog's foot with the aid of the microscope, even of low power, we are startled with the strange sight of capillary tubes with oval disks drifting with a current into wider channels, twisting and turning in zigzag directions until they flow into some large vein, where by their united force a stream of blood moves in a torrent out of the field of vision. Added to the complexity of this fascinating scene, we behold another network of minim tubes, with thousands of blood-corpuscles giving a crimson hue to the vital fluid, and carried swiftly through the arteries to their ultimate hair-like terminations, thence by a power which has been discovered, to return through the veins to the central pulsating organ, the heart. No vision of telescope, with its celestial glories of revolving suns, is so entrancing as this exhibition of the minute clockwork of life !

By the magnifying power of the lens the imperfect work of the most skilful forger, in his attempt to erase names and figures on checks and notes, has been exhibited in courts of justice years after the act, especially when aided by chemical reagents and enlarged negative photographs.

When the astronomer accurately maps the stars in a certain cluster, on photographing the group, lo ! hundreds of other stars appear. The photographic retina being more sensitive than the retina of the eye, when a photograph of the human face is taken spots and imperfections appear, to the chagrin of the sitter, invisible to him in a mirror. These must be blotted out, or “retouched,” to produce an acceptable picture. How much more startling could one’s conscience be photographed !*

A remarkable illustration of the vitality of certain germs, and their capability of development under apparently the most disadvantageous conditions, in a solution which is destructive to human life and supposed to be germicidal, occurred in my laboratory.

In the summer of 1890, to get rid of the annoyance of persistent flies, two china plates were filled with a saturated solution of arsenious acid, to which was added some sugar to make it more tempting to their palates. The plates were placed on the window-sill in the sunlight. After a few days the bottom of the plates exhibited green spots, and later the whole surface of each plate was covered with a dark green vegetation. Then the growths appeared on the surface of the highly poisonous liquid, while dead flies floated near them. This summer (1891) the solution was again prepared as before. The flies partook of fractions of a drop of the liquid and speedily died of arsenical poisoning, but the germs of the *penicillium glaucum* again developed, first visible only through the microscope. They rapidly increased each day, until both the under and upper surfaces of the solution were covered with this vegetation.

Many of the microzoæ withstand extremes of temperature destructive to higher orders of life. If moistened with water years after being artificially desiccated they are resurrected, like the dry bones in the vision of the Prophet Ezekiel, when he exclaimed, “O breath, breathe upon these slain that they may live ! The breath came into them, and they lived, . . . an exceeding great army !”

To the microscope we are indebted for the recently established schools of bacteriology. Pasteur commenced his researches with the study of fermentation. He was then urged by Dumas to investigate the cause and provide a remedy for the disease in the silkworm. “Little did he suspect in consenting that he was laying his hand on a link which would ultimately connect the diseases of beer, wine, and all putrescible things with the diseases of all living creatures, from silkworms to man. Any one visiting the silkworm districts to-day will find hundreds of women and girls engaged, under skilful superintendence, in pounding the moths and examining the fluid under the microscope. If any corpuscles (bacteria)

* Centuries past it was the custom to make erasures of writing on parchment, papyrus and cotton paper; then to re-write upon these tissues. These were called palimpsests. In some cases the erasures were apparent to the unaided eye. But the microscope, employed with the photograph, reveals that which the eye could not otherwise detect.

are seen, then the eggs, which have just been laid in a fold of linen, are immediately burned, while those that are sound go to swell the healthy community. For over five years this zealous scientist, with his faithful wife and daughter and four assistants from the *École Normale*, continued the investigation. Thus in an obscure corner of the Cevennes was formed a colony seeking with ardor the solution of an intricate problem, and a means of curing or preventing a disease which had so long blighted one of the great sources of national wealth" ("Realm of the Microbe," by Mrs. Eliza Priestley).

Pasteur's latest triumphs have resulted in discovering the microscopic cause of rabies, and in presenting a cure for this most frightful malady.

Robert Koch, of Berlin, after his discovery of the cholera bacillus, announced eight years ago that by the microscope he had found the bacillus of tubercle, that fearful scourge of humanity.

Like a skilful general, he is leading his army of medical men in hopes of vanquishing the host of microbes that have slain their victims for centuries. Davaine and Rayer first discovered splenic fever vaccine. Pasteur cultivated these parasites, and introduced them in the blood of living animals.

The bacteria of tetanus, or lockjaw, of typhoid fever, scarlet fever, puerperal fever, and of other diseases of animals and human beings have already been detected by patient observers.

What brilliant hopes for future triumphs of the marvel-revealing instrument !

No graduate in medicine considers his education completed without a knowledge of it and skill in its use. He must employ it in examining the secretions of his patients, not only for diagnosing certain maladies, but in determining the success of his treatment day by day.

After we have travelled with the telescope to the most distant realms of space, beholding all the visible universes, we may then drop the "leadens wings of light," and, with vivid imagination, speed on and on to unseen regions, then again onward and onward, till we sink exhausted, and we realize that it is but the "beginning of the end !"

Equally unfathomed are the unfoldings of the microscope. We behold microzœ with pulsating hearts, intricate circulation, organs provided with fluids for digestive purposes, muscles and nerves they must possess to give motion to their minim bodies; also intelligence, as demonstrated by their actions.

Then we descend to smaller and smaller forms, which tax the highest powers of the microscope, and setting aside the wonder-revealing instrument, imagination may convey us to objects more minute than those visible to the aided eye, and downward and downward until the tired brain, fatigued with minitude as with magnitude, attempts to imprison the conception of the ultimate atom.

The telescope unfolds to us systems upon systems in boundless space.

The microscope demonstrates that the glory of all this enlargement is not tarnished by imperfection.

The telescope belittles us ; the microscope elevates us. The telescope exhibits only masses on masses of inanimate matter. The microscope largely deals with life.

If such soul-inspiring exhibitions are vouchsafed us from telescopic to microscopic extremes, while "now we see through a glass darkly," what may we not anticipate when we shall be permitted to see face to face ? "Now we know in part, but then we shall know as we are known."

How exalting the thought, how cheering the prospect, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him" !

III.—ATHLETIC VIRTUES.

BY PRESIDENT WILLIAM DEWITT HYDE, BOWDOIN COLLEGE, BRUNSWICK, ME.

THE open secret of successful homiletics is the ability to recognize that the whole universe is built upon a few fundamental principles which crop out everywhere, and to seize these principles as they occur in the natural world and the every-day life of men, and transfer them to the moral and spiritual sphere. This is the essence of the parable in the use of which Jesus is the world's acknowledged master.

The art of illustration consists in this same power of passing from one sphere of experience to another, along the lines of the hidden principles which are common to both. The best place to draw illustrations from is the one in which life presents itself in the most intense and interesting aspects. These conditions are found in war and in athletic games ; hence these were favorite themes with the great apostle.

Well-contested athletic games bring out all there is in a man in a way that nothing else does. Success depends so directly on the presence of certain qualities of mind and heart and will, that these contests offer to the preacher an inexhaustible store of effective illustration. Illustrations drawn from this source have the added advantage of appealing strongly to the interest and sympathy of the young. A minister, above all men, should take every chance to witness ball-games, boat-races, and athletic tournaments. Even the gossip about the merits of teams and players he will find highly instructive, if he will only take pains to penetrate beneath the surface of excited prejudice to the deep principles on which athletic excellence depends.

As a guide to such intelligent appreciation of the athletic virtues the following points are suggested :

First : The contestant must "lay aside every weight." Tall hats, overcoats, and canes are well enough in their place ; but they have no place in a race. The runner must strip off everything he can dispense with. He must even reduce his superfluous flesh. There must be nothing about him which does not contribute directly and effectively to the winning of the contest. What a gain it would bring to the Christian Church if all its members would strip for the race in this thorough, athletic way ! How many things, harmless in themselves, they would throw aside because of their interference with better things ! It is a great day for a man when he learns to measure things, not by the question, "How bad is this thing in itself ?" but by the question, "How much good does this interfere with ?" That is the athletic test of conduct. The Romans called their baggage *impedimenta*, which means literally things that get in the way of the feet. Discard whatever hinders progress, is the first athletic rule.

Second : The athlete must train. No pie, no cake, no candy, no cigarettes, no all night dancing for him ; but beef, mutton, eggs, and milk ; steady, hard work and plenty of sleep. It is dull, dreary business, this doing the same thing over and over until you can do it perfectly and automatically. It is hard to forego the indulgences the other fellows are enjoying, but it is the indispensable condition of success. If you doubt it, enter a mile run without this training. For the first quarter you will run splendidly, then you will begin to fall behind, and before the race is half over you will see that it is hopeless and give it up. In explanation you will tell your disappointed friends that your "wind" gave out, or you had a cramp in your stomach, or you felt as though you should faint ; but the one all-inclusive reason will be that you were not in training. Athletics teaches this lesson with mighty emphasis. You cannot neglect training and then make up for it by a tremendous effort at the last. Contests must be won by patient, faithful training for days and weeks before the day appointed, or they will not be won at all. There is no second probation here. There is nothing corresponding to death-bed repentance. The period of training is decisive.

What better approach can the preacher find than this to the importance of habits of Bible-reading, prayer, and public worship ? These things may be irksome at times, but these things are to the formation of Christian character what diet and exercise are to the formation of muscle. They may not show great immediate results ; but when the time comes for the testing of character by some great trial, or temptation, or call to arduous duty, the man who from childhood has nourished his soul upon these religious exercises will rise superior to temptation and equal to the duty. The man who has neglected this training will go down in disaster and disgrace.

Third : Athletic sports cultivate co-operation. A boat crew must pull as one man. Each man must do his best for the sake of the common cause.

The punishment for shirking falls not on the individual, but on all. Each man must forget his separate, individual interests and lose himself in the larger interest of the whole. He must trust every other member of the crew to do the same ; hence it has been said that there is no such training in socialism as boating gives. One man's shirking discredits the whole crew. It is this organic nature of a crew or team which gives to baseball, foot-ball, and boating their superiority over the more individualistic sports, such as running, jumping, bowling, and tennis. The good oarsman or ball-player is capable of subordinating his private to his social self.

The value of this quality in the church-member is obvious. Nothing has done more to discredit Christianity with brave, hearty, healthy young men than the excessive appeal to individualistic motives. As long as being a Christian is presented to them as a means of saving their own souls, young men of this type will not pay much attention to it. Show them that the Church stands for the co-operation of brave and self-forgetful men and women in the great contest of right against wrong, truth against lies, love against hate, kindness against cruelty, generosity against meanness, purity against corruption, show them that their help and influence is wanted on the side of the right, and these young men will be eager to enter the lists. The enthusiasm of working together for a common cause, and the forgetfulness of self which such enthusiasm brings, are athletic virtues in which the Church is to-day sadly deficient. The Church should be more than an aggregate of units. It should be an organism of members, each doing the work and exerting the influence that is most natural to him, all ~~suffering-together~~ in the sin or sorrow of each member, and ~~rejoicing~~ together in the strength and victory of the united body.

Fourth : The athlete must get a good start. To start before the word is given is a waste of strength. To start later than the word is given is hopeless. He must be ready and start on the instant. Lost time cannot be made up. It is now or never.

This shows the folly of inducing young children to make profession of religious experience before God, speaking through their own intelligent response to the call of duty and the attractiveness of the Christian character, calls them to it. The overwrought appeals of evangelists dealing with young children by the wholesale is unconscious blasphemy. It is human impatience endeavoring to anticipate the pleadings of the Lord. A child should hear the voice of God before he hears the interpretation of that voice by the prophet. To reverse the order runs the risk of making the child's whole religious experience unnatural, unreal, and morbid. It tires out the religious susceptibilities in advance, and sends them into the race weak, weary ; and they too often come out of it exhausted and disgusted.

This analogy also points out the danger of trifling or delaying, when once the call of God has been clearly heard within the soul. To all

who hear that voice it says : " Now is the accepted time ; now is the day of salvation." There is no prize for loiterers in the spiritual race.

Fifth : Athletics teach devotion to an end. There comes a time in every well-contested race when one's strength seems all gone ; the muscles seem incapable of further effort ; the heart is violently beating its protest, and the lungs are exhausted. Then the victory is to him who, refusing to pay any attention to these things, fixes his eye upon the goal and rushes toward it with the resistless might of sheer determination—seeing nothing, knowing nothing, caring for nothing but that. This power to make a cherished end supreme, and through devotion to it to exclude all else, is the crowning virtue of the athlete. Without this all else is of no avail.

The corresponding Christian grace of course is faith. Faith is not the passive assent to a list of propositions, but the active devotion to an unrealized ideal. It is that which in the hour of weakness and weariness, in moments of discouragement and depression, enables the Christian to fix his eyes upon Christ, and to do the things that his devotion to Christ calls for, whether he feels like it or not ; whether it is easy or hard ; whether others appreciate and approve, or criticise and condemn. Faith is the grace of conflict as love is the grace of victory. It is the crowning athletic virtue.

IV.—PROTESTANTISM AND ROMAN CATHOLICISM AS FACTORS IN CIVILIZATION.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

THE Reformation of the sixteenth century was primarily a religious movement. While the great work of Luther and the other leaders of those heroic days affected every fibre of thought and life, yet the first and foremost object of that agitation was the re-establishment of Christianity upon the foundation of the Prophets and the Apostles. Indeed, the very fact that it was a religious movement has made the Reformation, with one sole exception—namely, the introduction of Christianity—the greatest fact and force in human history. Its right and claim to the second place in the records of the past rest upon the fact that it was a revival of those teachings and principles which made the Gospel of the New Testament the centre of the historical development of the world, from the Creation to the Judgment Day. Of all the agencies and elements that enter into the formation of character and history, the religious is, in its direct and indirect bearings, by far the greatest. For this reason no sound philosophy of history will hesitate to affirm, that of all the nations of the past none have left a more decisive and indelible impression on the history of mankind than has the Jewish, the people chosen of God to become the bearers of the true religion. Modern civilization in its composite character owes

much of its methods of thought to the Greeks, much of its laws and social order to the Romans; but its religion is a spiritual inheritance from Israel. Viewed in the light of these facts, it is evident that the glory of the Reformation is its revival of evangelical Christianity, and that in the nature of the case its importance far surpasses even such an event as the French Revolution.

But the Reformation was a good deal more than a purely religious movement. In the nature of the case this could not have been otherwise. Religion, if it is genuine, brings under its spell and influence the whole man in the entirety of his thought, life, and being. It is simply unthinkable that a religious agitation like that of the Reformation should not have worked radical changes in the civilization and culture, the sciences and the arts, the literature, the philosophy, the education and all other expressions and agencies of human activity and progress; and in reality such a wide-reaching influence has been exerted by the Reformation. The characteristic and distinguishing difference between the civilization of the Middle Ages and that of modern times consists in this, that the former was developed and fostered by the spirit of Roman Catholicism; the latter, on the whole, by the spirit of evangelical Protestantism. The influence of Protestantism has been much wider and deeper than the number of even its nominal adherents. All those ideas and ideals which control the thought and life of the age, with a force more powerful than the written laws of nations, have originated in, and are controlled by, the spirit of Protestantism. The aggressive and progressive factor in modern civilization has sprung from the sacred soil of Wittenberg and Geneva. In the development of modern civilization there has been most decidedly a rule of the minority. The Roman Catholic Church has not only not exerted an influence, anything at all in proportion to its millions of adherents, but she has, on the whole, assumed only a negative position over against the achievements of modern science and culture. either ignoring these altogether, or adjusting herself as best she could. At best, she has antagonized them and assumed a hostile position over against their claims. A positive force in modern civilization that Church has not been. In this we have only another evidence of the fact that mere masses and multitudes are not the measure of influence, but that principles are.

To what an extent those factors and forces which really direct the thought and life of the age are under Protestant control, or at any rate not under Roman Catholic, can be readily seen by a reference to two or three of leading prominence, such as education, letters, and politics. It is a significant fact that those three countries which are beyond any and every doubt the leading powers on the globe—namely, England, Germany, and the United States, are distinctively Protestant in character, not indeed in the sense that they have no Roman Catholic subjects, but that their public spirit and life as active factors and forces in the ups and downs of modern history are in touch and tone with the principles of Protestantism.

On the other hand, France, as a political power, is in no sympathy with the aims and ambitions of Rome, however much the majority of the French people may cling to Roman Catholicism. Italy ever since 1870 has been waging war with the Vatican. Austro-Hungary, the only Catholic power that shows any tendency of favoring the plans of the Pope, is in daily danger of disintegration from innate weakness, and lives only by the charity of Protestant Germany, being compelled ever by political necessity, through the *Dreibund*, to steady the arms of Italy, the bitter foe of the Vatican. On the great and international chessboard of politics the interests of Roman Catholicism no longer influence the moves. On local issues, and under peculiar surroundings, the splendid organization of that Church may exert a directive or controlling power, as was the case in the *modus vivendi* following the close of the *Kulturkampf* in Germany a few years ago; but even such power has not the virtue of permanency. Wherever the Roman Catholic Church has had unlimited opportunity of developing political forces subservient to her ends and aims, as was the case in the Central and South American countries, she has exhibited a remarkable inability to do so. If anything, this state of affairs proves that the spirit and tendency of the political forces of the modern world are in origin and character anything but Roman Catholic.

The same status is found in the departments of education and literature. Certainly of all the agencies that have been controlling and still do control modern life and activity, none have been more powerful than these. Yet it is as singular as it is significant that in neither of these is Roman Catholicism a leader. The most cultured and educated nations on the globe are either Protestant or at any rate not Roman Catholic; while among those nations that claim to be Christian and civilized, ignorance and illiteracy reign supreme only in Roman Catholic lands. The same is true of higher education. The leadership in this belongs, as is acknowledged by all, to Germany, and that to Protestant Germany. The twenty-one German universities, although fully half a dozen of them have Roman Catholic theological faculties, are throughout imbued with Protestant principles and the Protestant spirit of progress. At a recent Catholic congress a speaker lamented the fact that even in the Catholic University of Freiburg there was, outside of the theological faculty, only one professor who could be regarded as a faithful son of the Church. The reason for this is not that the governments favor the appointment of Protestants, but in the competition for scholastic honors and literary distinction, based upon real merit in research, which in the canons of German literary and university ethics is the *sine qua non* of success and recognition, the spirit of Roman Catholics cannot obtain and yet remain true to itself. Recent statistics have shown that while the Roman Catholics of Germany constitute about one-third of the population, that Church contributes only about one-fifth or less to the university attendance and to the professional careers. An example of this sort, where the opportunities are alike for

each of the two great rival churches, but are not proportionally improved by them, shows that naturally between Roman Catholicism and modern research, higher education, and culture, an inner harmony does not exist, and that these great moulders and directors of the modern world are also in a closer inner connection with Protestant tenets and teachings.

How little the literature of the day is Roman Catholic in origin or sympathy, can be readily seen by a reference to that all-powerful mover of men's hearts and minds, the periodic press. It is almost a modern wonder that Roman Catholicism, with its millions of adherents and magnificent organization, holds such an insignificant position in the journalism and the magazine literature of the times. With all their skill and scheming the authorities of that Church have never been able to make the press to any great degree subservient to their purposes. That Church does not lack periodicals and papers, but not one of these can fairly be regarded as a leader in the thought and work of the day. All the great journals and magazines are either neutral in religious matters, although the great majority in their comments on questions of public and private morals, indicate the influence of Protestant ethics; or they are avowedly Protestant. Indeed, what is true in this connection is true in regard to all the features of modern life, which are generally regarded as the special blessings of our civilization and culture. Among all the scholars, thinkers, inventors, investigators and others who have contributed to make the modern world what it is, there are few, if any, adherents of Roman Catholicism. Some from those ranks may have been good imitators and followers, skilfully adapting new achievements to the ends of that communion, but of the leaders scarcely one has been furnished by the Church of Rome. In fact, it will go without contradiction, that the positive force in modern civilization, in so far as this can in any way be said to have had any connection with religion and Christianity, has been, and is, Protestant. On the whole, Roman Catholicism has assumed, over against modern thought and life, only a negative attitude, adjusting itself in so far as this has been possible.

This Roman Catholic thinkers themselves recognize and are now determined to change. Within the last ten years a singular movement has been inaugurated in Germany, which aims at nothing more or less than to bring modern life and thought in subjection to the spirit and tendencies of Rome. The means employed for this end is the proposed reconstruction of modern science, scholarship, and thought in general, in the interests of that Church. Probably the best illustration of this new work is the historical school of Janssen, who aims to prove at the hand of authentic and correct historical sources that the Reformation was the greatest misfortune that ever befell Europe, and while it was the source of all the ills of modern life, whatever of good has been preserved is owing to the efforts of Roman Catholicism. However little we may hope or fear from this new departure, the practical end of which is the proposition that the

evils of modern society cannot be healed except by a return to the mother Church, yet the mere fact of the existence of such a school is evidence enough that Roman Catholics, too, acknowledge the predominance of the Protestant spirit in modern times and generations.

Now all this cannot be accidental. There must be a why and a wherefore for facts so important; and, in reality, this status of affairs does stand in the closest possible connection with the inner character and spirit of Protestantism and Roman Catholicism. The latter having set up its false standards of pope, council, and ecclesiastical decree, cannot but be in constant fear that research and investigation will produce results contradicting these erroneous standards. In the nature of the case progress and enterprise are inconsistent with the spirit of the Church of Rome. Then the Church does the thinking for her members, presenting a set of beliefs and creeds as a *fait accompli* for blind acceptance. There is no encouragement for independent thought, for further study and investigation. On the other hand, Protestantism in making religion a matter of the individual's relation to his God, naturally constitutes a stimulus to thought. Making the man individually responsible for his creeds and deeds makes him in his conscience bound to think and study. Naturally Protestantism favors progress and further research. Having set up the standard of the truth, the Word of God, and it alone, its own interests demand active, intelligent, and reasonable adherence, encouraging all advance and progress in thought and work, knowing that all true progress and advancement not only cannot contradict, but only place in a clearer light the great teachings of God's Revelation.

But while Protestantism has been the chief factor in modern civilization, and as the revival of the principles of original Christianity has been the sources of the greatest blessings, it has by no means been the sole active agent, and is by no means responsible for the evils that exist yet in such abundance. This both its false friends and its foes would like to have men believe. Among Roman Catholic writers it is considered as equivalent to an axiom that the Reformation was practically a revolution, a rebellion against legitimate authority, and accordingly the absolute sway of individualism subjected to no authority in heaven or on earth. Not infrequently is it claimed that the French Revolution was the natural outcome of the Reformation, the fact being entirely ignored that it was *Roman Catholic* France which enacted this greatest tragedy of modern history. Liberalism, rationalism, socialism, and all the other evils of the body politic are directly traced to the teachings of Luther and the other reformers. This fire is fed by false adherents, and a good principle cannot be damaged worse than by an abuse in the house of its pretended friends. The rationalist Bretschneider dedicated his dogmatics to the "manes" of Luther; the rationalistic Protestant *Verein* of Germany appeals to his name; and the new radical school of Ritschl pretends to be the restorer of his true teachings.

Yet all this is based upon a totally false conception of the Reformation of the sixteenth century and of evangelical Christianity. It is the very opposite of truth that the Reformation overthrew all authority, and thus permitted individualism untrammelled and unfettered to run riot. The principle of authority obtains in genuine Protestantism more than it does in Roman Catholicism. It is true that the Reformation threw aside the claims and authority of Papacy ; but in the room of the false authority thus discarded it substituted the true authority—namely, the Word of Revelation. The formal principle of the Reformation and of the evangelical churches is, that the Word of God, and it alone, is the guide and norm of faith and life. Any Protestantism based on another standpoint has no legitimate or historic right to the name ; and, accordingly, all those movements in biblical criticism, the social, literary, and educational world, and elsewhere, which proceed from the premises that man is not bound by the authority of the Word, are not the legitimate and lawful outcome of the Reformation or of true Protestantism. These are anything but negative in character ; essentially they are conservative and positive. It is true that they are negative in so far as they reject the teachings and tenets of Rome, but these negative features are merely preliminary and preparatory to the real work of evangelical Protestantism—that of re-establishing and restoring the original teachings of Scripture in the hearts and minds and lives of the people. It is for this reason that the general prevalence of the name “ Protestant ” is somewhat unfortunate. While in itself it is a positive term, yet historically it is of a negative character ; and in Germany, the original home of the word, it has generally been displaced by the more acceptable term “ Evangelical.”

If such has been the mission and province of Protestantism in the past, it requires neither a prophet nor a prophet's son to predict what its mission and work must be in the future. The solution of the almost numberless problems in the public life of the nations will depend upon the spread of Protestant principles ; and this for the simple and sole reasons that genuine Evangelical Protestantism seeks the one end, of making the teachings and doctrines of the Scriptures actual realities in the life of the nations and of the individuals. Only Evangelical Christianity can solve the problems of the day, because only the teachings of Christ can be a panacea for all the ills of time as well as of eternity. An illustrative example is found in that problem which is most prominent before the world at present—the social question. Purely scientific economics cannot solve it, because it is more than a question of dollars and cents. Force cannot solve it, as experience has proved. The Roman Catholic Church, notwithstanding its recent loud claims, cannot solve it, because, as appears from its views on monasticism, it does not entertain Biblical views of labor. Only Evangelical Christianity, the leading tenet of whose practical work must be the command of the Lord to love our neighbors as ourselves, has within itself the possibility of a solution, in such a degree as this ideal can be realized

in actual life. The social problem is fundamentally a moral and ethical question and not one of political economy, merely to be discussed on the basis of the law of supply and demand. Only a Christian solution can settle that question satisfactorily.

In this way the interests of true civilization and culture are identical with the interests of genuine Evangelical Protestantism, simply because the latter is the exponent and expression of the teachings of Christ and the apostles. The progress of human society is identical with the progress of Protestantism.

V.—ELEMENTS OF EFFECTIVE PREACHING.

BY REV. R. T. CROSS, MINNEAPOLIS, MINN.

By effective preaching we do not understand that preaching which simply draws a crowd, or which simply draws to itself human praise, or which simply draws wealth and fashion, or which simply draws tears by arousing deep feeling and stirring the emotions. Effective preaching may do these things, but if these are the limits of its effectiveness then the pulpit is on a level with the theatre, for the theatre is effective in all these directions.

By effective preaching we understand that preaching which draws men to Christ and which builds them up in Christ, which makes bad men good and good men better, which edifies, or builds up the Church, which does indeed arouse deep feeling and stirs the emotions, but which does it as a means to an end. And it so does it that when feelings and emotions have passed away like the morning dew, as they surely will, there shall be left a crystallized residuum of earnest purpose and determined resolution to live a better life.

The first element of such preaching is that it be *scriptural*, scriptural as opposed to the preaching of science, natural or social. Science can be effectively and extensively used for illustration, but the bare preaching of science is woefully ineffective for spiritual results. It should be scriptural, too, as opposed to speculative preaching. The writer once asked a college professor to give a lecture before a teachers' institute. He replied that he would if he could take such a subject as would enable him to evolve the lecture out of his own consciousness, instead of being to the trouble of looking up facts as a basis for the lecture. A sermon that is evolved out of the preacher's own consciousness, instead of being evolved from the Bible is apt to be very ineffective, however beautiful or rhetorical or forcible it may be. Such preaching does not convert sinners or feed Christians. That our preaching should be scriptural in order to be effective appears from the following considerations :

1. It is so commanded. "Preach the Word." "Preach the Gospel to every creature." "Christ sent me to preach the Gospel, not with wis-

dom of words, lest the cross of Christ should be made of none effect"—i.e., should be ineffective.

2. The example of Christ, of the apostles, and of the most effective preachers of all ages. How often Christ in His preaching referred to what was written in the Old Testament! Read the sermons of Peter on and after the Day of Pentecost and see how largely he dealt in scriptural facts. Who have been in the past, and who are to-day the most effective preachers! Agree on the list and then see if they are not those whose preaching has been, or is, eminently scriptural.

3. And there is also a plain philosophical reason why scriptural preaching is effective. It is because the Bible has authority with most of our hearers. Peter's hearers believed in the Old Testament, which he so wisely and so largely quoted. Most of our hearers believe in the Old and the New Testaments. Not only do they contain the Word of God, but our hearers believe that they contain it. Hence, just so far as we sustain our propositions and assertions by scriptural proof, so far they are convincing and effective with the mass of our hearers.

4. And God has promised that His Word shall not be ineffective. It shall not return unto him void, but it shall accomplish that which He pleases, and prosper in the thing whereto he sends it. "Hitch your wagon to a star," said Emerson. Hitch your preaching to the Word of God and it will be effective preaching.

The second element of effective preaching that we name is that it be *illustrative*. The particular and the concrete are vastly more interesting to the average mind than the general and the abstract. There is no doubt of this. Men and women are but children of a larger growth in this respect. We have all noticed how people begin to give better attention when a speaker passes from general statements to illustrative facts. Some preachers illustrate very little if any. In this they are wise above the Bible and above Christ Himself. The Bible is an effective book largely because it is so full of illustrations. Its stories, its biographies, its histories, its parables are all vivid illustrations of general truths. The preaching of Christ abounded in illustrations, and without a parable, without an illustration He did not speak to the people. His miracles, too, were impressive illustrations, in the form of object lessons.

But there are illustrations and illustrations. There is a choice of illustrations and a choice of methods in using them. To illustrate means to make bright, or illuminate. Illustrations should throw light on the subject, just as the footlights of a stage, hid from view themselves, throw light on whatever is on the stage. Often an illustration, condensed into one or two sentences or words, can be made to throw a sudden flash of light, like a flash of lightning in a dark night, upon the whole landscape of truth that one is presenting.

Illustrations should be drawn first of all from the Bible, and when thus drawn one's preaching is both scriptural and illustrative. Next to the

Bible they should be drawn from nature, which is God's other Bible, and a wonderfully prolific one for illustrative purposes. The writer's favorite natural science is mineralogy. By continued careful thought he found in the crystal illustrations of moral truth sufficient for fifty short sermons to children. History is a prolific source of illustration, especially the incidents of the history of the present as they are spread before us in the papers. "The Bible and the Newspaper" is the title of a book by Spurgeon, in which important Bible truths are illustrated by incidents which the newspaper brought to the author during a period of three months. The daily life of our hearers, at home, at school, on the street, in the shop is another fruitful source of effective illustrations, all the more effective because we can preface them with the words, "You know." Familiarity on the part of our hearers with the facts of an illustration adds greatly to its effectiveness, while familiarity with the use of those facts as an illustration takes away from their effectiveness.

The Bible, nature, history, daily life—Christ drew illustrations from all these sources ; so should we. As the eagle rises on high and scans the earth far and near for her prey, so we, from a high view point, should scan all departments of human life, and all branches of human knowledge, for effective illustrations, to use as feathers for our arrows of truth, to wing them on their way.

A third element of effective preaching is the *personal element*. By this we do not mean indulging in personalities, or that other offensive form of the personal element which we call egotism, but that interesting form of it which we call experience. It is related to both the scriptural and the illustrative elements. Our preaching must be scriptural, but to be effective the Scripture must first be digested and assimilated by us. We must experience it. It must pass through our personality. Personal experience is not only interesting, it is effective, as we have all noticed in times of revival. Sermons evolved out of our own consciousness are not effective, but sermons evolved out of the Bible and passed through our consciousness, our personality, are effective. How full the sermons and letters of Paul were of this personal element, which was not egotism, though it sometimes looks like it on the surface. In listening for years to Charles G. Finney there seemed to the writer to be no end to the effective uses which he could make of his own experience, especially of his experience in conversion. He seemed to be the personification of some of the great truths of the Bible, and it was one of the secrets of his power.

If in giving an illustration one can tell something that he has seen, it adds effectiveness to it, still more so if he can introduce the personality of his hearer. A minister used a certain Rocky Mountain view as an illustration while preaching at the East. A theological professor, who rarely used illustrations himself, was in the audience and his face lighted up with great interest and enthusiasm because he had been there and had seen that view himself. But the personal element must be used cautiously. One

would not care to sit under the preaching of a minister who lugged into every sermon something about what he saw when he was in Europe. Somebody said that he could stand seventy or eighty meals of hasty pudding, but he did not want it for a regular diet.

Another element of effective preaching is *earnestness*. To be earnest one must be sincere; he must be intellectually honest, believing with all his heart what he preaches, and believing that it is vitally important for others to believe it. This begets enthusiasm. Enthusiasm, as one has said, does not necessarily foam at the mouth. It may be a quiet enthusiasm and yet very effective. Sincerity and enthusiasm make one earnest. It is a high compliment to our preaching when any one says: "He preaches as though he believed what he said." There may not often be tears in our eyes, but if we are in earnest, there will be genuine tears in the voice.

Earnestness is necessary to effective preaching, because warning men of their danger is so important a factor in preaching. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand" (Ezek. iii. 17, 18). Our warnings to men of danger to life or limb are not effective if they see that we are not earnest in tone and manner. A college president was in an upper story of a city business block that was on fire. He heard someone below say, "Fire!" But it was so faint that he paid no attention to it. The slight delay cost him his life. Had the cry been a ringing one he would have heeded it. For three years Paul preached publicly and from house to house in Ephesus, and warned men, with tears, night and day. It is needless to say that such preaching was effective.

Earnestness is far better than faultlessness of style and delivery. There is a certain kind of faultlessness in preaching which is in itself a fault, and which is a great detriment to success. The want of true heart-earnestness is an awful fault, for which no other kind of faultlessness can atone. Earnestness covers a multitude of faults. Add the element of earnestness to a clear conception of the truth and there will be an effective delivery. It may not always be elegant, but effectiveness is better than elegance. "The God that answereth by fire, let Him be God," and, adds Spurgeon, "The man who has the tongue of fire let him be God's minister." Says the same writer: "Be earnest and you will seem to be earnest." "A burning heart will soon find for itself a flaming tongue." "We should be clad with zeal as with a cloak." "We ought to be all alive and always alive—a pillar of light and fire should be the preacher's fit emblem."

The last element of effective preaching that we mention is *spirituality*. This is closely related to earnestness and yet distinct from it. A person may be earnest without being very spiritual. Wicked men are sometimes

tremendously in earnest. A business man said to the writer : " I am religious but not spiritual." That is the trouble with many ministers and with much of our preaching. Such preaching is not apt to be effective. We are told to be spiritually minded ; and every minister needs to obey that exhortation.

But what is spiritual-mindedness ! It is difficult to tell. There are some gems that have a color of wonderful beauty and richness which attracts attention at once. But it is very difficult for the chemist to lay his hand on the substance that gives the color and tell what it is. So it is difficult to define in precise terms that aroma of Christliness which is so marked in the preaching of the spiritually-minded minister, and which is so effective in commending the Gospel message. It is the quintessence of all the Christian graces, especially of the gentler ones. It is Christ shining through us, causing our faces to glow and our very words and tones to vibrate with His love. It may not lead us to pound the pulpit, or saw the air, or scream at the top of our voices, but there is power in it nevertheless, a power that goes to the heart, such power as there is in the gentle rain, the balmy wind, the life-giving sunshine. Preaching that is saturated with spirituality has a penetrating power, like some kinds of oil. It will often penetrate the hardest crust of indifference and worldliness. It will soften the harsh asperities of the human heart, and disarm criticism, for no one feels like criticising the warm-hearted brotherly love which goes with it.

How shall we get this element of spirituality ? By abiding with Christ. By saturating our sermons and the preparation of them with prayer. By isolating ourselves at times from the world and from worldly affairs, and becoming surcharged with the Divine electricity, filled with the Holy Ghost, so that when we come before the people that Divine power shall flow from us to them, and on its current carry the living truth to their hearts.

There are other elements of effective preaching, but these are among the chief ones, and our preaching will be more effective ~~than it is to the~~ extent to which we make it more scriptural and illustrative, introducing more of the right kind of personal element, and by ~~not~~ seeming merely, but being, more earnest and more spiritual.

Individuality, so much in demand now, is constantly becoming more difficult. The school, society, politics, socialism tend to repress individuality and peculiarity. Of Schliemann, Professor Virchow says : " It always fills us with admiration and joy if, in this era of the richest development of human activity the world has ever seen, persons succeed, by means of their own effort, in working their way through the masses, and at the same time fully retaining their peculiar individuality, and even developing it."—*Stuckenberg*.

SERMONIC SECTION.

THE DIVINITY IN HUMANITY.*

BY LYMAN ABBOTT, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God.—John x. 34, 35, 36.

THE context and argument is this: Jesus Christ has declared that He will give unto His sheep eternal life; and that no one can pluck them out of His hand, because He and His Father are one; and the Father who gives these sheep to His care and keeping is greater than all the forces that are leagued against them. Thereat the Jews took up stones to stone Him, saying, Being a man, Thou makest Thyself equal with God. And Christ answers with our text. He refers them back to the Old Testament, which, He says, declares of the judges of Israel, of the men to whom the inspiration of God came, that they are divine. "Why, then," He says, "do you accuse Me of blasphemy because I claim divinity?" It is impossible to consider this a mere play upon the word; that Christ uses the word God in one sense in one paragraph and in another sense in the paragraph immediately following. It is impossible to conceive that this is a kind of sacred pun. No, no; the argument is clear and unmistakable. According to your Old Testament scripture, He says, the men in whom and to whom and through whom the power and grace of God are manifested are themselves the partakers of the divine nature. If that is so, if the men of olden times, patriarchs and prophets, through whom the divine nature was manifested—if they are divine, do not accuse me of

blasphemy because I claim myself divinity. If in this passage, on the one hand, Christ claims kinship with God, on the other He lifts the whole of humanity up with Him and makes the same claim for them. The religion of the Old Testament and the New Testament, the religion of Christianity and of Judaism, is a religion of faith in God. But it is not less truly a religion of faith in man, and of faith in man because man is a child of God. And the one faith would be utterly useless without the other. For faith in God is effective because it is accompanied with faith in man as the child of God.

And in this faith in man is the inspiration of all human progress. *Faith* in man, I say. Faith sees something which the eye does not see. Faith sees something which the reason does not perceive. Faith is not irrational, but it perceives a transcendent truth, over beyond that which the sense perceives. Faith is always intermixed with hope and with a great, great expectation. Either with a hope because it sees something which is not yet but will be, or else with a hope because it sees something which is not yet seen but will be seen. Faith in man is not a belief that man is to-day a great, noble character, but it is a perception in man of dormant possibilities of greatness and nobility which time and God will develop. It is only the man that has faith in man who can really interpret man. It is faith in man that gives us all true human insight. The difference between a photograph and a portrait is this: The photograph gives the outward feature, and stops there; and most of us, when we stand in a photograph saloon to have our picture taken, hide our soul away. The artist sees the soul behind the man, knows him, understands something of his nature, and paints the soul that looks out through the eyes. He sees in the man something which the sun does not exhibit, and makes that something shine on the canvas. The artist in lit-

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erature sees an ideal humanity, and interprets it. Realism in literature does not portray the real man. Anthony Trollope pictures the Englishman as he is to-day, and society as any man may take it with a kodak ; but Dickens gives us Toby Veck and Tiny Tim ; George Eliot, Adam Bede and Dinah Morris. Men say that no such boy ever lived as MacDonald has portrayed in Sir Gibble. In every street Arab is a possible Sir Gibble ; and MacDonald has seen the possible and shown us what Christianity may make out of the street Arab. In this perception of a possible in man lies the spirit of all progress in science. The man of practical science laughs at the notion of an iron railway on which steam-cars shall travel faster than English coaches. But the man of faith in men, who believes that it is in the power of men to dominate the powers of nature, builds the road. The man of practical science laughs at the notion that we can reach up our hand into the clouds and draw down the lightning. But Franklin does it. The man of faith is sometimes mistaken, but he is always experimenting, because he always believes that man to-morrow will be more than man is to-day or was yesterday. And all progress in civilization has its secret in this great faith in man as a being that has a mastery, not yet interpreted, not yet understood, not yet comprehended in its fulness, over all the powers of nature.

Now, is there any ground or basis for this faith in man ? Have we a right to believe that man is more than he seems to be, as we see him in the street to-day ? Have we a right to build our institutions and our fabrics on this belief ? Have we a right to think that man can govern himself, or must we go back and say with Carlyle and Ruskin and Voltaire that the great body of men are incompetent to govern themselves, and a few wise rulers must govern them ? Have we a right to believe that all the progress that has thus far been made in science is but an augury of progress far greater, reaching into the

illimitable ? Have we a right to say that these portraits of a possible humanity, this Portia, this Toby Veck, this Tiny Tim, this ideal man and woman, are real men and real women in possibility, if not in the actualities of life ? Or are we to think of them as simply phantasmagoria hung up for the delectation of a passing moment ? The Bible makes answer to that question. The Bible pre-eminently, but the great poets and the great prophets of all religions. The Bible, because the poets and the prophets of the Bible transcend the poets and prophets of all other religions. And that declaration is that man is made in the image of God, and that God dwells in man and is coming to the manifestation of Himself in growing, developing, redeemed humanity. Our Bible starts out with the declaration that God made man in his own image. The poets take the idea up. MacDonald tells us, in that beautiful poem of his, that the babe came through the blue sky and got the blue of his eyes as he came ; Wordsworth, that the child's imaginings are the recollected glory of a heavenly home ; and the author of the first chapter of Genesis, that God breathed His own breath into the nostrils of man and made him in the image of God. All fancy, all imaginings. But, my dear friends, there is a truth in fancy as well as in science. We need not believe that this aspiration that shows itself in the pure mind of a little child is a trailing glory that he has brought with him from some pre-existent state. We need not think it is a physiological fact that the sky colored the eyes of the babe as the babe came through. Nor need we suppose that historically man was a clay image into which God breathed a physical breath, so animating him. But beyond all this imagery is the vision of the poet—God in man ; a divine life throbbing in humanity ; man the offspring of God ; man coming forth from the eternal and going forth into the eternal.

This is the starting-point of the Bible. Starting with this, it goes on with dec-

laration after declaration based on this fundamental doctrine, that man and God in their essential moral attributes have the same nature. It is human experience which is used to interpret divine experience. According to pagan thought, God speaks to men through movements of the stars, through all external phenomena, through even the entrails of animals. Seldom so in the Bible, save as when the wise men followed the star, and then that they might come to a divine humanity. In the Old Testament God speaks in human experience, through human experience, about human experience, to typify and interpret and explain Himself. God is like a shepherd that shepherds his flock. God is like a king that rules in justice. He is like the father that provides for his children. He is like the mother that comforts the weeping child. All the experiences of humanity are taken in turn and attributed to God. The hopes, the fears, the sorrows, the joys, the very things which we call faults in men—so strong and courageous are the old prophets in this fundamental faith of theirs that man and God are alike—the very things we call faults in men are attributed to the Almighty. He is declared to hate, to be wrathful, to be angry, to be jealous; because, at the root, every fault is a virtue set amiss; and the very faults of men have in them something that interprets the power and will of God, as the very faults of a boy interpret the virtues of his father. All through the Old Testament God manifests Himself through human experience. He speaks in the hearts of men; He dwells in the experience of men; He interprets Himself through the life of men; and, finally, when this one selected nation which has a genius for spiritual truth has been so far educated that there is no danger that it will go back and worship man, that it will become a mere hero-worshipper, when it has been so far educated that there is no danger of that, then Jesus Christ comes into the world—God manifest in human life.

Who, then, is Jesus Christ? Let John tell us. The Oriental world was puzzled about the question of the origin of evil. They said, in brief, a good God cannot make a bad world. Out of a good God, therefore, there have emanated other gods, and out of these gods still other gods, until at last there came to be imperfect gods or bad gods. And the world was made, some of them said, partly by a good god and partly by a bad one; and others, by an imperfect god who was an emanation of the perfect one. Of these emanations one was Life, another was Light, another was the Word. And John, writing in the age of Oriental philosophy, uses the phraseology of Oriental philosophy in order that he might tell mankind who and what Jesus Christ is. "In the beginning was the Word, and the Word was God." God never was an abstraction; from the very beginning He was a speaking God, a living God, a manifesting God, a forth-putting God. "The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. And this Word became flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." Let me put that into modern language. What is it but this? From eternity God has been a manifesting God. When the fulness of time came, God, that He might manifest Himself to His children, came into a human life and dwelt in a human life. He that had spoken here through one prophet, there through another prophet; He that had sent one message in this direction and another in that; He that had spoken through signs and tokens, as the author of the Epistle to the Hebrews says, in divers manners and in fragmentary utterances—when the fulness of time had come, He spoke in one perfect human life, taking entire possession of it and making it His own, that He might manifest Himself in terms of human experience to humanity. Or turn to Paul and let me read you his

declaration : " Let this mind be in you, which was also in Christ Jesus ; who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." What is this, again, but the same declaration ? God, desiring to show Himself to humanity, entered into one human life, became subject to human conditions, shared the weaknesses, the wants, the ignorance of humanity, entered into and was identified with one human life.

Do I say, then, that Jesus Christ was a man like other men ? No. But I do say that in their essential qualities God and man are identical, and God entered into humanity that He might show to humanity what He is. I do say, not that Jesus Christ was a man like other men, but that other men may become like Jesus Christ. I hold a bulb in my one hand and a tulip in my other. Will any man say to me, This beautiful flower with all its rich coloring is like this bulb ? Oh, no ! But let the sun of God shine long enough on this bulb, put it where it belongs, subject it to the conditions of life, and this bulb will become like this flower. Man is made in the image of God. All that is in man that is not in God's image does not belong to man's nature. Natural depravity ? There is no natural depravity. Depravity is unnatural. Depravity is contra-natural. It is against the whole law of man's being. It is never wrong for any creature God has made to act out the nature which God endowed him with. It is not wicked for a tiger to be ravening. It is not wicked for a snake to be sinuous. It is wicked for man to be ravening or sinuous, because it is against the divine nature that God has put in man. He made man for better things.

God making man in His own image, God coming through successive stages,

manifesting Himself in successive relations of Himself in human experience, God at last disclosing Himself in one pure, sinless, typical man in order that men through that humanity might know who and what God is—and is that the end ? Oh, no ! That is the beginning, only the beginning. For what did God come in Christ ? Simply to show Himself ? Here is a hospital—all manner of sick ; the paralytic, the consumptive, the fever-stricken. Is it good news to these hospital bed-ridden ones if an athlete comes in and shows them his life, his muscles, the purity of his lungs, the health of his constitution, and then goes out ? But if he comes in and says, " My friends, if you will follow my directions I will put into you consumptive ones some of the strength of my lungs, into you fever-stricken ones some of the purity of my blood ; into you paralytic ones some of the sinew and muscle I possess—you can become like me," then there is good news in the message. If God came into the world simply to tell us what God is and what the ideal of humanity is, the Gospel would be the saddest message that could be conceived as delivered to the human race. It would add gloom to the gloom, darkness to the darkness, chains to the chains, despair to despair. He comes not merely to show divinity to us, but to impart divinity to us ; rather, to evolve the latent divinity which He first implanted in us. As God has entered into Christ, He will enter into me. Christ says to me : As I am patient, you can become patient ; as I am strong, you can become strong ; as I am pure, you can become pure ; as I am the Son of God, you can become the Son of God. Therefore His message is the Gospel that it is.

Christ is not a man like other men. I can find in the biography of Jesus no trace of sin. In every other biography, oh, how many traces ! No trace of repentance. The Hebrew Psalmist laments his iniquity. Paul confesses himself to be the chief of sinners. Luther, Calvin, Melancthon, Edwards

—go where I will, in the biography of all saints there are signs of sin and iniquity. Never a trace of repentance or confession in Christ. In all others we see a struggle after God. "My heart panteth after Thee as the hart panteth after water-brooks." "I count not myself to have attained, but, forgetting those things that are behind, I press forward toward the mark." Never in the written biography of Christ a trace of that aspiration after something not yet reached. On the contrary, a great peace and a great possession. He says : I have come full of life. I have come to give life. This sinless Christ comes that He may give to us that which He Himself possesses ; that He may take the sin out of our lives and the sorrow out of our hearts, and for the yearning desire give a great, great peace. I have come, He says, that you might have life. How much, Lord and Master ? Life more abundantly. What kind of life, Lord and Master ? Eternal life. Has He come with that great life of His to give a little and then stop ? Nay, to give all to every one that every one will take.

I marvel to find Christian men denying that Christ is the type and manifestation and revelation of the possible divinity in universal humanity. It is written all over the Bible. What says Christ Himself ? I have come that you might have life, and that you might have it more abundantly. As the Father has sent Me into the world, even so I send you into the world. You shall be My disciples. You shall learn of Me. You shall be My followers, and tread where I have trod. You shall take up My cross, and suffer as I have suffered. The secret of my life shall be the secret of your life. Ye shall be in Me. I will abide with you. Ye shall be as a branch grafted on the vine, drawing the same life as I have, as out of My very veins. As the Father was in Me, so I and My Father will come and abide in you. He breathes upon the disciples and tells them to receive the Spirit that was in Him ; and in His

last prayer He prays that they may share His glory, that they may be one with the Father as He is one with the Father. Paul takes up the same refrain and repeats it over and over again. Righteousness in man is the righteousness of God, God's own righteousness coming out of God's heart into human hearts. Ye shall be partakers of the divine nature. Ye shall be joint heirs with the Lord Jesus Christ, inheriting all that Christ inherited from His Father. Ye shall have the same spirit that was in Christ. Metaphor and trope and figure are exhausted in the endeavor of the Apostle to set forth this sublime truth. Christ is the servant of God. We are the servants of God. He is the Son of God. We are the sons of God. He is the light of the world. We are lights of the world. He is a priest forever. We are priests perpetually serving in His temple. He is the one eternal sacrifice. We are to present our bodies a living sacrifice before God. He is dead. We are to die with Him. He has risen. We are to rise with Him. Already we sit in the heavenly place with Christ Jesus. We are changed from glory to glory into His image. We are predestined to be conformed to that image. We are bid to pray that we may be rooted and grounded in Christ, that with Him we may be filled with all the fulness of God.

Do I say, then, that I am equal to Christ ? Or that I ever shall become equal to Christ ? No ! Let me try to make this plain to the child, and then the rest will perhaps understand it. Here is a great, great man. He is a great statesman. He is a great poet. He is a great orator. He is a great philosopher. He is a great general. He is Bismarck and Gladstone and Dante and Napoleon and Raphael and Plato all combined in one. And he has children, and this boy is a statesman, and this boy is a general, and this boy is an orator, and this boy is a poet, and this boy is an artist. No one of them comprises all the genius that was in his

father, but each one has one quality of that father, and all the boys together reflect their father's nature. No, I shall never be equal to Christ. But according to the measure of my own capacity, I may reflect even here and now something of Christ and be really Christ-like.

Christ is my Master. I acknowledge no other Master than Him. I wish to follow where He leads. I gladly believe whatever He says. And I have no other ambition—oh, I wish it were true that I never had any other ambition!—than to be like Him. But He is my Master because He bids me follow where He leads, because He gives what I can take, because He promises what He will yet fulfil. I believe in the divinity of our Lord Jesus Christ. It is the centre of my faith, as He is the centre and the source of my life. But I do not believe in the mediæval formula that Jesus Christ is God and man mysteriously joined together, because to believe that would be to leave me both without an ideal of man which I might follow, and without a manifestation of God to which I might cling. In my country home two Christians quarreled. An atheist went to them and said to one of them, "Your Christ said, 'Forgive all your enemies and love one another.'" "Yes," he said, "Christ was divine. He could. I cannot." But there was nothing of moral virtue that God wrought in Christ that He cannot work in you and me if we will give Him time enough. And, on the other hand, this separation of God and man in Christ denies the real manifestation of God to man. Jesus called His disciples to watch while He wrestled with agony in Gethsemane, and Dean Alford, speaking on Gethsemane, says this was the manifestation in Christ of human weakness. No! no! A thousand times, No! It is the glorious manifestation of that sympathy in God which wants the sympathy of the feeblest of His followers, as the mother wants the sympathy and love of the babe on her lap. "Beloved, now are we the sons

of God; and it doth not yet appear what we shall be. Only we shall be like Him; for we shall see Him as He is." There are two things we do not know. Genius is always a mystery, spiritual genius the greatest mystery of genius, and Christ the greatest mystery of all. We do not know what we shall be, any more than one who never had seen a garden could guess what the mould would be when the spring had finished its work. Those are two things we do not know. But there are two things we do know. We shall be like Him, and when we are like Him we shall see Him as He is. We shall be like no imagination of Him, no deteriorated or imperfect conception of Him; but when we come to see Him in all the regal splendor of His character, with all the love, all the justice, all the purity, all the divine glory which is adumbrated and shadowed here because our eyes could not look upon it and still live—when we come to see Him in all the glory of that divine character, we shall be like Him—**WE SHALL BE LIKE HIM.**

CHARACTERISTICS OF LUKE'S GOSPEL.

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That thou mightest know the certainty of those things in which thou hast been instructed.—Luke i. 8.

In these words the third evangelist closes the introduction to his gospel, and sums up his purpose in writing it. To reverent and thoughtful readers of the Word of God the question must often have occurred, Why are there four gospels? Might not one writer have given in one document an adequate account of the person and work of the Lord Jesus? A full answer to the question would demand more time than we now have at command. Let it suffice to say

that, as it pleased God in giving His Word to man to give it through the medium of men, many men were needed to secure that the revelation should be large enough and many-sided enough for men of all generations, of all classes, and of all histories.

We all limit, modify, and color the truth which passes through us. A perfectly achromatic lens is perhaps unattainable. Accordingly, that the Gospel of the Son of God may be such as to suit the needs of all generations to the end of time, it has pleased God to employ four men, different in type and characteristics, that through this larger medium an adequate view of His Incarnate Son may be presented to mankind.

Every one who has heard music knows that a tune rendered by different instruments will have modifications and effects corresponding to the nature of the instrument which renders it. There may be the same harmonic notes, the same melody; but if rendered on a harp, a piano, an organ, and a flute, the music will partake of the properties of the instrument which discourses it.

So it is in some sense and measure with the Gospel. What we have through each and all of the four is one, essentially and eternally one, and yet each has its distinguishing characteristics corresponding to the true personality of the writer from whom we have received it.

There are, it may be mentioned, about three hundred and fifty verses in Matthew's gospel not given by any of the other three evangelists; Mark has sixty-eight verses peculiar to himself. In Luke there are about five hundred and forty verses not found in the other gospels. If we had these special portions side by side before our view, we should then see the characteristics of each with vivid and striking impressiveness. Such a conspectus would show that Matthew's is the gospel for the Hebrews, Mark's for the Romans, Luke's for the Greeks, and John's the gospel for the Church of God. Matthew is wont to look behind to the prophecies, and

shows their fulfilment in Jesus; his is the gospel of the past. Mark sees in Jesus the satisfaction of present needs; his is the gospel of the present. Luke is full of presentiments of coming good; he sees the harvest of God's purposes in what Jesus "began to do and to teach;" his is the gospel of the future. John, soaring above all limits of time, fore-hints and anticipates the everlasting issues; his is the gospel of eternity. In Matthew Jesus appears as the King; in Mark He is the Agent of God working out the Divine will; in Luke the humanity of Christ is most prominent—we see "the Son of Man;" in John the Divinity is unveiled—there we see "the Son of God." And so, by wise and reverent analysis we might proceed, tracing the distinctions, drawing out the characteristics and sketching the special features of these four sacred documents, but we must foreshorten. The purpose of to-day is to set forth some of the particular attributes of the Gospel of Luke.

More than any other the work of the third evangelist is the Gospel of Worship. It gives prominence to worship in its two great elements of praise and prayer, frequently recording examples of both not mentioned by any of the other evangelists. The glorious hymns of the nativity are recorded by Luke only. He alone has preserved the Gloria in Excelsis of the angels, when at their irruption among the shepherds they sang, "Glory to God in the highest, and on earth peace, goodwill toward men." Only Luke records the sublime Magnificat of Mary—a hymn that the Church of God has sung ever since: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke alone records the exquisite Benedictus of Zacharias: "Blessed be the Lord God of Israel, who hath visited and redeemed His people." And only Luke has preserved the sweet, dissolving swan-song of Simeon called the Nunc Dimittis: "Lord, now lettest Thou thy servant depart in peace, according to Thy

Word, for mine eyes have seen Thy salvation." These glorious lyrics, in which the holiest of Israel hymned the nativity of the Son of God, have been given to humanity by the Gentile evangelist. Some have stumbled at these poems; they have seemed too lofty in strain, too exquisite in form, too radiant with purest poetic fire to be impoverished by souls not otherwise known to be endowed with richest gifts of song. But does not the occasion account for and require as apposite this very phenomenon? Shall the Second Person of the Godhead inspire Himself in our flesh, and the heart of man not palpitate with melody and his tongue sing in strains poetic? Is not the marriage of our human nature to the Divine in the incarnation of Jesus an event glorious enough to inspire those who first received the tidings with poetic rapture and tune their lips to poetic expression? If the human soul, having wings of song in its original outfit by the Creator, had not spread them now for flight, that surely had been the wonder and the worst incongruity in man's history.

The hymns of the nativity are just what and where they ought to be, where all the proprieties and fitnesses of two worlds demand that they should be. And so it has ever been in some measure when God has been near to man. When the ark of God was in David's tabernacle on Mount Zion, and every one in Israel had access to it, then it was that the psalter was outpoured with lips of jubilee.

When, after centuries of night, Martin Luther kindled the fires of the Reformation, there was an affluent outburst of song, and perhaps as much was due to the hymns that were sung throughout Germany as to the preaching of Luther in spreading the Gospel that saved Europe.

When, later on, God raised up John Wesley to rekindle the fire of salvation among the English speaking people, there was another most glorious outburst of song. The hymns of the Wesleys were both a product and a factor

of the spiritual Renaissance which then found birth. Quite as much to the hymns of the Wesleys as to their preaching, is the spiritual life of the modern world indebted. And to come later still, when it pleased God to send forth Mr. Moody, with his dowry of good sense and direct force of Gospel statement, who does not see that the revival movement thence ensuing was as much indebted to the spiritual songs of Mr. Sankey as to the preaching of the single-minded evangelist.

The history of the kingdom of God on earth witnesses that when God has come specially near to man, man has responded in the tuneful raptures of psalm and hymn and spiritual song. The lyrics of the nativity are, therefore, just what and where they should be.

So with prayer, the other department of worship. It belongs to the purpose of Luke to set forth Jesus as an example of prayer. The baptism of Jesus is recorded elsewhere; but Luke alone mentions that it was while Jesus prayed the Holy Spirit descended upon Him: "Jesus being baptized and praying," heaven was opened and the dove-like Spirit descended and rested upon Him. Not merely in virtue of the baptismal rite, not as though there was special grace attending the hands of John, but in answer to the praying Son, the approving Father heard and testified, and the Holy Spirit came. And as it was with the Incarnate Son, so with every adopted child of God. It is just as we pray the Spirit will come upon us. Would we be full of the Holy Ghost, let us follow our pattern, and prayerfully open our hearts to receive His fullness.

In like manner others mention the transfiguration of Jesus; but Luke alone tells us that, "As He prayed the fashion of His countenance was changed." The path of prayer is the straight road to the effulgence of God. As Jesus prayed the glory of the Godhead filled, irradiated and transfigured His human form; and it shall be as we pray with a heart like His, with a con-

secration like His, the presence of God will ensowathe us, the beauty of God rest upon us, and the process of assimilation go forward which will configure us to the Divine image and likeness.

Once more : the other evangelists record the crucifixion ; but only Luke mentions that our Lord's first word on the cross was a prayer : " Father, forgive them ; they know not what they do." The irritations of life are many ; injuries at the hands of others are frequent—even the children of God hurt one another ; but in all such experiences we should do as Christ did, and both pray and practice forgiveness. Here let us all bow our heads and say :

" O Thou through whom we come to God,
The life, the truth, the way,
The path of prayer Thyself hast trod ;
Lord, teach us how to pray."

The work of the third evangelist is the Gospel of Divine tenderness toward us in our sorrows and infirmities. Circumstance, sin, and death are three great foes of man ; and nowhere is the compassion of God toward our natural weakness and pain so affectingly displayed as in Luke's gospel. It is Luke who records how Jesus met the funeral at the gates of Nain, and not waiting for any one to importune His grace—as the Syro-Phœnician woman did for her daughter, or as the blind men did at Jericho, or as the nobleman did for his son—Jesus paused, and in the infinite affluence of His love and power, commanded the dead to live ; then, as befitted the Lord and Giver of life conferring a royal gift of grace, He " gave him to his mother." . . . Why this unasked exercise of all-sovereign power ? Why this unusual profusion of miraculous pity ? The narrative answers, " He was the only son of his mother, and she was a widow."

That woman had been stunned and desolated by a double blow ; she had lost her husband, and now was bereaved of her only son—an agony which only a true-hearted wife can adequately appreciate had been followed by another sore distress, which left her child-

less. The woe which so bitterly wrung that woman's susceptible heart appealed to Jesus. He could not leave her to mourn and pine and want as her lot would occasion ; but feeling for her as He feels for all who are true and tender, He put forth His almighty power to undo her misery and solace her womanly spirit. And this has ever been the line of God's pitying love. " Women received their dead to life again," the Epistle to the Hebrews tells us. So it was in the times of Elijah and Elisha ; so it was at Bethany, when Martha and Mary received their brother to life again. Blessed Christianity ! The sympathies of Jesus are strongest and tenderest with those whose susceptibilities are keenest ; woman's finer nature quivers with a more sensitive agony when the separations of death happen. The heart of God throbs in the sweet compensations of clemency ; accordingly it is written : " Women receive their dead to life again ;" and accordingly Jesus solaced the mourning wife and mother at Nain.

The same compassionate consideration for the gentle and the more keenly susceptible shines out in the tender language in which Jesus addressed woman. Answering the Pharisees who had complained of His healing a sufferer whose torture had lasted eighteen years, the Son of God said : " Ought not this woman, being a daughter of Abraham, to be loosed from her infirmity on the Sabbath day ?"

To the sufferer whose touch of faith brought healing from the fringe of His phylactery, Jesus said : " Daughter, be of good comfort, thy faith hath made thee whole ;" and to the sorrowing women who followed Him weeping to Calvary, He said : " Daughters of Jerusalem, weep not for Me." No wonder that the mothers of Salem brought their children to Him that He would put His hands upon them and bless them. The tenderness of Jesus toward women and the benediction of God on womanhood gives a character of sweet benignity to the Gospel of Luke.

The work of the third evangelist is also the Gospel of free grace and full salvation. Nowhere else is there so rich an expression of the overflowing goodness of God to the unworthy sinner. Passing over that most exquisitely pathetic illustration in the house of Simon the Pharisee, when a penitent woman washed His feet with her tears and wiped them with the hairs of her head—an incident which Luke alone records—the story of the certain man with two sons in Chapter XV. must always place the document which contains it at the very front and summit of all revelations of the love of God to man.

The younger son, having selfishly grasped the portion of goods allotted him, took his own wicked way and followed his own bad will. The ways of sin waste rapidly; speedily he was in want, those who preyed on him and petted him when he had something now spurn him. In shame and want he came to himself. Wholly friendless, he resolved: "I will arise and go to my father, and say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." While the prodigal repented the father pitied, and hasting to receive the returning son, ran to meet him while he was yet a great way off. Resolution, confession, prayer marked the prodigal's return. Meeting his father, he confessed; but the prayer "Make me as one of thy hired servants" was never spoken. The penitent son meant it, and would have uttered it; but the forgiving love of the father left no room for the petition.

Oh, the boundless love of our God! When He receives again into His favor it is into full sonship; none of His children are treated as hired servants. The ring, the shoes, the best robe and not the servant's livery, were given the restored son. And this is the picture of God's ways to penitent sinners. "Behold what manner of love the Father hath bestowed upon us that we should

be called the sons of God; and we are," for this added affirmation of the apostle is the true statement of the fact.

In further elucidation of this characteristic of Luke's gospel as pre-eminently the Gospel of free grace and full salvation, we need only mention that it alone tells the story of the penitent malefactor. This man was one of two selected to be crucified with Jesus; an insurgent, a robber, a false pretender to Messiahship, he had been one of the worst and most criminal of men; but recognizing the innocence of Jesus, and discerning His true character, and knowing himself to be about to meet God, he prayed: "Lord, remember me when Thou comest into Thy kingdom." Swiftly the answer of peace was given; Jesus responded: "To-day shalt thou be with me in Paradise," and that day, without baptism, without the Lord's Supper, without any rite or office of man, the forgiven robber was admitted into the Paradise of God without spot, or wrinkle, or any such thing. So efficacious is the blood of Jesus that the vilest, by virtue of it alone is purified and made as meet to dwell with God as the angels that never sinned.

"Atoning Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Is saved to sin no more."

The parable of the prodigal son and the story of the penitent thief must ever render Luke's gospel the Gospel of free, full, and present salvation. Preceding considerations have shown it to be the Gospel of worship and of tenderest sympathy with the weakness of our human nature.

OUR ALTAR.

BY ALEXANDER MACLAREN, D.D.
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We have an altar, whereof they have no right to eat which serve the Tabernacle. . . . By Him therefore let us offer the sacrifice of praise to God continually.—Heb. xiii. 10 and 15.

"We have an altar." There is a certain militant emphasis on the words in

the original, as if they were an assertion of something that had been denied. Who the deniers are is plain enough. They were the adherents of Judaism, who naturally found Christianity a strange contrast to their worship, of which altar and sacrifice were prominent features.

Just as to heathen nations the ritual of Judaism, its empty shrine, and temple without a god, were a puzzle and a scoff, so to heathen and Jew, the bare, starved worship of the Church, without temple, priest, sacrifice, or altar, was a mystery and a puzzle.

The writer of this letter in these words, then, in accordance with the central theme of his whole epistle, insists that Christianity has more truly than heathenism or Judaism, altar and sacrifice.

And he is not content with alleging its possession of the reality of the altar, but he goes further, and insists upon the superiority even in that respect of the Christian system.

He points to the fact that the great sin-offering of the Jewish ritual was not partaken of by the offerers, but consumed by fire without the camp, and he implies, in the earlier words of my text, that the Christian sacrifice differs from, and is superior to, the Jewish in this particular, that on it the worshippers feasted and fed.

Then, in the last words of my text, he touches upon another point of superiority—viz., that all Christian men are priests of this altar, and have to offer upon it sacrifices of thanksgiving.

And so he lifts up the purely spiritual worship of Christianity as not only possessed of all which the gorgeous rituals round about it presented, but as being high above them even in regard to that which seemed their special prerogative. So, then, we have three things here: our Christian altar; our Christian feast on the sacrifice; and our Christian sacrifices on the altar. Let us regard these successively.

I.—First, then, our Christian altar.

"We have," says the writer, with a

triumphant emphasis upon the word, "We have an altar;" "though there seem none visible in our external worship; and some of our converts miss the sensuous presentation to which they were accustomed; and others are puzzled by it, and taunt us with its absence."

Now it is to be noticed, I think, that though in sacrificial religions the altar is the centre-point round which the temple is reared, it is of no moment in itself, and only comes into consideration as being that upon which the sacrifice is offered. So I do not suppose that any specific object was in the mind of the writer as answering to the altar in these sacrificial systems. He was thinking most of the sacrifice that was laid upon the altar, and of the altar only in connection therewith. But if we are not satisfied with such an explanation of the words, there are two interpretations open to us.

One is that the cross is the altar. But that seems to me too gross and material, and savoring too much of the very error which this whole epistle is written to destroy—viz., that the material is of moment, as measured against the spiritual. The other explanation is much to be preferred, according to which, if the altar has any special significance, it means the Divine-human personality of Jesus Christ, on and in which the sacrifice is offered.

But the main thing to be laid hold of here is, as I take it, that the central fact of Christianity is an altar, on which lies a sacrifice. If we are to accept the significance that I have suggested as possible for the emblem of my text, then the altar expresses the great mystery and gospel of the Incarnation, and the sacrifice expresses the great mystery and gospel of the passion of Christ's life and death, which is the atonement for our sins.

But that possibly is too much of a refinement, and so I confine myself here to the general ideas suggested—that the very living heart of the Gospel is an altar and a sacrifice. That idea saturates

the whole New Testament, from the page where John the Forerunner's proclamation is, "Behold the Lamb of God, which taketh away the sin of the world," to the last triumphant visions in which the Apocalyptic seer "beheld a Lamb as it had been slain," the eternal Co-Regnant of the universe, and the Mediator through whom the whole surrounding Church forever worships the Father.

The days are past, as it seems to me when any man can reasonably contend that the New Testament does not teach—in every page of it, I was going to say—this truth of the sacrifice of Jesus Christ. Time was when violent contortions of effort were resorted to in order to explain its language as not necessarily involving that significance. But we have got beyond that now, and we oftener hear from deniers this—"Oh, yes! I admit that throughout the New Testament this sacrificial idea is present, but that is only a chip of the old shell of Judaism, and we are above that level of religious thought."

Now, I am not going to enter upon a discussion this morning, for which neither place nor time are suited; but I would just suggest that the relation between the ancient system of revelation, with its sacrifice, altar, priest, temple, and the new system of Christianity is far more profoundly, and, I believe, far more philosophically, set forth in this Epistle to the Hebrews, as being the relation between shadow and substance, between prophecy and fulfilment, than when the old is contemptuously brushed aside as "Hebrew old clothes," with which the true Christianity has no concern. Judaism *was* because Christ was *to be*, and the ancient ritual (whether modern ideas of the date of its origin be accepted or no) was a God-appointed mirror, in which the shadow of the coming event was presented. Jesus Christ is all which temple, priest, altar, sacrifice proclaimed should one day be. And just as the relation between Christ's work and the Judaic system of external ritual sacri-

fices is that of shadow and substance, prophecy and fulfilment, so, in analogous manner, the relation between the altar and sacrifice of the New Testament and all the systems of heathenism, with their smoking altars, is that these declare a want, and this affords its supply; that these are the confession of humanity that it is conscious of sin, separation, alienation, and the need of a sacrifice, and that Christ is what heathenism in all lands has wailed that it needs, and has desperately hoped that it might find.

There are many attempts made to explain on other grounds the universality of sacrifice, and to weaken the force of its witness to the deep necessities of humanity as rooted in the consciousness of sin, but I venture to affirm that all these are superficial, and that the study of comparative religions goes on wrong lines unless it recognizes in the whole heathen world a longing, the supply of which it recognizes in Jesus Christ and His work. I venture to say that that is a truer philosophy of religion than much that nowadays calls itself by the name.

And what lies in this great thought? I am not going to attempt a theory of the Atonement. I do not believe that any such thing is completely possible for us. But this, at least, I recognize as being fundamental and essential to the thought of my text—"we have an altar"—that Christ in His representative relation, in His true affinity to every man upon earth, has in His life and death taken upon Himself the consequences of human transgression, not merely by sympathy, nor only by reason of the uniqueness of His representative relation, but by willing submission to that awful separation from the Father, of which the cry out of the thick darkness of the Cross, "Why hast Thou forsaken me?" is the unfathomable witness. Thus, bearing our sin, He bears it away, and "we have an altar."

Now, notice that this great truth has a distinct teaching for those who hanker after externalities of ritual. The writer

of this epistle uses it for the purpose of declaring that in the Christian Church, because of its possession of the true Sacrifice, there is no room for any other ; that priest, temple, altar, sacrifice in any material external form are an anachronism and a contradiction of the very central idea of the Gospel. And it seems very strange that sections of Christendom should so have been blind to the very meaning of my text, and so missed the lesson which it teaches, and fallen into the error which it opposes, as that these very words, which are a protest against any materialization of the idea of altar and sacrifice, should have been twisted to mean by the altar the table of the Lord, and by sacrifice the communion of His body and blood. But so it is. So strong are the tendencies in our weak humanity to grasp at some sensuous embodiment of the truth, that the Christian Church, as a whole, has not been able to keep on the lofty levels of my text, and has hungered after some external signs to which it may attach notions of efficacy which attach only to the spiritual sacrifice of Jesus Christ. Thus we have got a strange contradiction, as it seems to me, of the spirit and letter of my text, and of the whole epistle from which it comes, and there has crept surreptitiously into, and been obstinately maintained in, large sections of the Christian Church the idea of a sacrificing priesthood, and of a true Sacrifice offered upon a material altar. My text protests against all that, and said to these early Christians what it says to us : "Go into your quiet upper rooms and there offer your worship, which to sense seems so bare and starved. Never mind though people say there is nothing in your system for sense to lay hold of. So much the better. Never mind though you can present no ritual with an altar and a priest and a sacrifice. All these are swept away forever, because once Jesus Christ hath put away sin by the sacrifice of Himself. Our temple is His body ; our priest is before the Throne. We rear no altar ; He has died. Our sacrifice was offered

on Calvary, and henceforward our worship, cleared from these materialities, rises into loftier regions, and we worship God in the spirit, and have no confidence in the flesh."

Still further, this truth has a bearing on the opposite pole of error, on those who would fain have a Christianity without an altar. I am not going to say how far genuine discipleship of Jesus Christ is possible with the omission of this article from the creed. It is no business of mine to determine that, but it is my business, as I think, to assert this, that a Christianity without an altar is a Christianity without power ; impotent to move the world or to control the individual heart, inadequate to meet the needs and cravings of men. Where are the decaying churches ? Where are the churches that have let go the central fact of an incarnate Sacrifice for the world's sin ? The answer to the two questions is the same. Wherever you find a feeble grasp of that central truth, or a faltering utterance of it on the part of the preachers, there you find deadness and formality.

Jesus Christ, and Jesus Christ's servants, I was going to say, obey the same law, and that law is, No Cross, no Crown. If Christ has not died, the world's Sacrifice, He will never reign the world's King. If His Cross be an altar it is a throne. If it be not, it is merely a gallows, on which a religious enthusiast, with many sweet and lovable qualities, died a long time ago, and it is nothing to me. "We have an altar," or else we have no religion worth keeping.

II.—Mark here, secondly, our feast on the Sacrifice.

From this altar, says the writer, the adherents of the ancient system have no right to partake. That implies that those who have left the ancient system have the right to partake, and do partake. Now the writer is drawing a contrast, which he proceeds to elaborate, between the great sacrifice on the Day of Atonement and the sacrifice of Christ on the Cross. The former was not, as

many other sacrifices were, partaken of by priests and worshippers, but simply the blood was brought within the holy place, and the whole of the rest of the sacrifice consumed in a waste spot without the camp. And this contrast is in the writer's mind. We have a Sacrifice on which we feast. That is to say, the Christ who died for my sins is not only my means of reconciliation with God, but His sacrifice and death are the sustenance of my spiritual life. We live upon the Christ that died for us. That this is no mere metaphor, but goes penetratingly and deep down to the very basis of the spiritual life, is attested sufficiently by many a word of Scripture on which I cannot now dwell. The life of the Christian is the indwelling Christ. For he whose heart hath not received that Christ within him is dead while he lives, and has no possession of the one true life for a human spirit—viz., the life of union with God. Christ in us is the consequence of Christ for us; and that Christianity is all imperfect which does not grasp with equal emphasis the thought of the sacrifice on the Cross, and of the feast on the Sacrifice.

But how is that feeding on the Sacrifice accomplished? "He that eateth Me, even he shall live by Me?" He that believeth, eateth. He that with humble faith makes Christ his very own, and appropriates as the nourishment and basis of his own better life the facts of that life and death of sacrifice, he truly lives thereby. To eat is to believe; to believe is to live.

I need not remind you, I suppose, how, though there be no reference in the words of my text, as I have tried to show, to the external rite of the communion of the Lord's body and blood, and though "altar" here has no reference whatever to that table, yet there is a connection between the two representations, inasmuch as the one declares in words what the other sets forth in symbol, and the meaning of the feast on the Sacrifice is expressed by this great word: "This is My body, broken for

you." "This is the new covenant in My blood." "Drink ye all of it." "We have an altar," and though it be not the table on which the symbols of our Lord's sacrificial death are spread for us, yet these symbols and the words of my text, like the words of His great discourse in the sixth chapter of John's gospel, point to the same fact, that the spiritual participation of Christ by faith is the reality of "eating of Him," and the condition of living forever.

III.—And now, lastly, my text suggests our Christian offerings on the altar.

"By Him, therefore, let us offer the sacrifice of praise to God continually." What are these offerings? Christ's death stands alone, incapable of repetition, needing no repetition, the eternal, sole, "sufficient obligation and satisfaction for the sins of the whole world." But there be other kinds of sacrifice. There are sacrifices of thanksgiving as well as for propitiation. And we, on the footing of that great Sacrifice to which we can add nothing, and on which alone we must rest, may bring the offerings of our thankful hearts. These offerings are of a twofold sort, says the writer. There are words of praise, there are works of beneficence. The service of man is sacrifice to God. That is a deep saying and reaches far. Such praise and such beneficence are only possible on the footing of Christ's sacrifice, for only on that footing is our praise acceptable; and only when moved by that infinite mercy and love shall we yield ourselves thank-offerings to God.

And thus, brethren, the whole extent of the Christian life, in its inmost springs, and in its outward manifestations, is covered by these two thoughts—the feast on the Sacrifice once offered, and the sacrifices which we in our turn offer on the altar. If we thus, moved by the mercy of God, "yield ourselves as living sacrifices, which is our reasonable service," then not only will life be one long thank-offering, but, as the apostle puts it in another place, death

itself may become, too, a thankful surrender to Him. For He says, "I am ready to be offered." And so the thankful heart, resting on the sacrificial life and death of Jesus Christ, makes all life a thanksgiving, "death God's endless mercy seals, and makes the sacrifice complete." There is one Christ that can thus hallow and make acceptable our living and our dying, and that is the Christ that has died for us, and lives that in Him we may be priests to God. There is only one Christianity that will do for us what we all need, and that is the Christianity whose centre is an Altar, on which the Son of God, our Passover, is slain for us.

THE SECRET OF SUCCESS.

BY RICHARD S. STORRS, D.D. [CONGREGATIONALIST], BROOKLYN, N. Y.

Happy is the man that findeth wisdom, etc.—Prov. iii. 8-13.

THERE are some verses in poetry which rest in our thought and repeat themselves on account of the melody that is in them. There is music in their flow apart from the ideas they express. They sound to the ear like the chime of silver bells coming over an expanse of water, sweeter and softer on account of the distance. There are couplets of ancient rhymes coming to us over the stretch of centuries, and syllables of more recent poets, which charm us by their melody. They sing themselves. I remember once riding through the valley of the Mohawk, and repeating over and over again the lines of Moore, written at the Cohoes, beginning,

"From rise of morn till set of sun,
I've seen the mighty Mohawk run,"

more for their euphony than for any profound truth in them. So with other utterances. But the poet here gives us not only melodious measures, but valuable truths, even the secret of life which has often eluded the search of moralists and speculative philosophers.

He unfolds that which to us is of vital moment—the secret of true success. We all desire prosperity. It is a just and laudable desire. We have but one life here to live. To many of us a good part of it has already passed. We cannot afford to enter upon any uncertain experiments. We wish to use our time to the best purpose. The world advises us how to find prosperity in various ways.

One maxim is, "Make money." The possessor of a sixpence is a master of the world to that extent, and the owner of millions has the world at his feet. So says Carlyle. But unrest comes with wealth. We heard of a man in Paris recently, whose safes were literally crammed with jewels, yet so wretched in soul as to seek relief in suicide. Men are anxious to get, but timid in trying to keep, and sad when finally called to leave their treasures. Happiness is not in wealth.

Another avenue is that of culture. In this way we are promised satisfaction. Men may fill their mansions with marbles, bronzes, books, and costly works of painter, poet, and musician, but if the heart is not at rest the mere surroundings cannot bring enjoyment. An invalid may be decked with gems, but these impart no appetite, life, and strength. A monkey clad in silk and housed in a marble palace is but a monkey still. One may have acquired various languages and be a proficient in art, or shine in society, yet carry an unsatisfied spirit. These are but superficial and decorative, the mere gilding of life. What we want is a genuine metal, solid and precious.

Some say, seek diversion in theatre, opera, banquet, and dance. There may be a transient joy, but after the freshness is gone one gets terrifically tired. It is a fleeting thing, a mere flickering or phosphorescent light. Happiness lies not this way. Where shall we find it? The text gives the secret, "Happy is the man that findeth wisdom." This is not an intellectual, but moral quality; not mere sagacity, prudence, ingenuity,

learned among men, but the reverence and love of God ; in short, true religion. You may say that all this is commonplace, but the most vital and necessary truths are commonplace. Some of the most luscious grapes, those which yield a stimulating cordial, grow from meagre soil and commonplace surroundings. The sources of satisfaction enumerated are not adequate to the end desired, but the fear and love of God will insure a peace and gladness that will fully match the needs of a seeking soul. What am I, whence and whither? Queries like these are answered in the Bible. The most cultured philosophy of the most cultured people in the days of Christ did not meet these problems. The word of God points out not only what life now is, but points also to immeasurable experiences beyond. Thus is laid the basis of cogent motives enforcing right doing on our part.

Again, we are set in right relations to God. This, too, is a source of peace, but one says, "I am now what God made me." No, you are what you have made yourself, on His basis. Yonder reeling drunkard is what the saloon has made him. He has yielded to lust and appetite till he is not a brute, but in a position in relation to which the brute is respectable. Another says, "I lead a clean life and do right and justly with all." It may be so, yet this outward morality often springs from self-respect, or from the dictates of mere prudence, instead of from the love of God. "But God is so kind," adds a third. Yes, He is unspeakably loving and kind. Nature and Providence are full of proofs of this, but He is holy as well. His holiness must discriminate. The vile and brutal are not the same to us as are the pure and good. How much more will a holy God discriminate between both actions and thought, known to His all-seeing eye. True, inward religion, a conformity to His nature and law alone can lift us to God. No mere mental effort, or fancy, can do it any more than could power of muscle, but the love and

grace of God can. The possession of these is more than silver, and rubies cannot be compared to them. Happy, indeed, is he who getteth understanding.

A sense of character is success. It is the flowering out of a true moral life, beautiful and rich, by which we come into fellowship with God. It is the fruit of the Holy Spirit in us, a radical change of heart. Bodily self-control is important, we admit. Paul aimed to keep his body under, "beating it black and blue," as the tough, pugilistic figure signifies. The influence of culture and the amenities of life are also valuable. We are to cultivate a loving and courageous sympathy with all that is good, manly and heroic, but, above all, "We are His workmanship," created anew in Christ Jesus. Usefulness as well as security comes from character. A sweet sonnet may come from an unworthy poet, but it does not have the value and vitality that belong to the creations of a sanctified heart. These yield a perfume that cannot be shut in, but which spreads abroad everywhere. This effluence of character is shown in a mother's power over her children, in teachers and leaders in the world, whose mastery of men is traceable to this vital source. The power of Christ was in His matchless and transcendent character, illustrious to the end. This, not the miracles wrought, nor the words of celestial truth alone, which He spoke, is an element that cannot be eliminated from history. Then there is a sense of sympathy with all noble beings everywhere. It is lonely for one to stand apart from his fellows. The solitude of a great city is painful to one who knows not a face, knows not the language of its people, perhaps. This want of companionship is natural and universal. It lies at the roots of life. Most of all through character is this sense of fellowship needed. If character be noble and saintly we are strangers to none who are good, and they are not strangers to us, whether men like ourselves or cherubim and

seraphim above. Best of all God Himself is not a stranger. We as His creation are not strangers to Him. His love is vital and regnant in us. He will never destroy that which He inspires.

Finally, there comes the exhilaration of a great expectation. This is a feature of youth. Men mourn its loss in manhood and age. The Christian can always have it, renewing his strength like the eagle. He can run and not be weary, walk and not faint. Yes, this is true success, the wisdom of heart we need. By it we learn what we really are and what our true relations to God are. Character is matured and usefulness gained. We come into exalted fellowships and feel the thrill of a great hope. We may read over these verses and enjoy their melody, but value them still more as God's appeal to our noblest aspirations. Religion is not a disagreeable condition on which a blessing rests, a dark tunnel through which we reach a shining land beyond. It is a gift of God, radiant and happy, an appeal not to our lower tastes, but to all that is exalted within us. In this experience is a prophecy of what the race is to become, of the joy, strength, and victory yet to be realized, foregleams of Paradise! Blessed be God that in so many hearts to-day it is a joy now begun; would that it were so in every one.

CHRIST CRUCIFIED.

BY REV. WATSON J. YOUNG [PRESBYTERIAN], PROSPECT, PA.

There they crucified Him.—Luke xxiii. 38.

THE crucifixion of Christ is the central fact of the ages; that to which all the types and prophecies of the old dispensation looked forward, and to which every Christian looks back, sorrowing yet rejoicing, for in Christ we are made alive.

1. *There they crucified Him.*

There never was such an assembly as that which was engaged in the crucifix-

ion of Christ. There were the Roman soldiers, led by a centurion, and representing the Gentile world. There was the Jewish high priest followed by the priests and Levites, the scribes, and doctors of the law, urging on the sacrifice foreshadowed by all other sacrifices. There were the rabble of Jerusalem, and the men from Judea, and Galilee, and Perea, yes, from Parthia, and Egypt, and Persia, and Greece, and Rome, all gathered that they might crucify the Son of God. And unseen by human eyes, but still present, and rejoicing in the dreadful sin, was the dark host of the enemies of God and man; and still more, and nearer to us, there were your sins, and my sins, and the sins of all mankind, for "He bore our sins in His own body on the tree." These are they that crucified Christ.

2. *There they crucified Him.*

Of all the forms of death which the malignity of man has invented, there is perhaps none that can compare either in shame, or in pain, with the death on the cross. It was the death reserved for a slave as well as for a criminal; and so when any one was condemned to die upon the cross, he must first be scourged, in token that he was a slave and not a free man.

And in the death by crucifixion the rough nails were driven through the very nerve centres of the hands and feet, and then the cross was raised, until the whole weight hung upon the wounds in a most constrained position, and there the man must hang for hours and even for days, without the slightest possibility of relief from a change of position, while the burning sun and fever and the jeering of the rabble added to his torments. There was no death so shameful and no death so painful.

3. *There they crucified Him.*

Of all those who surrounded the cross of Christ there was not one who was not infinitely more worthy of death than He. Of all who have ever lived upon the earth there is not one but must have died if Christ had not died. Not one but was subject to God's holy

law and doomed to hopeless, endless misery. And then Christ came that He might save them, and they crucified Him, that His blood might atone for a sinful world. Thanks be to God for His unspeakable gift.

4. *There* they crucified Him.

It was so long ago, and in such a distant land, that we sometimes look on the crucifixion of Christ as unreal; but those who have trodden the shores of Lake Gennesaret, and the hill of Calvary, and who have tasted of the well at Sychar, have felt that there was a reality in the presence of Christ on earth. But eighteen and a half centuries ago how the scenes stood present to His disciples. Dr. Bonar (according to Moody) has pictured the scene in vivid colors. He tells how when Paul came to Jerusalem, and abode for fifteen days with Peter, as recorded in the Epistle to the Galatians, he probably took Paul out of the city, and as they came to Calvary, he pointed out the very spot where Christ had suffered, and told him of the scenes of the crucifixion. I tell you, dear hearers, Christ is crucified to-day, and in many lands. I have seen men gathering into the haunts of vice and sin in this Christian land, and with oaths and jests making a mock of all things good, and *there* they crucified Christ. I have seen them, men and women, too, thronging to the ball and to the theatre and doing violence to all their finer instincts, and *there* they crucified Him. I have seen them in their daily business, grinding the faces of the poor by their injustice and greed, and *there* they crucified Him. I have seen the professed followers of Christ, and even ministers of His Gospel, apologizing for, and compromising with, the saloon, and defending the use of intoxicants by a wresting of Scripture, and *there* they crucified Him. I have seen the national and State legislatures, the officers of the Government and the judges of our courts, making and interpreting laws in the interest of the saloon, and *there* they crucified Him. I have seen some in the

house of God turn aside from the invitations of the Gospel, and reject the pleadings of God's Spirit, and trample upon the blood of Christ as if it were an unholy thing, and *there* they crucified Him. And I have seen some come to the communion-table with hard feelings toward a brother, or refuse to commune with Christ, because some other one was at the board with whom they were at enmity, and *there* they crucified Him.

THE THEME, THE METHOD, AND THE END OF PREACHING.

BY REV. GEORGE M. STONE [BAPTIST],
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*Whom we preach, warning every man,
and teaching every man in all wisdom;
that we may present every man perfect
in Christ Jesus.*—Col. i. 28.

THIS comprehensive sketch of the life-aim of the great apostle was written from his Roman prison. The letters dictated by him during his detention there furnish proof that this period was as fruitful in service as any other time of the same duration throughout his active career. When he could no longer go out to serve, men came to him for instruction. His Roman chamber became a focus of light for the Imperial City, and even to the ends of the earth. Withal there came to him here special opportunities for reflection and meditation upon the Person and Work of his Lord. Christ filled with His many-sided glory the enlarged conception of His intrepid, but now chained apostle. The Master grew upon his calm and deliberate contemplation, until "another morn risen on mid-noon," he flooded his consciousness with grace and power. In some happy moment of vision the noble outline of the preacher's work stated in the text came to him. It is grandly inclusive, and yet so definite that we can separate its conspicuous features without difficulty.

1. First, it declares the *theme* of the preacher. Christ was naturally the

centre of the apostle's preaching and teaching. He saw Him as one who "dwelt apart" from all human creatures, and who being yet "very man," was near to the needs of all. How did the glance of this man Paul into the qualities of the Person of Christ enkindle gratitude and love? For men need an arm upon which to lean, a person whom they can follow. Then the words of Christ were full of light. They were food to the mind of man. They were illuminating, helpful words. They came out of depths and they reached into depths, "Never man spake like this man." Then the apostle declared the *work* of Christ. He had fathomed somewhat the issues of that work for the believer, and could take some proper measurements of it. The deed-acts of Christ laid the solid foundation of rest for souls both from the guilt and power of sin.

2. The *method* of presenting Christ is given here in clear outline. "Warning every man, and teaching every man." There must be an element of admonition in all true preaching. Life is full of perils. The hazards are imminent, for men are not in danger of some future loss. They are now lost and orphaned. There is a Divine art in gracious warning. It arrests and then draws. It startles and then wins. For it is to be followed by teaching; and he is ready to be taught who has first been awakened to a sense of danger. So the master sought to alarm his night visitor Nicodemus, that disturbed but self-confident man, who had no dream that he was not in the kingdom.

The point of spiritual wisdom is in keeping the true proportion between warning and teaching. We may continue to warn when we should begin to explain and instruct. Take the Lord's model in the interview with Nicodemus. How soon he reached explanation and illustration, so as to draw his conceited inquirer over into the kingdom!

3. The *end* of preaching was ever before the eye of the apostle. "That we may present every man perfect in Christ

Jesus." He looked on to this as the keeper of night vigils looks on to the morning. Faith could link the imperfect to the Perfect One, so that the former could share a common life with the latter; and Paul was careful as to the method that he might not miss of the end. He would not distort or mutilate the image of Christ. Sometimes we conclude men have rejected Christ, when, as a matter of fact, they have only rejected our blurred image of Him. Let us beware that we represent Him truly! I can imagine that Joseph Mayer in preparing for his part in the "Passion Play," would have much solicitude over making a true exhibition of Christ. Every man finally can be perfected only in Christ. We are eternally and beyond any challenge complete in Him.

THE THREEFOLD LAW.

By PROFESSOR J. H. WORCESTER, D.D.
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*Do justly, love mercy, and walk humbly
before thy God.*—Micah vi. 8.

THIS is the climax of an outburst of God's rebuke and exhortation. He stoops to plead with His rebellious people. We are reminded of God's query to Job, "Who is he that darkeneth counsel with words without knowledge?" and His appeal in the 50th Psalm, "I will testify against thee." His contention is prefaced here by a call to the everlasting hills which had echoed the voice of prophets and to the tread of Israel's host, and even then smoked with idolatrous incense. It seemed as if these "strong foundations of the earth" were not more insensible in their stony hardness than the hearts of His people. "O My people, what have I done?" God exclaims. There is silence. Evidently there is injustice somewhere. Jehovah continues, "O My people, remember now." There is no denial of the charge, but an apparent plea of ignorance, as in Malachi, "Wherein have we robbed Thee?"

Here are two characteristics of the natural heart : First, an insinuation that God is a hard, austere Master, and second, a readiness to yield all excepting the heart itself. Rivers of oil, thousands of rams, even the fruit of one's body—though human sacrifices were forbidden—all are offered, except the obedience and love of the soul. Now comes in view the text, a summary of duty, "the whole duty of man," we may say, as did the Preacher. Do this and we shall live. Let us study this threefold command. But first notice the two "ands." It is not justice *or* mercy, *or* humbleness of heart. To divide is to destroy, as if we cut asunder a living man, we should have, not two parts of a person, but only a mutilated corpse. This triple command cannot be dismembered. There may be stern, inflexible justice executed in a merciless manner. There may be mercy without justice or truth. Men have endowed worthy enterprises with money dishonestly acquired. Men have been both just and merciful among their fellows, while ignoring the claims of their Maker. Also notice the order, logical, not that of historic development. In time, "the fear of the Lord is the beginning of wisdom," but here justice is put as the root, mercy the foliage, and godliness the fruit. We are to be just before we are generous. We are more shocked at the profession of godliness without honesty, than we are at seeing honesty without godliness.

1. Deal justly. There may be a noisy zeal in religion while the scant measure, the wicked balance, and the deceitful weight are used. There are more subtle forms of wrong in the adulterations of manufacture, in the close bargains of the buyer and other calculations which foster shams in trade. Many make promises which they never intend to fulfil. Human law may not punish, but justice should be an unwritten law within our breast. The golden rule should guide. A general desire to deal fairly is insufficient, for selfishness warps the soul, and there

may be an unconscious decay of principle, a bias of mind that leads to divergent action unless we are watchful.

2. Love mercy. The whole New Testament unfolds this idea. John the Baptist said : "He that hath two coats let him impart unto him that hath none." The Saviour sent the rich young man away sorrowful when he removed the guise from his heart, by telling him to share his wealth with the poor. He thought that he had kept all the law, but saw not that he had not exercised mercy. This is to be not an occasional act, but a habit ; not in exercise when under pressure, but growing from an inward impulse. We are to "love mercy." We may give our goods to the poor and our body to be burned, but without true love we come short of God's demand. So we come to the last point.

3. Walk humbly before God. Literally it is to "bow low." Thus we feel an invisible presence and power and have fellowship with the unseen. Walking with God involves five particulars : a choice of Him, as the text says, "before *thy* God ;" a sense of God's actual presence, "Thou God seest me ;" prayerfulness ; sympathy ; and constant dependence. We are to love and hate what God loves and hates. Only as they are agreed can two walk together. Here we are not equals, for God is the Father, and each of us a child. We must "bow low" and become as little children in order to enter the kingdom of God.

Thus have we outlined the duty of every human soul in relation to his Creator and to his fellow-man. This simple and beautiful demand on us for justice, mercy, and godliness suggests two remarks in closing. First. No verse is more commonly quoted by the enemies of Christ, mere moralists, who say, "See, there is no reference to any Redeemer or atoning blood." We may answer that there is none in the Ten Commandments. If you have kept inviolate all these laws of God you really need no salvation. But who has ?

We have all sinned and come short of the glory of God. This oft-quoted passage is, in fact, one of the most searching portions of the Word of inspiration, and proves that by the law no flesh is justified, for by the law is the knowledge of sin. It is only by one Name we are to be saved, in one Fountain our sins are to be cleansed. Christ is that name. His blood alone is the fountain.

The other suggestion is this: those who have fled to the Cross for refuge and who are trusting alone in Christ for salvation will find in this a new incentive in the pursuit of holiness. It is by a blameless life we are to illustrate to the world the genuineness of our faith and professions of godliness. We are to do justly, love mercy, and walk humbly before our God, for it is written, "We are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." Let us not frustrate the grace of God, but lovingly heed this threefold law, that we may at once prove to ourselves and to the world about that we are truly the children of God.

DOING OUR WORK IN REMEMBRANCE OF CHRIST.

By GEORGE E. HITE, D.D. [METHODIST], ALBANY, N. Y.

This do in remembrance of me.—Luke xxii. 19.

I WANT to broaden the application of these words so as to include all Christian service—the whole round of our daily duties. Every good work is in some sense a commemorative work; and not only of the sacrament of the Supper, but of all we do as disciples of Christ, does He say: "Do this in remembrance of Me." The subject, then, which you are asked to consider is, Working in Remembrance of Jesus.

Paul expresses substantially the same idea in his Epistle to the Corinthian brethren, "And whatsoever ye do, do it heartily, as unto the Lord, and not to men."

I. All needful work is the Lord's work.

Viewing our work in this light, we will find that the plainest and commonest duties of life become lighter and more attractive to us. Nothing would be considered menial or degrading if believed to be a service rendered to Christ. If this great truth were more generally grasped and believed our views of life would be so much clearer. If the apostle's words, "Ye serve the Lord Christ," were believed to be of personal application, Christians would regard the development of life a holy process. From such a view-point no position, whether high or low, conspicuous or obscure, could be regarded other than honorable. The place is nothing, but the heart is everything. What strength to the fainting spirit of the mother amid her never-finished tasks would this thought impart! Tired mother, listen while Jesus whispers, "Do this in remembrance of Me."

II. There is a transforming power in work done in loving remembrance of Christ.

Working in His way, in His spirit, with heart inflamed with love, we shall find ourselves being steadily transformed into His image. Thinking His thought, being prompted by His motives, we must of necessity grow like Him. Just here may be found the explanation of much of the unlikeness we bear to Christ. The work we do in too many instances is done from other consideration than from the love we bear our Lord.

III. Doing our work as love's willing tribute to Christ—work that the world may consider of little importance—will by Christ be regarded as of the greatest value, because we did it for the love we bear Him. Motive more than manner determines the value of our work in the eyes of Him "whose we are and whom we serve." Somewhere I have read a legend of a monk who painted in an old convent cell in days gone by pictures of martyrs and of sainted virgins, and the sweet Christ-face with

crown of thorns. Poor daubs were they—not fit to be a chapel's treasures. And many were the taunting words that fell on them. But the good abbot was indulgent, and allowed him to adorn his solitary cell with these pictures. One night the poor monk mused: "Could I but render honor to Christ as other painters do—were my skill as great as is the tender love that inspires me when I view His cross! But alas! it is vain for me to toil and strive in sorrow. What men scorn, still less can they admire. My life's work is all valueless. To-morrow I'll cast my ill-wrought pictures into the fire." He lifted his bowed head, and a wonderful sight met his astonished gaze. Within his cell there stood a visitor. There was a crown of thorns upon His head. And with a voice of melting sweetness He said: "I scorn no work that is done for love of me." And round the walls the paintings shown with resplendent lights and colors unknown to this world. This strange old story has a meaning for you and for me. Let none judge his brother's work. It is the pure intent that gives the act its glory. The noblest purpose makes the grandest deed. Brother, in what spirit have you complied with the dying request of Christ, "This do in remembrance of Me"? Have we rendered a loving and cheerful obedience to Christ, or has it been a reluctant and grudging service?—doing nothing we can avoid; doing just as little as we dare without forfeiting our hope of heaven. The plane on which some Christians work is wholly commercial—so much work, so much joy. Brother, Jesus is calling us to-day; hear Him. "I am toiling to redeem this world. Broken hearts must be bound up, prison doors must be opened, captives must be set free, the sick must be visited, ignorance educated, poverty assisted. I ask your help. Will you do this for My sake?"

How petulant and fretful we sometimes grow over our tasks! Be careful lest some day these things come back to haunt us. De Quincey in some of his

writings records an incident of a mother who manifested some impatience toward a sick child under circumstances which inflicted the grief of self-reproach through the remainder of her life. The incident I give in De Quincey's own words as nearly as they are remembered. About midnight the mother imagined the feet of the sick child were cold, and was muffling them up in flannels, and as he seemed to resist her a little, she struck him lightly on the sole of one foot as a mode of admonishing him to be quiet. He did not repeat his motion, and in less than a minute his mother had him in her arms. She called loudly for help, but before help arrived the little fellow had drawn two or three deep inspirations and was dead. Then this unhappy mother made the discovery that what she supposed to be resistance to herself were but the struggles of departing life. She never got over it. She was haunted with the thought that her child's last moments were troubled with the thought of a mother's displeasure.

Let each one of us make this resolution of self-surrender to our loving Lord: "To Thee, blessed Redeemer, who hast loved me and washed me from my sins in Thine own precious blood, and upheld me through life by Thy strength, and comforted me by Thy tender sympathy, I dedicate my poor little life and whatever of service there is in the same, and cherish the hope that I shall at last see Thee as Thou art. Until then, dear Jesus, may I never forget Thee."

A SURE CURE FOR PESSIMISM.

BY REV. JAMES M. CAMPBELL [CONGREGATIONAL], MORGAN PARK, ILL.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.—Psalm xxvii. 13.

By looking at things in a wrong way the heart of David was beginning to melt within him. The thing that saved him—the rope to which he

clung as he was being swept along on the tide of his fears toward the dark gulf of despair—was the conviction that things were in God's hand, and that therefore they were bound to grow better. "I had fainted," he says, "unless I had believed to see the goodness of the Lord in the land of the living."

I. *Faith expects to see enrapturing visions.* It expects to see greater things than it has yet discovered. "Seeing is believing," it is said. No! but believing is seeing. Faith is spiritual vision; it sees much in the present, expects to see more in the future. It sees the oak in the acorn, the harvest in the seed.

Strip pessimism of its mask and it is seen to be unbelief. And unbelief is blind. It has no bright visions of the future. No star of hope shines in its sky. It is dark and cheerless.

1. *Consider what faith expects to see—"the goodness of the Lord."* It has been said that the well-fed man is an optimist, and the hungry man a pessimist. This is not always true. We often find that the most despondent men are those who have all that heart can wish. On the other hand, many a man who has drunk the bitter cup of failure keeps his heart sweet and hopeful because he knows that God lives and loves. He has faith in the coming mercy; he knows that he has not got to the end of God's goodness; he knows that he has not drained the ocean of God's love, nor exhausted His boundless stores; and he remains cheerful because he believes that the sun of prosperity will yet break through the clouds of adversity.

Touching the future of the world, faith expects to see larger revelations of divine goodness. Many wrong things, many evil things exist. But the case is not desperate. Nothing has been unforeseen. The forces of God are adequate to overcome the forces of evil. The eternal right must prosper. God will do more than hold His own. No good reason is there to be hopeless about a world that has God in it and over it.

The believer in divine goodness ought to be a red-hot optimist. He has reason to expect great things because he believes in a great God; he has reason to expect good things because he believes in a good God.

2. *Where does faith expect to see the goodness of the Lord?* In some dim and distant heaven? No, but here, and now. "*In the land of the living.*"

That the goodness of the Lord will be seen in the land of the dead no one doubts; what we sometimes forget is that we are to look for increasing revelations of His goodness in the present. "Godliness hath the promise of the life that now is." "The meek shall inherit the earth." "Surely goodness and mercy shall follow me all the days of my life."

II. *Faith awakens fortitude.*

It gives strength of heart and hope; inspires courage; lights the eye; nerves the impotent arm; plucks victory from defeat.

Under the influence of doubt the soul wilts. Unbelief debilitates, paralyzes, demoralizes, defeats. Beleaguered by foes, it sees no reinforcements coming. Before a blow is struck it gives up the contest. At sight of the enemy it strikes colors and surrenders.

Hope that is born of faith makes a man patient and strong. It gives him a heart of oak. It makes him brave in spite of a bad liver. Amid all life's vicissitudes he is sustained by the thought that within and around all things is the unfailing mercy of God. When the hearts of other men are failing them for fear on account of the future of the world, he dwells in quietness. He sees the evil looming up; he knows that the storm will break; but he is not afraid of the issue, believing that it does not turn on the question of big battalions, but on the question as to what side has God on it. It is the goodness of God that he expects to see, and that vision cannot fail him.

III. *Faith leads to fidelity.* The declaration of the psalmist resolves itself into this, "I had given up all further

effort to remedy things, *unless* I had believed to see the goodness of the Lord in the land of the living." Hope kept him toiling on. It spurred him on to do his best.

Faith makes faithful. Those who are full of faith are characterized by faithfulness; they can be depended upon to do their duty, for they have an abiding principle of obedience within their hearts.

Inventors and discoverers had often fainted after years of unrequited toil unless they had believed that success was coming. Palissy breaks up his household furniture to fire his last batch of pottery. Visions of success keep his heart from sinking as friends reproach him, and his children cry for bread. That final effort, upon which everything is staked, brings a turn in the tide of his affairs. Fame and fortune crown his heroic struggles.

Discouraged heart, toil on a little longer! Life's darkest experiences are often preparations for the greatest joys; the valley of Achor may prove to be the door of hope; the forlorn hope may turn the battle to the gate. To give up now is to lose the fruit of all your toil.

"Yet courage, soul! nor hold thy strength in vain,

In hope o'ercome the steep God set for thee;
For past the Alpine summits of great pain
Leth thine Italy."

So long as we are in the world we must needs battle against adverse circumstances, but let us see to it that over against every evil we put the heaven-provided antidote; that over against worldly trouble we put divine comfort; that over against painful discipline we put the divine purpose; that over against the world's sin we put the world's Saviour. To dwell upon the evil without dwelling upon the remedy is utterly unchristian.

In the third chapter of his Epistle to the Romans St. Paul draws a picture of the heathen world dark enough to make the heart sick. But he does not stop with a picture of evil. Upon the dark background he inscribes the glowing

words, "Where sin abounded, grace superabounded." It was this spirit of holy hopefulness that made St. Paul a cheerful, faithful worker in the cause of Christ. He knew that he was not fighting a losing battle. And in view of the glorious certainties and rewards of the future, he thus exhorts all discouraged fellow-workers, "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

TO MEDICAL STUDENTS.*

BY REV. SYLVANUS STALL, M.A.
[LUTHERAN], BALTIMORE, MD.

The beloved physician.—Col. iv. 14.

I FEEL honored in speaking to a body of young men who have chosen so exalted a profession for their life work. Next to the ministry of the Gospel stands the ministry of the medical profession. If I need any apology for addressing you, it is found in the fact that Christianity is the handmaid of medicine. The ancients put to death their aged and infirm, but it was left for Christianity to teach the principles which lie at the foundation of the successful practice of the healing art. Skilled physicians are one of the products of Christianity, and they are found only in Christian countries. Jesus was the Great Physician, and the most sacred duties of your life will be most successfully done only when you have faithfully patterned after this greatest of all earth's healers.

I. Why is your chosen profession among the most exalted? The most sacred interests of the home are to be entrusted to you. In your hands and upon your skill will depend the lives of men high in state, those who control the commerce of the nation, those who stand in the sacred desk. Your profes-

* Condensed from a sermon by Rev. Sylvanus Stall, pastor of the Second English Lutheran Church, to the medical students of the Maryland University, and College of Physicians and Surgeons, located in Baltimore.

sion will bring you constantly face to face with distress and suffering, and your responsibilities and obligation will be greatly increased by the resources and opportunities for doing good. It is an exalted profession, because money cannot recompense you for the benefits and blessings which it is yours to bestow. Men like William Harvey and Edward Jenner cannot be paid with money. They have laid common humanity of all nations and all ages under a perpetual tribute of gratitude. Although the healing art has made great strides during the past half century, the discoveries have not all been made, and close observation and careful study leaves it in the realm of the easily possible for you to contribute your share toward the advance of science in the alleviation of human suffering. In a ministering life of unselfishness, in some sense, you are to give your life "a ransom for many." You are to come as a benefactor to the poor, the afflicted and the suffering. You have been preceded by illustrious men, who not only in home and hospital, but who, like Dr. David Livingstone, have in dark and distant continents laid down their lives for the elevation and salvation of common humanity.

II. What will the public expect of you, young men? Like the minister of the Gospel, you are each to be a public servant. Your own pleasure, or ease, or preferences are to be regarded as secondary considerations. In all kinds of weather, and at all hours of the night, with no recognized right to decline, you are to respond to the call of the afflicted. The public have a right to expect that you shall be fully qualified for the important and solemn interests which are to be entrusted to you. Inefficiency, if excusable elsewhere, is a crime in a physician. In social life you will be expected to be pure. The defilement of impurity should not be found upon your character. Young men, if you lose the purity of your character, you despoil yourselves of that integrity without which you are

unfit for the honorable and exalted place you have chosen for yourself to fill. Society has a right to require that you should be, every one of you, a Christian gentleman. You should be a complete man, with a trained intellect, a quick perception, a good judgment, a well-stored mind, a sympathetic heart, a refined taste, a sound mind in a strong, healthy body, with plenty of faith in humanity and an abounding trust in God.

III. In view of what the public has a right to expect of you, I might ask, what should you require of yourself? You should resolve that, as far as possible, the expectation of the public shall be met. To this end, adopt the principle of close application. In Baltimore, as in any other large city, you will find many diverting influences, and if you are turned from your high purpose you will only be demonstrating your lack of fitness for usefulness in your chosen profession. Stick to your studies. Take the long course of studies in preparation. Resolve to be a master in medicine, and peer of the most proficient in your profession. Beware of the subtle influences of the inebriating cup. Many whose names might otherwise have adorned your profession sealed their own doom by beginning with social drinking. Appetite became strong and the will weak, until they were no longer able to resist. Young man, you will need a steady hand, a clear eye, and an unclouded mind. Be observant. Get information everywhere, and do not be afraid that you will not have opportunity to use it, for it will never fail to be serviceable. Keep records of your cases; observe the symptoms; note varying conditions; be systematic. That you may be a living exponent of your profession, in your preparation to care for the health and happiness of others, do not neglect to look well to your own health. Do not suffer yourself to become unsettled in your convictions, either medically or morally, by investigations which result only in conflicting uncer-

tainties. Stand by the great landmarks which have been settled for ages. When your mother's Bible or father's God is sneered at, in ninety-five cases out of one hundred investigation would only disclose the wicked heart or impure life of him who offered it. Do not, if you would be a fully rounded man, neglect the culture of your moral nature. Physicians, like other men, have a threefold manhood—physical, intellectual, and moral. The neglect of any one results in injury to the other two. As in the muscular, so in the spiritual—that development secured in the earlier years is lasting, while that acquired in later life can only be retained by perpetual effort. You should require yourself to remember that you are mortal. It will be yours often to confront death, but some day, in your own bedchamber, he will confront you.

THE KINGDOM OF GOD.

By REV. A. McELROY WYLIE [PRESBYTERIAN], BROOKLYN, N. Y.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.—Isa. lx. 17.

THIS passage occurs amid the glowing prophecies concerning the millennial kingdom. It has, however, its application to the kingdom in its present state.

I. The kingdom of Christ recognizes different grades, qualities, values, uses. Each of these is most effective in its own place. We would much sooner commit ourselves to a vessel of steel than to one whose hull was made of gold. No greater calamity could happen to the world than turn all substances into gold. In the Church variety of talent and gifts, differences of classes are essential to prosperity. God never repeats Himself. Equality is impossible, and if possible would be disastrous.

II. All things take on enhanced value in the kingdom of God. "For brass I will bring gold," etc. Wherever the Church of Christ comes, instantly all

things leap into higher value—property, schools, trade, institutions, government, the family, the individual. You may interrogate in just *four* different directions—Nature, the Rational World, Sin, the Kingdom. Nature replies: "I change nothing. I furnish the ore; I cannot bring out the metal; I can't change even the place of a stone." Rational World replies: "I can change the shapes, the places, the combinations of things, but I cannot change the substances. I cannot turn iron into silver, wood into brass, stones into iron." Sin rises in its black monstrosity, and says: "Yes, I have power to change. I can reach up, lay my hand on the twenty-two carat gold and drag it down to silver; I can drag the silver down to brass, the brass to iron, the iron to stone, the stone to wood, the wood I can burn with the torch of hate, and scatter the ashes on the red-hot floor of hell—I can do that!" Sin can drag the genius or the archangel down to the abyss of a hopeless Hades.

It is only the Kingdom that can say: "Everything I touch shall increase in value. I can take even the devil's outcasts and change them into burning seraphs.

III. This enhancement of values is by and through successive grades—wood, stone, iron, brass, silver, gold. God's method of working is by development through grades. There is no such thing as reaching perfection at a bound. It is a walk, a race—meaning steady progress by steps. We are seniors because we were juniors, are juniors because we were sophs, are sophs because we were freshmen, and freshmen because we were drilled in the preparatory school. If we drop a stitch we must go back and take it up, or we cannot proceed. We must have all the wood taken out of us before we can become iron, and the iron out of us ere we become silver, etc.

IV. The divine agency is emphasized—"I will bring." Transformations in human nature are effected through divine power and grace. God speaks,

we must hear. God (in Christ) calls, we must come. He commands, we must obey. He knocks, we must open. He works, we must work with Him—then we ascend.

THE COMFORTS OF FAITH.

BY REV. B. F. WHITTEMORE [CUMBERLAND PRESBYTERIAN], LOMPOC, CAL.

Let not your heart be troubled; ye believe in God, believe also in me.—John xiv. 1.

INTRODUCTORY. — 1. Circumstances worthy of notice: (1) Christ's approaching passion. (2) Solemn scenes through which they, the disciples, would soon be called to pass. (3) The effect of these upon their hopes.

2. Christ's purpose, loving, tender, gracious. (1) To prepare them for these experiences. (2) To point out the true source of comfort. (3) To overreach the circumstances of the time in which He spoke and prepare His disciples in all ages for the bitter experiences of the world's sorrow, by setting forth the true source of all comfort and spiritual well-being—faith in God, faith in Christ.

1. Trouble the common lot of man. "Man that is born," etc. The causes of the trouble that then agitated the Twelve are the same that affect us now.

1. Treachery. Judas's kiss—"Is it I?" Foes still hate and friends disown. Who can measure this source of sorrow?

2. The foretold fall of Peter. Many things foreshow the downfall of our fellow-Christians, and we are troubled by them.

3. Their fewness, and the number and intense hatred of their enemies. Notice comparative fewness of Christians now; the number and character of enemies.

4. The kingdom of God was not set up in the open and glorious way they expected. Notice present-day misconceptions of the character and results of religion, and the distress of mind and heart which they produce.

5. Their separation from their Master. Our loved ones taken, and we have sorrow and trouble.

6. Their dread of the unknown future. Thus many now spend "all their lifetime subject to bondage."

From these considerations we note the appropriate application of these words to us now.

II. From all trouble there is a sure source of comfort—faith. "Ye believe in God, believe also in me."

1. Faith in God affords comfort, because we know: (1) He is all-wise—"too wise to err." (2) He is infinitely good—"The Lord is good to all." (3) He is supremely and forever loving. Describe His love—"costly, free, endless." (4) He is true and faithful—changeless, "faithful and just to perform" all that He has promised. (5) He is omnipotent. Stronger than all our enemies. If God is with us we are in the majority. "I will never leave thee nor forsake thee." "Fear not." "The God of Jeshurun," etc. The assurance we often sing is born of heaven, and the Father's will concerning us:

"The soul that on Jesus hath leaned for repose,
I will not—I will not desert to his foes:
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

(6) He controls all forces. He can and will make "all things work together for good," etc. (7) He loves us even as He loves His only-begotten Son (John xvii. 23).

Hence we may expect nothing but our highest good from His hand.

That Son went to Gethsemane, but angels ministered unto Him. The hands of the wicked were laid upon Him, but twelve legions of the heavenly host anxiously waited His word. He went to Calvary, but in His greatest pain and weakness He was permitted to see "the travail of His soul" in the salvation of the dying thief. To the trusting disciple there are ever the encamping angels of divine grace and power waiting to deliver.

Thus, to the one believing in God

there is comfort in the darkest hour ; and in its deepest engulfment the soul may look up in stronger confidence to Him—the Father, so good and mighty, so loving and tender.

2. Faith in Christ affords comfort to the Church and the troubled child of God, because : (1) He has redeemed us. Since He freely shed His blood to save us while we were at enmity with the Father, what will He not do for us now ? All power is His for us. (2) It is by Him we have the atonement. Every barrier is removed, and through

Him we have access to God. (3) He sends the Comforter, the Holy Ghost, who is the perpetual "Immanuel" of the trusting soul, an ever-present Friend and Guide, a near and ever-living Saviour.

Such faith "overcometh the world," vanquishing every foe, and brightening every gloom that falls upon life's pathway.

Heirs of trouble, travellers to the tomb, be commended to the words of Jesus : "Let not your heart be troubled ; ye believe in God, believe also in Me."

FOR THE PRIZE.

Neutrality Impossible.

He that is not with me is against me.—
Luke xi. 23.

THERE are three classes in every community. 1. The friends of Christ. 2. The foes of Christ. 3. The neutrals. The last are the most numerous and the hardest class to reach. The Bible, however, recognizes but two classes—good and bad ; sheep and goats ; children and rebels. No midway position. "He that is not with Me is against Me."

In unfolding the text : (1) Define what it is to be with Christ. (2) Substantiate the statement that not to be with Him is to be against Him.

1. What is it to be with Christ ? A study of the context shows that the Saviour has in mind the two kingdoms of light and darkness, of which He and Satan are respectively the heads. These kingdoms are in conflict. To be with Christ means to be with Him in the affairs of His kingdom, and implies two things : 1. Sympathy with the principles for which the kingdom exists. 2. Personal identification with Christ in carrying out those principles. Distinguish between being *for* Christ and *with* Christ. Thousands are *for* Him to one who is *with* Him. They are *for* Him in the sense that they endorse His principles ; but are not *with* Him in

that they are ready to make sacrifices to serve Him. Complete surrender and loyal obedience are necessary to being *with* Christ.

II. How is the statement of the Saviour true, "He that is not with Me is against Me" ?

1. The neutral man hangs as a dead weight upon the Church. Dead weight clogs progress. Illustrate by the boat-race. The Church is handicapped by the many who are undecided.

2. The man who is undecided paralyzes those who are in active service. We influence one another. The command of Moses was that in time of war "the fearful and faint-hearted" should return to his home, lest his "brethren's heart faint as well as his heart." Sins of omission are just as heinous in God's sight as sins of commission.

3. Indecision leads not unfrequently to an utter betrayal of Christ to the enemy. Note again the context. The text comes in between two parables—that of the "strong man armed" and the "unclean spirit," which represent two classes of men. (1) Those who have made complete allegiance to Christ. (2) Those who are undecided, wavering. The evil spirit has gone out of them, but Christ has not been received in, and to the heart thus left empty the devil returns in a far worse form and effects

its entire destruction. The most determined opposers of Christ are those who were once more or less under the influence of His spirit. The Saviour never became a positive principle in their life—e.g., Ingersoll, Bradlaugh.

Religious neutrality is the great sin of the age. Rovers, shifters, time-servers are abroad. The times emphatically demand men of positive conviction and action. No drones or cowards are wanted. The battle rages round the citadel. Christians must quit themselves like men. TELUGU.

Bruised Reed.

A bruised reed shall he not break.—Isa. xlii. 3.

DIVINE compassion here taught.

I. Insignificance escapes not Christ's attention. Nothing more insignificant than a bruised reed. Yet He will not break it.

Many things seem insignificant which are not really so. A grain of seed, a spark of fire, a fountain of water are the beginnings of great results. The humblest human life is the beginning of immortality. There is no insignificant life, nor insignificant incident of life. All is fraught with the importance of endless existence.

Christ stopped to answer the cry of the blind beggar, though others bade the beggar hold his peace. He was not insignificant in the divine eye.

Christ blessed the little children, though the disciples sought to drive them away. They were not insignificant in the divine eye.

Christ marked the incidents of human life. To Nathanael: "Before Philip called thee, when thou wast under the fig-tree, I saw thee." To Zaccheus: "Make haste and come down. To-day I must abide at thy house." To the crowd: "Who touched Me?" To the woman who touched the hem of His garment: "Go in peace."

Such a Saviour man needs. The unuttered prayer, the hidden tear, the trembling faith, are known to Him. The heart, a poor bruised reed, the Redeemer will not break.

II. Unworthiness forfeits not Christ's regard. Nothing more worthless than a bruised reed. Yet He will not break it. As there is no trifle that escapes His notice, so there is no unworthiness that transcends His gracious regard. God hates sin, but loves the sinner. "I am not come to call the righteous, but sinners, to repentance." "The Friend of sinners." "The Son of man is come to seek and to save the lost."

Where is the bruised reed that the Redeemer has ever broken? Is it the dying thief? Is it Mary Magdalene? Is it Saul of Tarsus?

Some of the brightest trophies of grace are from the ranks of vilest sinners and bitterest foes. There is no grander proof of divine grace than the command of the risen Saviour to preach His Gospel among all nations, "beginning at Jerusalem;" preaching first to those who nailed Him to the Cross. The worthless bruised reed He will not break.

III. Unprofitableness abates not Christ's love. Nothing more unprofitable than a bruised reed. Its ruin is remediless. It cannot be repaired. Throw it away. Yet the Lord casts not off the unprofitable soul. He is gentle toward human bruises. They bring us near to him. Irremediable as they seem, He undertakes to heal.

How unprofitable to God these hearts! How little responsive to His gracious care! Will the Saviour turn from such? Will He cease to bestow His care? Will He grow weary in the exercise of love? Never.

Peter denied his Lord. Christ forgave with that look which melted Peter's heart to tears.

The heart that yields no large return for all His care He loves and blesses still. The unprofitable bruised reed He will not break. ISAIAH.

Sin and Its Remedy.

If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.—Job xxii. 23.

ELIPHAZ, the sage of Teman, here makes three charges against sin, and suggests three remedies :

I. *Charge* : Sin leads from God.

Remedy : Return to the Almighty.

"If thou return to the Almighty" implies distance accomplished by sin.

1. The least sin leads from God. It may be by gentlest call and slightest deviation, creating no alarm. But it surely leads from God.

2. It proceeds by louder call, wider departure and greater distance.

3. It leads neither from God's power, nor reach, nor notice, but from divine restraints, Gospel influences, and the Spirit's calls. Sin is a process of departure from the Almighty by which more and more God is ruled out of thought, estimate, and care.

The remedy : Stop, turn, return to the Almighty.

II. *Charge* : Sin breaks down the soul. *Remedy* : Be built up.

"Thou shalt be built up." Sin impairs, destroys the soul, brings it to ruin. Sin is more than the soul can stand. How ?

1. It deprives the soul of its strength in God. The soul needs to be nourished as truly as the body. Souls may be starved. The food of the soul is the bread of life. Sin robs the soul of its daily food, deprives it of strength, and brings it to ruin.

2. It abuses the soul by employing its noble powers in a way for which they were not made, and to which they are not adapted. The soul is made for life, truth, purity, heaven, God. Sin turns it into death, error, evil, hell, endless woe. Its exquisite faculties are abused and destroyed.

3. It puts the soul to hardest service. "The way of transgressors is hard." Sin grinds its victims by cruel exactions and ceaseless demands.

4. It degrades the soul. Nothing more effectually destroys what is noble in the soul than familiarity with its own degradation.

Remedy : Be built up. The saddest wreck and most utter ruin God can restore. He will build again the soul that by sin is all broken down.

III. *Charge* : Sin possesses the soul.

Remedy : Put iniquity far away.

"Thou shalt put away iniquity far from thy tabernacles."

In the ruins of palaces where once kings sat in regal splendor and ruled their mighty realms, now are found prowling beasts of prey, hissing serpents, and human outlaws, each bent on evil purpose. So sin would convert the immortal soul into a ruin, where the powers of darkness may hold their revels, making it an outpost of hell.

Sin is in the soul, is master of the soul, wears the crown which it has taken from the rightful king.

How shall it be removed ? Shall it be gently asked to leave ? It will laugh at such request. Shall it be commanded to go ? It will increase the burden. Shall the soul rebel ? Sin will add another coil to the chain.

A welcome voice : "Call on me in the day of trouble ; I will deliver thee."

"Lord, I make a full surrender,
Every power and thought be Thine,
Thine entirely,
Through eternal ages, Thine."

TEMAN.

The Knowledge of Death.

Lord, make me to know my end, and the measure of my days, what it is ; let me know how frail I am.—Ps. xxxix. 4 (R. V.).

Introduction. Request containing three burning questions for all. Pray for wisdom of David to ask of Him who alone can and, in His Word, does answer them rightly.

Changing order, we repeat them in prose language, after the poet Psalmist.

I. "Lord, what is the measure of my days ?"—i.e., What is life ?

Answers: 1. Vulgar sensualist: "Life is mere existence. Eat and drink, to-morrow we die." Let senses enjoy. Distinction between cattle and man not clear in his mind, still less in his life. Poor definition of life that.

2. The Rationalist only enlarges license; gives fuller sweep to senses; adds intellectual, possibly reduces sensual enjoyments. Yet life a fog without whence or whither—a short day between two endless nights.

To questions touching the numerous ills, crushing misfortunes, glaring inequalities of life, he answers: They are the results of law—inexorable, blind, but supreme law. No redress, no court of appeal. Nothing but heartless stolidism or frivolous distraction for possible counterpoise. Thus Fatalism.

3. Pessimist, the disciple and legitimate result of preceding. "Life is a vale of tears, a field of accidents and remediless wrongs. To live is the worst possible evil. Vanity. Real joy is out of question."

4. Christian. He has sat at Jesus's feet and learned of Him. "Life a school."

Of course, there must be tedious lessons, difficult tasks, restriction of pleasure hours, chastisement sometimes, but Heb. xii. 11. And besides, numerous recreation and resting hours; rich prizes for good conduct and faithful efforts; support of approving conscience; above all, the "well done" of the Divine Teacher, with promised promotion; a thousand incidental joys, with cheer, stimulus, and delightful companionship, making life a rich and joyous school.

II. "Make me to know mine end"—i.e., What is death? All acknowledge an end, but of what? Of all, say some.

1. Those who misunderstand life misinterpret death. What a destructive sweep! End of joy and possession, of growth and attainments, of friendship dear and strong, of love precious and tender, a complete catastrophe, a terrible iconoclast of all idols of mind and soul, a fell destroyer of beings, a mocker of the race, black, terrible behemoth drinking up the whole stream of life, is

then death. Monstrous error, too dreadful for belief.

2. Child taught of God says: "Death is the door to a better home—the end of probation, uncertainty, sickness, sorrow, and tears; the end of fleeting joys, but the beginning of lasting ones; the temporary separation of loved ones below, the eternal reunion with those above; the crossing of Jordan to enter a blissful Canaan."

III. "How frail I am!" So frail that rod of death dashes to pieces my very existence, wasting vase and perfume too, and sending me back to nothingness and oblivion. Is there a future, a beyond? What, where, how is it? The soul asks yearningly, Who will lift the veil? Away with sneering scepticism that mocks earnestness and replies with flippant guess or shoulder-shrug of doubt or unconcern. Christ is the better Teacher (John xiv. 1-4; xi. 25, 26; Rev. xxii. 5).

Conclusion. Whom do you believe? What is your hope? "What is your life?"

GOD.

STRIKING THOUGHTS FROM RECENT SERMONS.

THERE are many of us whose question seems to be, "How little can I get off with? How much can I retain?"—many of us whose effort is to find out how much of the world is consistent with the profession of Christianity, and to find the minimum of effort, of love, of service, of gifts which may free us from the obligation.

And what does that mean? It means that we are slaves. It means that if we durst we would give nothing, and do nothing. And what does that mean? It means that we do not care for the Lord, and have no joy in our work. And what does that mean? It means that our work deserves no praise, and will get no reward. If we love Christ we shall be anxious, if it were possible, to do more than He commands us, in token of our loyalty to the King, and of our delight in the service. Of course, in the highest view, nothing can be more than necessary. Of course He has the right to all our work; but yet there are heights of Christian consecration and self-sacrifice which a man will not be blamed if he has not climbed, and will be praised if he has. What we want, if I might venture to say so, is extravagances of service. Judas may say, "To what purpose is this waste?" but Jesus will say, "He hath wrought a good work on Me." And the fragrance of the ointment will smell sweet through the centuries.—*Maclaren*. (1 Cor. ix. 16, 17.)

THE end must come, I am fully aware. Of course it cannot be far away, may even now be at the door. I am less apt than I was for many years to face unnecessary physical exposure with

an easy indifference. I am less apt to take upon myself superfluous labor. I prefer, if possible, to limit my relations to outside work, as I sought earnestly the other day to limit them at Pittsfield. I desire more and more to live at home with you, my own people, and in the city to which I am attached, whose growth I have watched, whose friendliness to me is unabating, with whose churches and people my relations have been close, and for whose future I have great expectation. But I shall not let the passage of planets across meridians determine for me the question of age. As long as childhood and youth are exhilarating to me, I shall feel that the early instincts remain. As long as nature touches my heart with spring blooms and summer radiance, I shall know that its freshness has not failed. As long as gladness comes easily to heart and lips, I shall not fear that its springs are dry. As long as plans for further effort appear in crowds, one need not stop, and surely, as long as vigor remains, I shall gladly work, thanking God for the privilege. Then I will rest. When Antoine Arnauld, the theologian of Port Royal, was reaching or passing his eightieth year, still full of labor, it was said to him by a friend, "You have labored long. Why not now rest?" "Rest!" was his reply, "am I not to have eternity to rest in?"—*Storrs*. (1 Tim. i. 12.)

I TRUST you have read and so will remember George Eliot's story of "Silas Marner." Silas Marner, disappointed and soured by the experience of his early life, becomes a hermit miser. Bitter against the world, life has no significance for him any longer, except as he can hoard up a little pile of gold, and so put himself beyond the need of dependence and out of communication with his fellow-men. Every night he takes out the shining coins and comforts himself by counting them over and over. This he does until at length one night a human wail, a little girl, is thrown in his way. This child he feels compelled to adopt as the child of his heart and of his care. As a result he comes again into contact with humanity, and is transfigured and made a man once more. He has something to love, and love enlarges his soul. Young men, have somebody to love. Somebody who is good and pure and inspiring. There is nothing grander on God's earth than a young man through whose being the tide of a noble love is surging, who has all the susceptibility, the intensity, the tenderness, the passion of a fine nature, who is just beginning to look out on the sweetness and beauty of life, who is thrilled by all that is good and great in the world, whose being is a delicate instrument, played upon by all the touches of the immense universe, and which gives back in response the wondrous music of holy ambitions and godlike resolves—a young man in whose manhood reason is luminous and self-respect is positive, and ideal is lofty, and honor and honesty and virtue and pure love are all in all. To such a young man all the city of New York is open, and all the city of Brooklyn is open. Such a young man is in himself superior to all the forces that play in a city. He himself is a force above all earthly force. He will be a Joseph in the cities of Egypt. He will be a Daniel in the city of Babylon, and by and by he will be a luminous son of God in the city of the skies.—*Gregg*. (Dan. i. 8.)

THE apostle kept the faith. But does not the faith keep the man? It does; yet only as he keeps it. The battery keeps the gunners only as they stand to the guns. The fort keeps the garrison, yet only as they guard its walls. Never was a time when fidelity on guard was more needed than now, when the sappers are approaching the citadel of the Faith, and there is treason in the camp of Heaven—men in Christ's uniform, having been so deceived by successful crime, and so blinded by dalliance with mammon as to give utterance and organization to

the shameless sentiment that the prosperity of a community can be built upon sin. It is a true soldier's business to guard the faith. The Roman sentinel that was exhumed at Pompeii, grasping his spear, perished rather than desert his post. He wears the immortality of earth. But he that guards the faith, when dug out of the forces that overwhelm him while he stands his ground, shall inherit the immortality of God, and walk with warrior feet the streets of gold, a living king over a lofty realm.—*Leeds*. (2 Tim. iv. 7, 8.)

A GOOD Catholic archbishop once laid down these three truths for his young men: First, no one is sent into the world to do nothing; second, nothing comes by chance; third, true education fits men for their life work. Get education, then. Without it the powers of the mind are not free. If we are not free we are still the slaves of ignorance and prejudice, and cannot use the powers that God has given us. An angel may slumber in a block of marble, but it takes the chisel of the sculptor to bring it into view. Education is the chisel that releases the angel imprisoned in every human creature. But whether the angel when once released shall be a good or bad angel, an angel of light or an angel of darkness, will depend much on the kind of education. An Angelo could produce from the same block of marble a satyr or a seraph. It all depends upon the direction he gives the chisel. Education to be beneficial must be a true education; that is, it must include the moral element. False education awakens the powers without giving them direction. Then, when the life, misguided, takes the wrong direction it goes to the devil with the speed of the steam-engine, rather than, as in ignorance it might, at the pace of the stage-coach. Education alone does not insure moral safety. You will find accomplished scholars in State prison, and our defaulters were many of them men who spent their leisure in their elegant libraries. Many of the most brilliant and highly educated professional men it has been my fortune to meet perished ignominiously as drunkards. Education, then, must have the moral element, and it is an utter absurdity—the very folly of culture—to say that we can have the moral element in infirm natures without the grace of God.—*Nelson*. (Titus ii. 6.)

THEMES AND TEXTS OF RECENT SERMONS.

1. God's Love for Man. "God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."—John iii. 16. Right Rev. George W. Peterkin, D.D., Richmond, Va.
2. Memorial Stones. "And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean ye by these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land," etc.—Josh. iv. 21-24. Orrin P. Gifford, D.D., Chicago, Ill.
3. Contentment in Every State. "For I have learned in whatsoever state I am, therewith to be content."—Phil. iv. 11. Bishop J. C. Granbery, D.D., Washington, D. C.
4. The Greatest Gift of God. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature

- shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. viii. 38, 39. S. R. Fuller, D.D., Boston, Mass.
5. **Conservatism.** "Remove not the ancient landmark which thy fathers have set."—Prov. 22, 23. Rev. J. D. Paxton, Philadelphia, Pa.
 6. **Convictions Emphasized by Forty-five Years of Pastoral Experience.** "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry."—1 Tim. i. 12. R. S. Storrs, D.D., Brooklyn, N. Y.
 7. **Tests for Popular Amusements.** "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean."—Ezek. xlv. 22. Rev. W. E. Archibald, Ph.D., Topeka, Kan.
 8. **A Parting Benediction.** "Be perfect, be of good comfort, live in peace, and the God of love and peace shall be with you."—2 Cor. xiii. 11. R. D. Smart, D.D., Charleston, S. C.
 9. **Stages of Redemption.** "Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."—Rom. viii. 30. Professor Charles A. Briggs, D.D., New York City.
 10. **Our Working Classes, and our Obligations to Them.** "Who is my neighbor?"—Luke x. 29. Rev. H. A. Delano, Chicago, Ill.
 11. **The Coming of Christ to Judgment.** "Where is the promise of His coming? for since the Father fell asleep all things continue as they were from the beginning of the creation."—2 Pet. iii. 4. T. C. Tupper, D.D., Atlanta, Ga.
 12. **The Calling of the Roll.** "Rejoice because your names are written in heaven."—Luke x. 20. Rev. Myron W. Reed, Denver, Col.
 13. **Wealth and Poverty.** "Wealth maketh many friends; but the poor is separated from his neighbor."—Prov. xix. 4. W. S. Rainsford, D.D., New York City.
 14. **The Philosophy of Contact.** "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. xxvii. 17. Rev. J. D. Paxton, Philadelphia, Pa.
 15. **The Eternity of Memory.** "Son, remember."—Luke xvi. 25. Rev. P. H. Swift, Ph.D., Chicago, Ill.
 16. **The Politics of our Times.** "He that ruleth over men must be just."—2 Sam. xxiii. 3. George C. Lorimer, D.D., Boston, Mass.
 3. **Divine Nuptials.** ("I am married unto you."—Jer. iii. 14.)
 4. **The Cross of Christ and Human Timidity.** ("And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore and took the body of Jesus."—John xix. 38.)
 5. **The Natural Sequel of Unholy Marriage.** ("And they took their daughters to be their wives and gave their daughters to their sons, and served their gods."—Judges iii. 6.)
 6. **The Transforming Power of the Holy Spirit.** ("And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."—1 Sam. x. 6.)
 7. **The Testing of Testimony.** ("And the King sent after the host of the Syrians, saying, Go, and see."—2 Kings vii. 14.)
 8. **The True Source of Strength for Service.** ("I was strengthened as the hand of the Lord my God was upon me."—Ezra vii. 28.)
 9. **The Misery of Jealousy.** ("Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate."—Esther v. 13.)
 10. **Consecration amidst Tribulation.** ("As God liveth, who hath taken away my judgment, and the Almighty who hath vexed my soul; all the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit."—Job xxvii. 2-4.)
 11. **God the Sanctuary of the Immigrant.** ("Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."—Ezek. xi. 16.)
 12. **The Fate of the Unrighteous Politicians.** ("And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart. . . . but he shall be broken without hand."—Dan. viii. 25.)
 13. **Human Impotence versus Divine Omnipotence.** ("Go your way; make it as sure as ye can. . . . He is not here; for He is risen, as He said."—Matt. xxvii. 65; xxviii. 6.)
 14. **Nature's Testimony to Christ's Divinity.** ("What manner of man is this that even the wind and the sea obey Him?"—Mark iv. 41.)
 15. **Reciprocal Obligation.** ("For if the Gentiles have been partakers of their spiritual things, their duty is also to minister unto them in carnal things."—Rom. xv. 27.)
 16. **The Cross Triumphant over Antagonism.** ("And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight."—Col. i. 21, 22.)

Suggestive Themes for Pulpit Treatment.

1. **The Agnosticism of Common Sense.** ("We know in part."—1 Cor. xiii. 9.)
2. **The Exactness of Divine Computations.** ("But even the very hairs of your head are all numbered."—Luke xii. 7.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Conditions of the Exercise of Holy Ghost Power.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.—Acts x. 44.

THIS text opens the way into a mine. The great lack of the modern preaching is lack of power. Vast machinery of church life, activity, organization, learning in the ministry, an open Bible, abundant effort—these there are, with little apparent result, in conversion of souls, and especially in Holy Ghost power. There is no use of denying that such scenes as this in the house of Cornelius are so rare and exceptional that it may be doubted whether any longer they form a feature of church life.

Now, God is unchangeable. Man changes, but God remains eternally, essentially the same. If the power is gone, the conditions of the exercise of the power are no longer present. It is a uniform law of the natural and the spiritual world that all power obeys certain fixed laws of exercise, or moves in certain channels. If you obey the law of the power, the power will obey you and serve you. Outside of those channels or methods, it will not serve or obey you; it may even defeat and destroy you. Illustrate by steam, and combustion, and electricity.

Just so of the power of the Word and the Spirit of God—it is exercised always when the necessary conditions are present.

Our present inquiry is, therefore, What were the conditions of the exercise of this power on this occasion? There were a man and a message from God; there were a body of hearers and a marked readiness to hear and obey the message. Obviously, none of these conditions can be left out. It may be that nothing can be *added* without danger. In conducting experiments in chemistry we have to be exceedingly careful lest

by the addition of any foreign substance we counteract and annul the action of the other—*neutralize* it.

1. A man—Peter. Not an angel. This is more noticeable as an angel does appear in connection with this history (comp. x. 8, also viii. 31, xxvii. 22, 24). Why did not an angel himself speak to the eunuch, and to Cornelius, and to the shipwrecked crew? There is a limit to an angelic ministry. God wants ministers who are witnesses—preachers and heralds *who* know by *experience* (xxvi. 16, 18). Angels never had any experience, and hence cannot testify. Preaching is an argument, a testimony, and an exhortation (Acts ii. 40). Where there is an established Church there is always risk of degrading the ministry to a profession instead of regarding it as a *vocation*, and of allowing unconverted men to enter the ministry. A man can preach only so far as he himself knows. Leigh Richmond was an unconverted man when he began; when he became a *penitent* he preached others into repentance, and so on to faith and assurance. Only so far as he went could he guide and lead them. So of Chalmers. Every true preacher is like David. He cannot fight the Philistine in Saul's armor, which he has not proved; he must have his own sling, which he knows how to handle.

There was a *message*; it was the simplest, plainest Gospel—nothing else. No essay, lecture, oration—no attempt at secular eloquence or even sacred eloquence was it. Primitive preaching was simply giving the Word a chance at the hearer. Even *texts* were not used; they began with Origen. The whole Old Testament, especially the prophecies, was the text; the whole Gospel, especially the resurrection. Mark the difference now—discourses that savor of the schools; the connection between text and sermon purely artificial. One could not forbid the banns, for there

is no blood relation between them. If the text had a disease, the sermon would not catch it by close contact. As Beecher said, instead of using the text as a gate unto the Lord's garden, preachers often content themselves with getting on the gate and swinging to and fro. William A. Howard called it preaching around and about the Gospel instead of preaching the Gospel. (Comp. Acts ii. 40, iii. 12-26, iv. 8-12, v. 29-32, Gal. vi. 17.) Recall Robert Hall and the lack of conversions under his ministry. Preaching must not be confounded with teaching (Isaiah lv. 10, 11) *My Word*.

Co-working—Co-suffering—Co-witnessing.

Workers together with God (2 Cor. vi. 1). The full Gospel includes more than salvation or even sanctification—it takes in *service*. And here the august conception is presented that every believer is a co-worker with God in the work of redemption, and, in a true sense, is necessary to the carrying out of God's plan. God might have adopted a method in which He should be independent of such co-operation. He did not, and so chose to be dependent for the final triumph of grace on the disciple as a co-worker.

Not only so, but to make this thought the more emphatic, each person of the Trinity is represented as thus receiving the believer into partnership in His particular province. (Comp. 1 Cor. iii. 9, Col. i. 24, John xv. 26, 27.)

I. Co-working with the *Father*. He represents pre-eminently the idea of *government*. The world is in revolt, and He yearns to reconcile to Himself His rebellious subjects. He needs a representative of the Divine government in this foreign court of the world, and hence the term ambassador (2 Cor. v. 20).

The disciple is such an ambassador. Consider :

1. His *authority*. So long as he keeps within the limits of his instructions the whole government of God is behind

him, and it is as though "God did beseech you by us." His reception or rejection is, therefore, corresponding treatment of God.

2. His *message* (2 Cor. v. 19, 20). Note its two parts: "God was in Christ, reconciling the world unto Himself," and, "We pray you, be ye reconciled to God." God has assumed the posture of reconciliation—is turned in forgiveness toward the sinner; hence nothing remains but for the sinner to complete the reconciliation by turning toward God in penitence and faith.

II. Co-suffering with the *Son*. Christ represents pre-eminently the idea of *atonement*, the basis of reconciliation. He bears our sin on the cross, completes our justification in His resurrection, and confers the Holy Spirit in His ascension. But how is this atoning work to be brought to the *knowledge* of sinners? The dumb cross and sepulchre need a *voice*, and the believer is such a voice.

1. A *herald* proclaiming good tidings.

2. A *witness*, confirming out of his own experience. Hence not angels, but believers, are chosen to proclaim redemption.

3. More than even these, a believer is to be a *vicarious sufferer*; he is to take up his cross and follow Jesus in a life of self-abnegation, losing his life in order to save souls; buried like a seed in order to a harvest. Hence Col. i. 24. Somewhat is lacking which he fills up.

III. Co-witnessing with the *Holy Spirit*. He represents pre-eminently *endowment*—the divine chrism whereby all else is made effective. Now observe only believers can receive endowment. The language of Scripture is *explicit* (see 1 Cor. ii. 12, 14; Rom. viii. 7). The natural man and carnal mind make impossible the reception of salvation; of the former the Bible declares *incapacity*; of the latter, *enmity*. These two make impossible the reception of the Holy Ghost. (Comp. John xiv. 17.) And yet no man can be turned unto God without the influence of the Holy Spirit. How shall this paradox be re-

solved? The believer is the *receiver* and the transmitter of the Holy Spirit. He is the chosen *vessel* for containing and conveying the water of life. Hence the importance of world-wide scattering of the believers; they become reservoirs of Divine power to receive and distribute blessing. The redemption of the world waits for the universal dispersion of God's elect disciples as witnesses to all nations.

Note three conclusions:

1. Every honest, honorable calling is a divine vocation wherein every man is to abide with God (1 Cor. vii. 20, 24).
2. Every disciple is to regard service as the ultimate goal, even of salvation (2 Peter. i. 8, 9).
3. Here is the key to world-wide missions. Believers everywhere going as ambassadors for God, heralds and witnesses of Christ's atoning work, vessels for conveyance of Holy Ghost power

Obedience.

Abu-Taher and Carmathians.

IN the two hundred and seventy-seventh year of the Hegira, and in the neighborhood of Cufa, an Arabian preacher, *Carmath*, assumed the titles of Guide, Director, Demonstrator, Word, Holy Ghost, Camel, Herald of Messiah, Representative of Mohammed, John Baptist, and Gabriel.

His name was more revered after than before his death. His twelve apostles dispersed themselves among the Bedouins, "a race of men equally devoid of reason and religion," and the success of their preaching seemed to threaten Arabia with a new revolution. The Carmathians were ripe for rebellion, vowed a blind and absolute submission to their Iman; a secret oath bound the brethren. After a bloody conflict they prevailed in the province of Bahrein, along the Persian Gulf. Far and wide the desert tribes submitted to the sword of Abu-Said and his son, Abu-Taher, and they could muster one hundred and seven thousand fanatics in the field.

They neither asked nor accepted quarter. As they advanced the Caliph trembled. In a daring inroad beyond the Tigris, *Abu-Taher* advanced to the gates of the capital with no more than five hundred horse. By special order the bridges were broken down, and the lieutenant apprised *Abu-Taher* of his danger. "Your master," he replied, "has thirty thousand soldiers; but in all his host not *three such as these*." He then turned to three followers—bade one plunge a dagger into his breast, a second to leap into the Tigris, a third to fling himself from a precipice. Without a murmur they obeyed. "Relate what you have seen, and before evening your general shall be chained with my dogs." Before evening the camp was surrounded and the threat executed. A notable example for Christ's followers!

"THE LIVING EPISTLE."—The idea is suggested that every disciple is a living letter of God's truth and grace. If so, we fear there are a great many that are poor translations, contain many interpolations, and need considerable revision. That epistle is read most of all by the little church at home; and how often are children and servants the close readers, and get a very distorted conception of piety and godliness!

I will be to them as a little sanctuary in the countries where they shall come (Ezekiel xi. 16). That is the traveller's promise, as Psalm xci. is the traveller's psalm. How sweet the thought that the believer need go nowhere on earth without finding God his sanctuary!

REV. F. B. MEYER says that as, in the nervous system, there is a double action, affluent and effluent, so there is a double relation of the believer and his Lord. On the one hand, he is constantly giving up to God himself and his work, his cares and his yearnings; and, on the other hand, is continually taking

from God precious gifts and graces, strength and enablements.

Duty may become delight (Psalm xl. 8). The true attitude toward duty is one not of feeling, but of choice. We must not wait for or depend on emotional experience; if we always begin by choosing to do what we ought as soon as it is clear that it is duty, we shall end by doing it as a matter of delight.

THE Bible tells us of three sorts of *groanings*: 1. The groaning of the whole creation after the liberty of the sons of God. 2. The groaning of the sons of God themselves after deliverance from this tabernacle. 3. The groaning of the spirit in the disciple after God in prayer. Groans of birth are very different from groans of death.

Thou hast delivered my soul from death; wilt thou not deliver my feet from falling? (Psalm lvi.). Here, as in the beggar's psalm (lxxxv.), we are emboldened to ask other benefits by the remembrance of what the Lord has already done for us. If God has saved our souls from perdition, may we not surely trust the same grace to keep us from falling?

TWO REASONS FOR UNANSWERED PRAYER: (1) "Ye have not because ye ask not;" (2) "Ye ask and receive not because ye ask amiss," etc. (James iv. 1-3).

The first of these causes is a lack of definite and specific praying. The object is not defined, and hence neither is supplication definite, nor could answers be recognized if they were given.

The other cause concerns the motive for the prayer. There is some selfish lust or desire at bottom. The glory of God, and even our own highest well-being, is forgotten in the transient pleasure of consuming God's gifts upon our own lusts.

Perhaps these two causes of fruitless praying cover nearly if not quite all the cases of unrewarded prayer.

WITNESSING FOR CHRIST.—Rev. Principal H. C. G. Moule, of Ridley Hall, Cambridge, in a charming talk in Exeter Hall to the "Open Air Mission," spoke on this theme. He emphasized the fact that it is witnessing of and to *Him*, not to the truth only, or to doctrine; that the witness must savor not of the person by whom, but of the Master of whom the testimony is given; and that it must be based on the knowledge of Him in conversion, increased and matured in sanctification and daily growing intimacy of fellowship. As to the *means* of qualifying ourselves to be witness bearers, he laid great stress upon perpetual Bible study, unceasing communion with Christ by prayer, and the growth of holy living. He wisely remarked that the indirect witness of a life conformed to Him in little things and common spheres is a mighty argument for the reality of piety; and that many there are of whom He says, "Thou hast a name (*i.e.*, fame) that thou livest; but I have not found thy works perfect before God." The whole address was one of the most suggestive and helpful it has ever been my privilege to hear.

REV. JAMES A. SPURGEON, who is a very acute thinker, says as to *infant salvation*, that the figure of the Shepherd *carrying the lambs* in His arms, while He only calls the sheep to follow, is to him most instructive. Those who die before free moral agency and voluntary sin are unable to choose Christ, and are, therefore, *borne by Him*; but those who sin voluntarily and choose to transgress must voluntarily repent and follow Him as leader.

He also says that he never despairs of any man as lost, however little he may know of his latter hours, when he remembers the story of Jonah: when he was cast overboard and swallowed

by the great fish, one would have said that he was lost, and had fallen under the judgment of God. Who could foresee that in the fish's belly he would repent, would be cast on the shore, and yet fulfil his great commission at Nineveh?

THE END OF BIBLICAL TEACHING is finely expressed in Proverbs xxii. 20, 21: "Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Taken as an expression of the purpose of the Scriptures, this teaches us, first, that it is our privilege to attain a certain knowledge of the words of truth; and, secondly, that we are so fitted to give intelligent answers to those who send to us to inquire. Compare Luke i. 4, where these words seem to be quoted; and 1 Peter iii. 15, where the same doctrine is taught. Doubtless Peter himself had this proverb in mind.

DR. CANDLISH'S CRITICISM.—"This

sermon consists of an introduction which might have been spared, a second part which does not deal with the text, and a conclusion which concludes nothing."

REPENTANCE is the change of your bottom thought about sin. That bottom thought in every man is: "Sin is nothing;" "sin is a delight," or, "sin is inevitable." "I wish I had not sinned" is the bottom thought after the Holy Ghost touches the soul.

MR. MONCURE D. CONWAY attempted to popularize agnostic teaching in London; the results are summarized by a club man who ventured into the chapel on a Sunday afternoon and found "three persons and no God."

EPISTLE TO THE ROMANS.—The whole strength of Paul is in Romans viii. He need scarcely have written anything else; it takes in earth and heaven, things created and uncreated, human and divine, from the lowest rung of the ladder, the groaning of the creature, etc. F. W. ROBERTSON.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 31-FEB. 1-6.—THE INNER JOY.
—1 Thess. i. 6.

Ignatius was pastor at Antioch. The Emperor Trajan, elated with recent victories, would smite down Christianity as well by deadly persecution. The aged and venerable Ignatius, at his own request, was brought before the emperor in the hope that he might shield his people from the persecuting storm.

Trajan: "Who art thou, who, possessed with an impious spirit, art so eager to transgress our commands, and persuadest others to do the like to their own destruction?"

Ignatius: "Theophorus—that is, he

who carries God with him—ought not to be called impious."

Trajan: "Who is Theophorus?"

Ignatius: "He who has Christ within his breast."

Trajan: "And dost thou not think we too have the gods within us, who assist us in fighting against our enemies?"

Ignatius: "Thou art mistaken in calling the demons of the nations by the name of gods; for there is only one God, who made heaven and earth, and the sea and all that there is therein; and one Jesus Christ, His only begotten Son, whose kingdom be my portion!"

Trajan : " Dost thou mean Him who was crucified under Pontius Pilate ? "

Ignatius : " Yes ; I mean Him who crucified my sin, and who has cast all deceit and malice of the devil under the feet of those who carry Him in their hearts. "

Trajan : " Dost thou carry within thee Him who was crucified ? "

Ignatius : " I do ; for it is written, ' I will dwell in them and walk in them. ' "

Then the Emperor Trajan pronounced this sentence : " We command that Ignatius, who affirms that he carries within him Him who was crucified, be put in chains and taken by soldiers to great Rome, there to be devoured by the beasts for the gratification of the people. "

And Ignatius cried out with joy : " I thank Thee, O Lord, that Thou hast vouchsafed to honor me with a perfect love toward Thee, and hast made me to be bound with iron chains like Thine apostle Paul ! "

And as the Emperor Trajan commanded, it was done.

It was into such affliction the early Christians came ; accepting the Crucified as Saviour and as Lord.

You can discern the beginning of such affliction in the account, in the acts of the first gathering of the Church in Thessalonica, to whom this epistle was addressed (Acts xvii. 10).

Men often say it is too jagged a thing to be a consistent Christian in these days. But the ruggedest plight in which a Christian can now find himself is a June morning, where the birds sing and the leaves wave and the flowers " tell their perfume on the passing air, " compared with the daily state of those who kept the garments of their sainthood white in that early time.

The question is : What could compensate those early Christians for becoming Christians amid the beating of such storms ? What sweet, strong charm was it that so fascinated them and held them true ?

Our Scripture is answer. This was

the imperial and gracious spell, this inner joy—the joy of the Holy Ghost. And for us also is such joy.

First. Notice, it is joy, not happiness—more than happiness. Happiness is that which comes by hap, which falls upon us from the outside, which has to do chiefly with environment. Joy is that which wells up within us as from an inner and unwasting spring which outward circumstances cannot touch or hinder.

Second. Notice, this is a *divinely* imparted joy—the joy of the Holy Ghost. Of course here immediately emerges the great doctrine of the Trinity, of the " three subsistences internal to the Divine Essence. " He is the Holy Spirit who touches our spirits, bringing them into communion intimate with God. Consider the multitudinous names of the Holy Spirit in the Scripture, every one of which appeals to our deep need, and sets forth the various ministries of the Divine Spirit to our human spirits : " Breath of the Almighty ; Comforter ; Eternal Spirit ; Free Spirit ; God ; Good Spirit ; Holy Spirit ; Holy Spirit of God ; Holy Spirit of Promise ; the Lord ; Power of the Highest ; the Spirit ; Spirit of the Lord God ; Spirit of the Lord ; Spirit of God ; Spirit of the Father ; Spirit of Christ ; Spirit of the Son ; Spirit of Life ; Spirit of Grace ; Spirit of Prophecy ; Spirit of Adoption ; Spirit of Wisdom ; Spirit of Counsel ; Spirit of Might ; Spirit of Understanding ; Spirit of Knowledge ; Spirit of the fear of the Lord ; Spirit of Truth ; Spirit of Holiness ; Spirit of Revelation ; Spirit of the Judgment ; Spirit of Burning ; Spirit of Glory ; Seven Spirits of God ; Voice of the Lord. "

And deeply we need the efficacious ministry of such Divine Spirit to make us strong in soul and to unseal within us joy. This is the true and only right and safe "*spiritualism*," the direct, personal ministry of the Holy Spirit imparting to us joy.

Third. Notice some of the *qualities* of this inner, divinely imparted joy :

(a) It is the joy of *revealing*. "The Holy Spirit is the organ of internal revelation." He illuminates for us the Scripture. He does not reveal new truth, but He makes evident the truth in Scripture already revealed. And the illumined vision of God's great truth is joy.

(b) It is the joy of *empowering*. Mr. Spurgeon tells how, wearied and discouraged, he was walking homeward once by the river Thames, and just then a little fish seemed to speak to him out of the waters and say: "See, I am going to drink the river dry." Then Mr. Spurgeon was full of joyful strength again, for how could he drink God dry any more than the little fish could drink dry the Thames?

(c) It is the joy of the *inner witness* (Rom. viii. 16, 17).

(d) It is the joy which *lasts*. Joys of possession, fame, friends even, vanish in the death hour. But this joy lasts amid that hour and through it.

And this inner joy we sorely need for *satisfaction* and for *service*. And this inner joy we may surely have. It is for us when, with consecrating surrender, we open our hearts for the entrance and residence of the Holy Spirit.

FEB. 7-13.—CONCERNING HABIT.—Dan. vi. 10.

"As he did *aforetime*," our Scripture says. And the point is, that since he had done it *aforetime*, it was immensely easier for him to do it, and also it was immensely likelier that he would do it now. Read the whole story of the intended envious entrapping of Daniel, and of Daniel's serene steadiness and noble devotion to the higher and religious law through it all; simply going on doing the right thing, *as he had done aforetime*, and see how plainly our Scripture indicates the vast defence and overcoming power of a high and holy habit.

(A) Consider the meaning of the word habit. It is from the Latin *Habitus*, from the Greek *ἔθις*, and means literally

a way of being held or of holding one's self.

(B) Consider the universality of the fact of habit.

(a) It holds sway amid the lowest and merely material things. A writer on Habit has bidden us notice how a garment even takes to itself permanently the creases and general shape of the limbs and general contour of the person wearing it. The reason why old violins are so valuable is because "the fibres of the wood contract habits of vibration conformed to harmonic relations;" they have done it *aforetime*.

(b) So too habit holds sway over our fleshly bodies in which we just now dwell. What is a scar? It is only a habit of arrangement on the part of some of the particles which go to make your body. These particles, while the wound was healing, did it *aforetime*.

(c) So also habit holds sway over that finer and controlling something within our bodies we call the *nervous system*. A great and authoritative student in these matters tells us that "our nervous system grows to the modes in which it has been exercised." Habit does two things: it *simplifies movement*; the groove for the movement has, so to speak, been cut into the nervous system, and the nervous energy flows swiftly and easily to the accustomed result. Also, habit *diminishes conscious attention*; along the groove for the movement already cut the nervous energy flows swiftly and easily, and you do not have to task attention to see that it does.

So there is possible, on the sunward side of habit, of a high and noble automatism; and automatism—that is, doing things automatically, without effort, almost unconsciously—is only finished habit.

(d) And now, to go inward and still higher, the *spiritual soul*, which is the real self, of which the fleshly body and nervous system are but the tabernacle and instrument, is also under the sway of habit. The spiritual soul does as it has done *aforetime*. If the spiritual

soul think true things, love pure things, will right things, there comes to be in the spiritual soul a *set* toward things true and pure and right. The soul—and that is the highest possible state of righteousness—has become the blessed and rejoicing thrall of a habit of righteousness.

So universal is the sway of habit. "Habit a second nature! Habit is ten times nature," said the Duke of Wellington.

(C) Consider now the *defence* and *overcoming power* of high and holy habit. Take Daniel for example. Confronted by the immovable law of the Medes and Persians that only the king should be prayed to for such a time, he simply keeps on in his habit of devotion to Jehovah. Aforetime he had served God. Now, held in the habit of righteousness, he would continue to do so. It is the best boon and blessing for a man that he be able to avail himself of this law and momentum of holy habit.

(D) Consider the *method of the formation* of such noble habit. As he did aforetime—it is all there.

(a) He *determined* to serve God; long ago purposed in his heart (Dan. i. 8). High habit springs out of high resolve.

(b) He *steadily carries out* his determination—e.g., long before in the matter of the refusal to eat the king's meat; also in the ascription to God of the power to interpret the king's dream, etc.; now in his refusal to cease praying to Jehovah.

(E) Consider the *midnight side* of the law of habit. As the law of habit works toward righteousness, so also does it work as really and as thoroughly toward sinfulness and the doom of sinfulness. Here emerges the tremendous danger of refusing to accept Christ now.

Once, to every man and nation, comes the moment to decide,
In the strife of Truth with Falsehood for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right.
And the choice goes by forever 'twixt that darkness and that light."

And not once only, but many times, does such choice come. For to live is to choose. Life is but a series of choices. Though just as the current of the river, notwithstanding reflux ripples, carries with it in one main direction the multitudinous drops of water which go to make the river, so in life one main and dominating choice gives impulse and direction to the ten thousand lesser choices with which the days are filled.

I stand in awe at this power of choice. How much lies in it capsule! Contrast the close of the life of the Saul of the Old Testament with that of the Saul of the New Testament (1 Sam. xxxi. 1, 6; 2 Tim. iv. 6-8).

And the difference of issue—difference of initial and dominating choice. The Saul of the New Testament said: "Lord, what wilt *Thou* have me to do," and became—the Apostle Paul. The Saul of the Old Testament said: "I will do as it seems good to me," and became—the suicide.

I am appalled at this power of choice. I do not think any one in the least thoughtful can help being. I was looking through the glass sides of a beehive. All was orderly and unclashing; none of the pain and disturbance of errant and rebellious wills; each bee doing just as each bee should, just the thing each was designed to do. And I asked myself, Why did not God make men thus? Why did God put men among the crowding dangers of the retributive results of their bad choices? There are only two answers to such questions: God has not made men thus; if God had made men thus men would not be men. No; real and shadowing is the fact of choice.

FEB. 14-20.—THE STORY OF A RIGHT CHOICE.—1 Kings iii. 9.

Significant the familiar lines of Lowell:

Our Scripture tells the story of a right choice.

First. Consider *what such right choice involves.*

(a) Purpose of *inward worth.* Solomon prayed that he might have an "*understanding heart.*" He wanted the real gold, not tinsel. That is a great and constant trouble, that men are so willing to seem to be rather than to be; that men are after the mere glitter of a crown rather than after such real manhood as would fit them to wear worthily the crown. Here is the precise reason for the defalcations which too often and so sadly startle the community.

(b) Such true choice involves *recognition of duty.* "And Thy servant is in the *midst* of Thy people, which Thou hast chosen, a great people," etc. Solomon acknowledged himself *in relation* with others. Duty is the child of relation; is that which is *due* because of the relations in which one is set Godward, manward. The true choice involves recognition of the duties springing out of the relations in which one is bound.

(c) Such true choice involves *determination to practise along the line of duty*; "that I may *judge* this people." As long as Solomon did this, how great and wise! But when he practised otherwise, how sad his fall!

(d) Such true choice involves *dependence on God.* "Give, therefore, Thy servant an understanding heart." Solomon felt himself insufficient. He must have and hang on God.

Second. Consider *in what such right choice results.*

(a) In pleasing God (v. 10).

(b) In Divine ratification (v. 12)

(c) In external prosperity (v. 13).

(d) In internal prosperity. Solomon, conscious of pleasing God, must have had peace and joy.

FEB. 21-27.—LESSONS FROM THE INNER STRUGGLE OF OUR LORD.—John xii. 27, 28.

As when one stands within the

shadow of a mountain which, going steadily onward, he must soon reach to climb its rocky flanks, so our Lord is standing within the shadow of His coming cross.

Into this period of the days hastening to the crucifixion, as though that crucifixion were the culmination of the life of Jesus, as though each circumstance gathered weight and awfulness because of its nearness to that dread event, the evangelists have piled incident upon incident. The rills of narrative of the other years and deeds of Jesus broaden now into wider rivers of narration as they begin to approach the cross. Easy of explanation this, if the death of Jesus be the transcendent fact which evangelical theology asserts it to be; difficult of explanation if, according to the theory of the rationalist, that great death carry no ampler meaning than that of any usual martyr.

The incident of our Scripture is within the darkening shadow of the great death.

This desire for personal contact with Himself on the part of these Gentiles greatly stirs and moves our Lord.

"The hour is come that the Son of Man should be glorified!" exclaims our Lord.

As when one in the first fresh days of the glad spring marks the gold of the crocus set upon the brown bourn of the earth, which was so lately stiff and sterile with the frost, and powdered with the snows; as when one sees the rejoicing greenness of the grass climbing the hill-sides, and trampling beneath its eager march the dull dead colors of the long winter; and as when one sees in such foretokenings the certain coming of the affluent leafage and the full fragrance of the summer—so to Jesus the approach of these Greeks seemed a happy earnest of the time when His spiritual and sweet sovereignty should hold sway over the whole world.

But then immediately against the bright background of such empire appears the *method* of its coming. The

method of its coming is that of the steadily approaching cross. It is from a throne whose foundation is the cross that our Lord is at last to sway the world. It is through descent into deepest loss that He is to rise into such heights of loving kingdom. It is through the abysmal sacrifice of Himself He is to gather to Himself the devotion of the ages. It is the empire of suffering love He is set to rear; and in order to its rearing, with unfaltering step he must go on to the immolation of the crucifixion. That shame, darkness, death, expiatory sacrifice must be His in order that for these Greeks, and for that multitude which no man can number, of which they are the earnest and representatives, there may be the deliverance, redemption, regeneration, heaven of His glad kingdom.

This inevitable necessity of such method of His coming glory finds for our Lord illustration in the dying seed. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

So this coming of these Greeks has but drawn, with distincter outline, before the vision of our Lord, the inevitable cross.

And now, in the presence of this clear vision of the near and awful cross, our Lord falls into a kind of inward struggle concerning His personal acceptance of that cross.

He breaks out, "Now is my soul troubled; and what shall I say?" etc.

To certain lessons evident from this inward struggle of our Lord here within the prophetic shadow of His close cross, let us give heed.

To me no verses in the whole Scripture are more precious than those which tell of our Lord's personal and inner struggle.

And, first, reverently looking at this inner struggle of our Lord before the vision of His near cross, we may learn the lesson of the *real and thorough humanity of our Lord Jesus*. "The

struggle is like one of those fissures in its crust which enables science to fathom the bowels of the earth. It lets us read the very inmost depths of the Lord's being."

There stands the cross—inevitable, stretching out its horrid arms.

Beyond shines the glory of the Son of man, peopled with the redeemed.

And the way into that glory is the way of this cross. The figure of the way is the figure of the *dying* seed.

And now mark, in the presence of that cross there is a perfectly *human* shrinking. "Now is my soul in conflict," exclaims Jesus. "And what shall I say—'Father, save me from this hour'?" The soul of Jesus is agitated by cross currents. Shall He accept the shame, the pain, the vicarious burden-bearing, the hiding of the Father's face, the death? Can He clasp to Himself that cross? Can He go on to it and make it veritably His own? In this shrinking from the cross, how evidently *the man* appears!

Since Christ is thus human, how *near* God has come to me; so near that He has become brother with me, for I behold in Him this perfectly human shrinking. Also, how into such a heart I may *confidently pray* (Heb. iv. 14, 16).

Second, gazing reverently into this inner struggle of our Lord, learn the value of *definite ideal* for life.

Definite ideal prevents waste, and prevents despondency, and solves problems, and insures accomplishment. How all this is seen in the definite ideal of our Lord's life! "Father, glorify Thy name!" May His ideal be ours.

Third, behold *what shall bring to us the approving voice*. The music of that voice fell on our Lord's submission. Our inner ear shall hear it when we submissively say with Him, "Father, glorify Thy name!"

Fourth, learn the *need of accepting* the atonement. If our Lord so shrank from making it, what temerity to refuse that which cost Him such pains!

EXEGETICAL AND EXPOSITORY SECTION.

Surrender of the Mediatorial Kingdom.

BY PATON J. GLOAG, D.D., GALASHIELS, SCOTLAND.

Then cometh the end, when He shall deliver up the kingdom to God, even the Father; when He shall have abolished all rule and all authority and power. For He must reign, till He hath put all His enemies under His feet. The last enemy that shall be abolished is death. For He hath put all things in subjection under His feet. But when He saith, All things are put in subjection, it is evident that He is excepted who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, hat God may be all in all.—1 Cor. xv. 24-28 (Rev. Ver.).

(Concluded from page 74.)

SUCH being the exegesis of the passage, we now proceed to consider its interpretation. There is a kingdom bestowed on Christ—a kingdom which at the end or consummation of all things He shall voluntarily deliver up to God the Father. The kingdom here referred to is the mediatorial kingdom—that kingdom over which Christ rules as the Redeemer of His people. This kingdom was conferred on Christ after His resurrection, as a reward of His sufferings and death. When He ascended into heaven, He was exalted to the throne of eternal majesty. “Wherefore also God highly exalted Him, and gave unto Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” “When He had offered one sacrifice for sins forever, He sat down at the right hand of God; from henceforth expecting till His enemies be made the footstool of His feet.” As the venerable Hooker puts it: “The

Son of God, who did first humble Himself by taking our flesh upon Him, descended afterward much lower, and became according to the flesh obedient so far as to suffer death, even the death of the cross, for all men, because such was His Father's will. The former was a humiliation of Deity; the latter, a humiliation of manhood. For which cause there followed upon the latter an exaltation of that which was humbled; for with power He created the world, but restored it by obedience. For which obedience, as, according to His manhood, He had glorified God on earth, so God hath glorified in heaven that nature which yielded Him obedience, and hath given unto Christ, even as He is man, such fulness of power over the whole world that He who before fulfilled in the state of humility and patience whatsoever God did require, doth now reign in glory till the time that all things be restored.” Christ, then, as Son of man hath received a kingdom, in order that all His people might be saved, and all His enemies might be subdued. He is made Head over all things for the good of His Church. All history is but the development of His purposes. All events and all powers are subject to His sway. Not only does His dominion extend over the earth, but over all things visible and invisible; the angels are His servants, and all the principalities of heaven own Him as their King. All power is committed unto Him in heaven and in earth. There is a great contest between good and evil carried on, and this contest shall terminate in the final triumph of the good, in the subjection of Satan and all the powers of darkness under the Redeemer. “He must reign till He hath put all His enemies under His feet.”

But when the purposes for which this kingdom was created shall be fulfilled, then shall the authority be surrendered to God the Father, who conferred it: “Then cometh the end,

when He shall deliver up the kingdom to God, even the Father." When all the elect shall be saved, when they shall be gathered together into one body, when their very bodies shall be rescued from their graves, when the Church shall be presented unto God a glorious Church, not having spot or wrinkle or any such thing, when all Christ's enemies shall be brought into subjection under His feet, when all the efforts of evil spirits and wicked men to overthrow Christ's kingdom shall be baffled, when the great assize shall be held, when all men shall be assembled before Christ's tribunal and prostrate themselves before His feet, when He shall have put down all rule and authority and power, when the destinies of the human race shall be determined and the final sentences shall be pronounced, then the purposes of His kingdom shall have been accomplished, and therefore, being no longer necessary, there being no other enemy to conquer and no other of the elect to save, it shall come to a close. The kingdom which is here delivered up is not and cannot be the universal government which Christ exercises as God, for of this kingdom there can be no end; but that kingdom which was bestowed upon Him as Son of man for the accomplishment of special purposes. As our Redeemer He now sways the sceptre of the universe for the redemption of the world, but when this redemption has been accomplished, then that delegated authority shall be resigned. As God, one with the Father and the Holy Ghost, He shall reign forever over all creation; but, when the end cometh, a new era in eternity shall commence; then shall an end be put to all delegated authority and power, then shall God be all in all. At present we see God only through Christ, the Mediator, but then we shall see Him face to face. The veil that conceals the Holy of Holies from our view will then be drawn aside.

But our passage not only asserts the surrender of the mediatorial kingdom, but seems even to go further, and as-

serts the subjection of the Son to the Father: "Then shall the Son also be subject unto Him that put all things under Him, that God may be all in all." Now in one sense this subjection of the Son to the Father is not a singular statement, but pervades the whole of the evangelical record. Christ was the sent of God, the Father's messenger, described by the evangelical prophet as "the servant of the Lord." He came into the world not to do His own will, but the will of Him who sent Him. At all times and on all occasions He declares that He sought not His own glory, and that He did only those things which the Father had given Him to do. As a Son He learned obedience. The doctrines which He taught were communicated to Him by the Father. He received commandment from the Father what He should speak, and He spoke only what He had heard from the Father. The miracles which He wrought were done by Him in His Father's name, it was the Father who dwelt in Him that did the works; and at the close of life He could exclaim, "Father, I have glorified Thee on earth; I have finished the work which Thou hast given Me to do." And this subjection to the Father culminates and receives its highest manifestation when He voluntarily resigns that kingdom which was conferred upon Him. In the surrender of the kingdom consists the submission of the Son to the Father.

But although Christ surrenders His mediatorial kingdom, although His rule over the universe as Son of man may terminate and be swallowed up in His sovereignty as Son of God, although some of the functions of Mediator shall cease to be exercised, although some mysterious change may take place when the earthly economy of redemption is completed, yet we cannot suppose that the relation of Christ to His people will ever cease. They must ever regard Him with feelings of unbounded gratitude, cast their sorrows before Him, and worship Him as the Lamb that was slain. We cannot imagine that a time

will ever arrive when there shall be any diminution of love and obedience on the part of believers to Christ, or of protection and care on the part of Christ to His people. He will be the source of their eternal happiness—the Shekinah of heaven. The presence of the glorified Redeemer will constitute the chief happiness of heaven. It was to be with Christ, to enjoy His favor, to share His friendship, that Paul so ardently desired to depart. Although the mediatorial kingdom shall in some respects cease, although the authority conferred on Christ as Son of man shall be changed, yet we cannot believe that He shall cease to rule over His people—“He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.”

Further, the passage under consideration does not necessarily imply that the humanity which Christ as Son of God took upon Himself for the redemption of His people shall cease to exist. No doubt the mediatorial kingdom of Christ was conferred on Him as Son of man, and was bestowed as a reward of His sufferings and death; it constituted the exaltation of His human nature; but it does not follow that, when this mediatorial kingdom shall be surrendered, the human nature of Christ will be laid aside. As Alford observes: “It by no means follows that when the mediatorial kingdom shall be given up to the Father the humanity in which that kingdom was won shall be put off; nay, the very fact of Christ in the body being the firstfruits of the resurrection proves that His body, as ours, will endure forever; as the truth that our humanity, even in glory, can only subsist before God by virtue of His humanity, makes it plain that He will be very man to all eternity.” But this is a subject on which we dare not speculate; we must not go beyond what is written. When we venture to meditate on or to discuss either the nature of the blessed Trinity or the relation of the Divine to the human nature in Christ Jesus, we soon meet with difficulties and mysteries

which baffle all our attempts to explain or comprehend. On such points it is at once our duty and our wisdom to acquiesce in the disclosures of infinite wisdom, to accept the facts as revealed, but not to attempt to explain their nature, which is not revealed. The humanity of Christ is represented in heaven. John sees in the midst of the throne a Lamb as it had been slain, and one like unto the Son of man; and the praises which ascend forever in the heavenly sanctuary are to the Lamb that was slain.

Many writers (Olshausen, Neander) suppose that the doctrine of universal restoration is taught in this passage. All Christ's enemies are brought in subjection under His feet; death, the last enemy, is destroyed; but if the wicked exist forever; if sin is eternal and still prevails in the universe of God; if rebellion, though crushed, is not extinguished, then evil is not extirpated, the enemies of Christ still exist. An enemy is only truly vanquished when he is converted into a friend; sin is only overcome when it is extinguished. But there is even in this view of the subject another alternative: the wicked may be subdued by being annihilated. This is a dark subject on which we dare not speculate. There may be some passages which would seem inferentially to teach universal restoration; there may be others that suggest the annihilation of the wicked; that sin, in short, will in some way be extinguished throughout the universe of God. On such passages we naturally love to dwell and, perhaps, to magnify their importance, to derive inferences from them which are somewhat far-fetched, and to seek to prove that which we wish to believe. But there are other passages, and especially the utterances of our compassionate Saviour, which have plainly a different aspect, and which at least appear to assert the eternal duration of the punishment of the wicked.

Lastly, this passage teaches us that this is what we may almost call, though with a certain laxity of expression, a Christian pantheism: “That

God may be all in all :'' *ὅτι ὁ θεὸς τὰ πάντα ἐν πασίν*. Pantheism is a word of evil repute ; it is generally associated with atheism ; and certainly it is employed in that sense in the great majority of instances. God is supposed to be all things ; the universe itself or nature is declared to be God ; and thus it follows that God is deprived of His personality and the Godhead reduced to a mere form of expression. God is at once affirmed to be nowhere and to be everywhere ; but as all error is a perversion of the truth, so there is a germ of truth even in pantheism. God's Spirit pervades the universe ; all things not only owe their existence, but their preservation to Him ; and especially is this true in the spiritual world. Jesus Christ is the Life and Light of men. He is formed in the hearts of His people the hope of glory. He dwells in them and they in Him. He is the true Light that lighteth every man that cometh into the world. He is the Sun of Righteousness shining in the midst of the darkness. All truth, all righteousness, all holiness proceed from Him. In Him is Life, and the Life is the light of men. As Paul, in his address at the Areopagus of Athens, asserts : " God is not far from each one of us : for in Him we live, and move, and have our being ; as certain even of your own poets have said, For we are also His offspring." According to atheistic pantheism all things are God ; according to what may be denominated Christian pantheism God is in all things : *τὰ πάντα ἐν πασίν*.

The Vicarious Sacrifice.

By J. B. REMENSNYDER, D.D., NEW YORK CITY.

Who His own self bare our sins in His own body on the tree.—1 Peter ii. 24.

THE reference here beyond doubt is to our Lord's sufferings on the cross. What does it teach in regard to the nature and intent of that suffering ? Does it throw light upon the character of the atonement ? Does it help us to settle

the question whether the so-called *moral* theory of the atonement—viz., that Christ's death only instructs, influences, and saves as an inspiring moral example, expresses the whole New Testament doctrine on the subject ? We think it does.

The pregnant word here is the verb *ἀνένεγκεν*, from *ἀναφέρω*. What is its literal signification ? " To bear or carry upward ; to offer sacrifices ; to bear, take away, expiate, as sins." This is its standard logical significance. It corresponds to the Hebrew *קָדַשׁ*, which means to expiate. Alford says, in regard to its use here, " bore to sacrifice," " carried and offered up," i.e., our sins. He says : " It is a word belonging to *sacrifice*, and not to be dissociated from it." That is, the exegetical sense of the passage is that Christ took our sins with Him to the tree and offered them up on it in the person of Himself. The whole imagery is that of *sacrifice*. Christ is lifted up, suffers, dies as a bloody propitiatory sacrifice. He presents Himself as an offering to God, suffering on our behalf, that we may be cleansed from guilt and released from suffering. This meaning is made more emphatic by the addition " in His body." One cannot bare the sense of guilt in his body, but he may endure its punishment. When Jesus is here then bearing as a sacrifice the punishment of our sins, it certainly is a vicarious sacrifice, one in our stead, one that releases us from the necessity of bearing their penalty ourselves. This is in keeping with the constant tenor of scriptural passages on the subject. Thus says Isaiah liii. : " He was wounded for our transgressions, He was bruised for our iniquities." This is the intent of all those passages which speak of Him as " the Lamb of God." He is the substance of what the sacrificial lamb of the Old Testament was but the shadow. " Ye were not redeemed with corruptible things ; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter i. 18, 19). He is " the Lamb of God which taketh away the

sin of the world" (John i. 29). And how He does this He tells us at the institution of the Supper: "This is My blood of the New Testament, which is shed for many for the remission of sins" (Matt. xxvi. 28). It was, therefore, "to give His life a ransom" (*λυτρον*—i. e., price paid) for the condemned captives of sin that Christ underwent His passion sufferings. Such, by all laws of sound exegesis, is the meaning of our passage: "Who His own self bare our sins in His own body on the tree." It teaches not the negative idea of an atonement by the indirect force of example, but the positive renewal of our guilt and penalty by offering Himself up to death on the cross in our stead—that is, it shows Christ in the act of vicarious sacrifice. Of that great but to us inscrutable law by which pain and death—as in a mother's travail—so often purchase joy and life for another, begins the most

sublime illustration. A careful study of the scriptural texts not only gives no ground for a moral theory of the atonement, but proves that, so far from being a theory of, it is an impeachment of the fact of the atonement. We cannot dignify that as a theory of a doctrine which is subversive of the existence of the doctrine. We conclude in the declaration of Dr. Hodge: "The orthodox doctrine of the atonement is in its essential features common to the Latin, Lutheran, and Reformed churches. According to this doctrine the work of Christ is a real satisfaction, of infinite, inherent merit, to the vindicatory justice of God; so that He saves His people by doing for them, and in their stead, what they were unable to do for themselves, satisfying the demands of the law in their behalf, and bearing its penalty in their stead; whereby they are reconciled unto God." ("Systematic Theology," vol. ii., p. 562.)

SOCIOLOGICAL SECTION.

Christian Socialism.

By REV. J. WINTHROP HEGEMAN,
Ph.D.

SOCIALISM is that doctrine of sociology which teaches the reconstruction of society by modifying or destroying its present economic basis.

It presents an ideal of brotherhood to be realized as the next and highest growth in the evolution of society, taking the place of our industrialism, which, as the modern social basis, has succeeded militarism. It aims to remove the social inequality in the present system, which it asserts is the chief cause of misery and poverty, by leveling outward environment. It promises to secure distribution so that each shall receive his due by substituting co-operation for competition. It would change the natural balance between supply and demand into an artificial condition maintained by legislative pressure upon either scale as necessity demanded. It

would prevent the danger to society from the tyranny of private wealth, by making government the trustee of the people. The types of socialism are determined by the national characteristics and the peculiar circumstances of its birthplace. The type underlying all forms is that of the Greek State, which subordinates individual interest to its sovereignty, is worked out in Plato's "Republic," and reappears in every socialistic scheme.

Modern forms of the finest type are found only in the highest civilizations, and rest upon the philosophy of Comte. Explosive forms are reactions from governments which repress individualism and take Proudhon's maxim, "Property is robbery," as their battle-cry, and the Russian anarchist Bakunnin as their leader.

Whatever its type and wherever found, its deepest significance lies in its being the reaction of the common people against repressive conditions and

their rise into the consciousness that they are persons socially entitled to recognition, attracted by new hopes, spurred by higher desires, reaching unto better conditions.

In France, with its five million landholders, and in our own country, with three million landowners and with large personal liberty, the form is mild and fine. It aims at rousing public sentiment, educating the people, using arbitration before resorting to its heavily recoiling weapons—the strike and boycott—and organizing labor to look out for its own interests. The imported scraps of foreign types grumble, froth and throw bombs.

There are favoring tendencies toward it in our civilization, conspicuous among which are centralization of capital, combination of workmen, the spontaneous rise of clubs, and paternalism of government leaning toward nationalism. Bellamy paints in the air a beautiful mirage of the new order, which Conrad Wilbrandt with a few essential facts destroys.

Henry George, with his single-tax theory, unhorses the Pope in the tilt with his encyclical on labor.

Socialism ignores the Church in its plans of social transformation, and seems sure of the future. Schäffle writes: "The future belongs to purified socialism, which is through and through irreligious and hostile to the Church."

In time the Church was roused to action, and what it has done or proposes to do with social problems is called Christian socialism. This name was first given to the movement of Maurice, Kingsley and others in England, to better the condition of laborers whom the introduction of machinery had thrown out of work. Kingsley defines it as "simply Christianity applied to social relations." On the continent its existence has been called out to counteract the atheistic influence of the leaders of socialism. In 1868 the Roman Catholic socialism of Germany formed trade-unions and guilds to oppose infidel organizations. In 1878 the Protestant

Church formed a central union for social reform, and led by Father Todt and Court Preacher Stöcker, organized a Christian Social Workingmen's Party. Christian socialism in Germany is hopeful of the future on the evidence of admissions made by social democrats, that they cannot progress in districts where the Church has developed its social activity.

In our country we have no Church movement which would be recognized as a distinctively Christian socialism.

However, I would submit the proposition that *the Church itself is the true Christian socialism*.

We have so long regarded it as an institution, that we have neglected the true idea of it as a social organization or kingdom within which is to be realized the highest social ideals, and within which is to be consummated God's plan for the race. It is time now to emphasize the personality of the ecclesia, which, like the civitas, is an association of families, and to lay less stress upon its ecclesiasticism as an institution.

It aims to realize the ideal brotherhood in Christ by incarnating the Holy Spirit in personal life, and through the co-operation of its members to bring all things under obedience to the will of our common Father. As the body of Christ it is visible. Its King is the carpenter of Nazareth. His teaching in the parable of the net and of the tares shows that the kingdom is a visible organization in the world. His socialistic utterances made Him a social outcast to the rich and mighty.

His kingdom started as a social and humanitarian society, aiming to realize Divine manhood, and has secured the only true social democracy which is to-day growing, and shall develop into the New Jerusalem into which the kings of the earth shall bring their glory, and which shall be the consummation of a new heaven and a new earth wherein dwelleth righteousness. The standard of the Judgment Day, as set by the King Himself, is the performance of social duties done as unto Him.

This Christian socialism insists upon regeneration of the individual as essential to social transformation. It fights no Valhalla warfare—its enemies are in the flesh, therefore it demands of its members the personal and voluntary destruction of sin in themselves, and personal opposition to social evils which are embodied in personal social units. It realizes liberty, equality, and fraternity in their true meaning and correct proportions. For eighteen hundred years it has elevated man, defended the weak, secured rights and liberties at the cost of its own consecrated blood, has opposed the law which always drives the weakest to the wall, and has energized a faculty in the socially unfit so that they have survived. As a society universal and catholic, it presents a basis for the highest and most composite social unity. It is the only logical socialism, in that it aims to eradicate the causes which lie at the root of social evils.

It is composed of many poor, who are rising by regenerate wills into better circumstances, thus realizing the goal of the hopes of socialists.

Christian socialism in the United States has indirectly secured legislation sufficient to cover social wrongs, and to day affirms that society is better than it was twenty years ago. The fact that hundreds of offences to-day are punished which fifty years ago were not regarded as crimes not only shows a comparative reduction in the number of crimes, but an awakening of public conscience and an elevation of the social standard.

Dr. Harris, United States Commissioner of Education, claims that in 1860 cases of crime against person and property were proportionally more numerous than in 1885, and that such cases had in twenty-five years decreased 44 per cent.

Carroll D. Wright affirms that 60 per cent of the total number of crimes from 1860-79 belong to intemperance, an increase of 155.9 per cent increase, and at the same time the recognized crimes decreased 20 per cent. The eleventh cen-

sus shows an increase of only 13 convictions to each million of the population, the tenth census giving 709 to each million.

Recorder Smyth confirms this from his own observation, asserting that serious crimes have not increased in proportion to the growth of population. The rich may be increasing their wealth. Certainly the poor are improving their conditions. There is proportionally less immorality among the poor than among the wealthy. The privileges of the poor for education, for refining influences, for improved conditions of food, air, light, and home were never greater than they now are. At no time since the Reformation has the Church done as much as it is doing to-day. It has an applied force at every point of social need. It presents itself as the only true socialism.

Its points of contact with socialism show its superior adaptability to all human needs.

One cannot help noticing the Christian spirit in the programme of the Social Workmen's Party of Germany: to realize the universal brotherhood of man, abolishing all laws, restricting the freedom of thought and inquiry, free education and compulsory, a normal working day according to the needs of society; prohibition of Sunday work, child labor, and woman's work that may be injurious to health and morality; laws protecting life and health of workmen, sanitary control of their dwellings, and regulation of prison labor.

Christian socialism submits its principles as affording the only true basis for a transformed social order, which is realized only in the Church, though there imperfectly.

I. Its Norm of Conduct.—Love of neighbor as of self tends to harmonize inequality by the proportionate union and balance of altruism and egoism. It produces the highest type of manhood, secures natural rights to all, and takes away the hindrances to equal natural opportunity to all.

II. *Its Law of Division of Responsibility.*—"Every man shall bear his own burden," teaching that no one can escape doing his share. "Bear one another's burdens, and so fulfil the law of Christ," places co-operation for the general good on the highest moral ground, and teaches the duty of the all-of-us to the overburdened-of-us.

"The strong shall bear the infirmities of the weak"; "unto whom much is given, of them much shall be required," contain the law of socialism; "from each according to his ability, to each according to his need;" or, burdens are apportioned according to ability, and privilege determines the degree of responsibility. It reminds one of Spencer's law of society: during a certain period each must receive benefits in proportion to his incapacity; after that in proportion to his capacity. The parable of the pounds teaches the inequality of endowments, responsibility proportionate to the gift or trust, and equality of reward for faithful service.

III. *Law of Labor.*—"If a man will not work, neither shall he eat," throws a strong light upon many phases of pauperism, and calls in the operation of the natural law of social extinction upon those who would claim rights and privileges without bearing their share of work and doing their duty. The Christ-taught prayer for daily bread shows that there has been provision made for every human need. If a man be willing to work there should be opportunity. This is one of Henry George's cardinal points in his answer to Pope Leo's encyclical. "Give ye them to eat," teaches the duty to care for those whom circumstances have prevented from gaining food.

IV. *Law of Property.*—Property is a trust held for God, and to be administered according to His will. Every one holds his title as gift of God. It is absolute only against the claim of men. Private property is inalienable from personality. Property for the use of all of us should be administered for the benefit of all of us, and its

benefits should not accrue to enrich the few.

V. *Law of Social Values.*—Personality is the most precious thing in the world. Its harm or loss injures society. Whatever degrades it most is the greatest social evil. Its elevation is the security and glory of society. Correlated principles teach that the individual is superior to circumstances, and that character determines condition. Loss of personal force caused by licentiousness and intemperance is the chief source of pauperism. Animalism is a cause and accelerating force of these habits.

VI. *Law of Social Order.*—"Thy kingdom come, Thy will be done in earth as it is in heaven," teaches the existence of the kingdom of heaven in this world, and the realizing its essential heavenly conditions in proportion to the obedience to the King's will by its members.

"Thy will be done" means, on the part of every one who prays, obedience to natural law in the social and personal realms. Hence, legislation must not interfere with God's will; it should not scatter the fire of moral Gehennas which are consuming moral refuse in centres of evil; it must not injure personality. In Bavaria, when marriages were restricted to parties of certain incomes with the idea of stamping out the evils of improvident unions, the increase of illegitimate children was alarming.

VII. *The Social Unit.*—Sir Henry Maine shows that the unit of ancient society was the family. Spencer declares that to-day the individual is rapidly becoming the unit. The Church insists upon the family as the unit of Christian socialism. Whatever tends to destroy the family life injures the social structure. The poverty which compels mothers and children to work in factories, the social conditions which cause fear of the future and prevent marriage, increase infanticide and perpetuate the social evil.

Even the shifting of parental responsibility in education upon the State, in religious training upon the Sunday-

school, and in amusements upon the Church and its entertainments or its clubs, is dangerous. As the *Patria Potestas* was destroyed by the equality of father and sons in the service of the State, so parental affection and filial love and duty to the aged are being lost through the individualism of children, by which the natural bond is severed too early in life. Spencer writes truly : "The analogy between social organisms and individual organisms suggests the inference that social evolution is most favored when the process of growth begins with families. The ethics of the family go into the policy of the State."

Upon such principles Christian socialism submits itself as the only society which can realize the ideals of man.

It says to leaders like Carl Marx, St. Simon, Louis Blanc, and Lasalle, Your socialism never can be realized, because its conditions demand the highest evolution of society. If it were possible it would practically be the system of militarism, which, however necessary in primitive society, must always be cruel, create caste, and destroy personality, and thus produce men incapable of being leaders in such an ideal civilization. Christian socialism has always favored industrialism, which has everywhere tended to destroy inequality of class and rank, and reform distinctions upon the basis of the value of service to society. Let him serve who would be chief.

To Owen, Bellamy, and kindred spirits it says, Your ideas cannot be the basis of the desired Golden Age. A new set of circumstances cannot succeed unless accompanied by a new heart. Paternalism has brought Russia to the verge of ruin. It recognizes its points of agreement and of difference with thinkers of the school of Proudhon and Bakunin. It says, we also "aim at a condition of human self-control and enlightenment in which the individual shall be a law unto himself, and in which all external authority shall be abolished as a despotic interference with personal freedom." Your ideas of the

diffusion of natural laws by scientists, and of securing liberty by voluntary obedience to those laws, have our endorsement, only we must interpret natural laws as expressions of God's will, and must remind you that original sin is not dead yet, and will prevent voluntary obedience to those laws. Your scheme of the violent overturn of institutional Christianity and social and State functions cannot succeed. Catastrophism was necessary in the processes of creation in the inorganic world ; in the organic, life was built up by the actinic power of diffused sunshine. Society is organic.

Christian socialism bids the followers of Comte to study their master's final dissatisfaction with his positive philosophy and his experience with humanity as his God.

Socialism answers : Granting your fitness as an ideal society, and acknowledging your historical goodness in part, is not it true that "the churches have killed their Christ" ?

The Primitive Church in its *corporate* capacity defended the weak from the mighty, secured legislation that eased the condition of the slave, gained limitation of his labor to only five days in the week, called him "not now a slave, but above a slave, a brother beloved," and as such they received him. In the fourth and fifth centuries the bishops in corporate capacity exercised a "kind of religious tribunate." Your Christian socialism was realized in the Middle Ages, when in its corporate capacity the Church urged upon public officers their duties to the poor, but since the Reformation there has been no possibility of corporate action, as the body of Christ is a broken and dismembered body—headless. You told us that wise ones were thinking out our problems, but we waited in vain. You preach brotherhood, but practically say with Plato, "The poor and hungry should be expelled from the city, and the country cleared of that sort of animal." You drive us from your churches by a property and social class discrimination

in your graded pew rentals. Where homes are vile and souls are lost, where Providence has brought into your neighborhood the classes you profess to love, there you withdraw your churches and move into more congenial environment, and then tell us not to seek better circumstances, but a character that will create condition. As Hugh Price Hughes quotes, "You put the meal in one vessel and the leaven in another." Do you wonder that it is so hard to elevate the masses? By your charities—which seem to us a tardy apology for conscious injustice and an attempt to cover a multitude of sins, and to garnish the sepulchres of those whom your system has destroyed—you help us after we are down, but what do you do to remove the causes that tear the heart out of us? We want sympathy, not money. Our Hebrew fellow-workers protested against the loss of work and the reduction of wages that would result from Baron Hirsch's philanthropy in bringing Jews to this country and teaching them trades, saying: "His millions, instead of a blessing, have proved a curse and source of misery to us." You do much to fit us for the next world, but forget that we are not disembodied spirits.

You fight enemies in the air for us, but have been slow to meet our real foes of ignorance, intemperance, bad sanitation, improper food, insufficient clothing, unhealthful surroundings, lack of sunshine, of pure air, of plenty of water, and of home in any true sense, vices in the flesh, inequality and helplessness and despair.

French socialists sneered at the Church because the only remedy it offered was almsgiving for the rich and resignation on the part of the poor. They substitute science for theology, and humanity for God.

Were Jesus living, we would be His enthusiastic followers. At one of our meetings we hissed the Church, but cheered the name of Jesus. "Sirs, we would see Jesus!"

This answer shows that the socialist

does not know the power and helpfulness of the Church. At the same time, it raises the question, What can the Church do as the true Christian socialism to solve the social problems that are forced upon our attention in the United States?

That the Church has done much, is doing more than ever, and ought to do a great deal more, cannot be disputed. Never has it had so rich an opportunity nor a more serious responsibility than at present. The burden of elevating society is thrown upon the Church. Organized industry cannot accomplish it. Organized society as the State has no power to transform lives; law represses evil, and if it attempt to extinguish it, sits upon the safety-valve. De Tocqueville writes: "Society must be destroyed unless the Christian moral tie be strengthened in proportion as the political tie is relaxed."

It is a question for our city churches. Our national policy may be determined by the conditions and principles governing one hundred of our largest cities. Our factory system, in the ease of running machines, is a standing bid for unskilled labor of children. The pay is so small that conditions are made in crowded tenements which breed vice. It is estimated that one half of our juvenile delinquents are from our foreign element.

A study of the Church in some representative city will show its ability and its limitations as Christian socialism. Brooklyn as a city of small homes and of churches will be a good instance. Society has organized itself into 260 social clubs, so that as a social centre the Church has little to do. Over 930 secret and benefit societies show co-operation against poverty. For self-defence and improvement, labor is organized into 215 associations.

The ritual of these secret societies satisfies the religious sentiments of many.

We have 536,000 of foreign element, many of them good citizens, some of them hardened shadrach which cannot be fused into our American life. We

have an army of weak-willed paupers. Out of every thousand applicants for aid 75 per cent have lost heart, will make no effort to get and keep work, and will not respond to motives of self-respect. Thirty-seven hundred saloons are centres of disseminating 80 per cent of our crime, 90 per cent of pauperism, and taking from our workmen over \$15,000,000 every year, "bringing 10,000 to bitter want, sending 20,000 to jail, and 1900 into drunkards' graves and making 250 maniacs."

The Church is in the midst of 420,000 people who are indifferent to it and its work. There are 160,000 whom the Church in this generation and by present methods positively cannot bring into its society or even effectively impress.

Institutional Christianity, with its 110 charities and two with 53 agencies, organized by indirect Church influences and supported by Christian money, and governed in nearly every instance by church-members, is the living Christ, meeting human needs at almost every conceivable point.

Nearer to the Church, yet outside of it, are Y. M. C. A. and Y. W. C. A. and 6 Salvation Army companies, Sunday-School Union and Evangelical Alliance. As departments of the Church and within it are the Sunday-schools, with 110,000 members and 62 Y. P. S. C. E. The city mission organization, with 35 missionaries working in 20 stations among the fallen, criminal, and out-cast, and daily trying to reach the masses for Christ, may bring the Church into touch with all classes.

We have a church for every 1950 of our inhabitants, more churches and more ministers than are needed, and in this Christian socialism we have one communicant to every eight of our population. The heaven is working all the while. Every convert means one lifted out of the distress of personal inertia, poverty, and miseries. Yet the present wave moving over the world, causing brotherhood to be emphasized, demands more activity in the Church and more complete consecration.

I. The Church should present to the world a volume of its evidences as the true Christian socialism, taken out of the real life of to-day, challenging investigation and tests.

II. More stress should be laid on the importance of environment in saving souls. Experience teaches that converts fall back unless they can get away from their old surroundings. Putting the devil in heaven would not make an angel of him.

Expecting human nature to become saintly in the midst of hellish conditions is to attribute to weak characters the strength of mature Christians. The enemies of man are always embodied.

III. Each Christian should impress a living Christ upon those who are providentially in touch with him. Society has natural adjustments which are better adapted for Christian work than artificial arrangements. We can best impress Christ upon those with whom we are in the natural bond of relationship, such as the members of the home, masters and servants, business men and employes, comrades, friends, and social members. This demands the Christ incarnated in personal life. One whose life is not Christlike can do no good by talking religion to those who know Him.

IV. There should be a parish system with federated authority to distribute means and workers where the need is greatest and to intelligently direct their work.

We should not be satisfied with contact through natural points of sympathy, but should direct our lives to come into touch with the outcasts of society. Social problems will be solved when the heaven is properly mixed in the masses. The leavened members go into society churches and select neighborhoods, and the meal is left to itself. By sympathetic or loving contact, sentiments will rise among the masses, faculties will be educated, principles awakened, a regenerate life arise from the dead, and the people themselves by their own energy and character will solve many of our social problems.

But in such neighborhoods churches cannot be sustained; denominational rivalry and the struggle for existence makes a church a weakling where it should be a giant Great Heart. This demands co-operation of denominations, reduction of friction, economy of means and workers. Strong Christians should live in districts where they can accomplish the greatest good, and can awaken a public sentiment and demand for better public service, cleaner homes and purer lives. This should be in love to the people, not for any church, not for the exercise of spiritual graces as a means of self-development, least of all, as a fad.

The tendency toward federation is seen in the increasing number of Christian organizations, such as university and college settlements, rescue brotherhoods, alliances for social reforms, work of King's Daughters, interdenominational conferences, and Salvation Army work. These are nuclei of a higher organization. Now our life is ganglionic. We are individuating, however, into cerebellum and cerebrum, and may soon have a directing and controlling head in our Christian socialism.

V. There should be intelligently directed corporate action against the enemies of society.

Corporate action cannot obtain without federation. That it has its dangers is obvious, yet it might injure itself more by not acting as a church. It must not act so as to do for others what they can do for themselves, and what they ought to do in order to preserve their personality and their homes.

The Church is under bonds to "secure to every man an equal right to save his soul by doing that which the Gospel bids him do to this end."

As souls are embodied, they must be saved from the enemies that attack them through the body.

Theology should think on sociology and physiological psychology. The mighty organization of Christian socialism, with its 22,000,000 members and its power through the control of one fifth

the total wealth of our country, should be swung against organized wrongs and public enemies. Corporate action would not interfere with government, but would have a word about relations and legislation and combinations which do the people injury. It might not follow the example of the Roman Catholic socialism of Germany, which, according to Canon Moufang, "demands legal protection for workers respecting hours of labor, wages, labor of women and children, sanitation, and lightening taxes on labor." It could demand, as Leo XIII. advises, "that the State step in to prevent overwork, to restrict the work of women and children, to secure in workshops conditions favorable to health and morals."

But "no philosopher's stone of a constitution can make golden conduct out of leaden instincts." Yet legislation is necessary to secure one's rights, and must do much which cannot be done in any other way, only it must act always in harmony with natural law in the social world.

Christian socialism, according to the law that those who will not work shall not eat, must recognize that there is a large class which the Church cannot save, members of which destroy their own families, and that they are incorrigible, have forfeited their claim upon society. These must be turned over to the State and be compelled to work until they have learned a trade, and to a certain degree developed a faculty which shall make them of use in the social order. The Church can swing its sentiment against intemperance, ignorance, causes of poverty and of the destruction of home life, Sabbath-breaking, dirty streets that breed disease, municipal abuses, monopolies that infringe upon public and private rights, and through its members in districts it can secure in primaries, which are the political units, men and policies which shall transform the nation so far as the people are willing to be transformed. Like the Christ, the Church all the time must be diffused light; there are times

when it must strike like lightning, but the last word is regeneration of the individual through loving personal contact with the living Christ in character.

Spencer well says: "Faulty character cannot organize itself so as to get out of it conduct not proportionally faulty."

Circulation, the Law of Wealth as It is the Law of Commerce.

SPEECH OF THE RIGHT REV. HENRY C. POTTER, D.D., BISHOP OF THE DIOCESE OF NEW YORK.

[We have secured from Bishop Potter an authorized copy of the speech made by him at the annual dinner of the New York Chamber of Commerce for publication in the *HOMILETIC REVIEW*, because we believe it touches upon the great question of the consecration of wealth by Christian men to uses that are in accord with the mind of Christ, and will prove helpful to our ministerial readers in the presentation of the truth to their hearers.—*Eds.*]

AFTER a brief introduction relative to the occasion, Bishop Potter said:

I can anticipate objections to my text. Some one will say that it is a vain repetition. Commerce, or the products of commerce, and wealth are interchangeable terms. "Of course," it may be said, "the end of commerce is circulation—that I may get my neighbor's corn and that he may get my shoes and shirts and steel rails, and as the corn and the cotton must move, so the money must move too." And this is quite true until we come to the element of profit. No man trades without expecting that beyond a mere barter of commodities there shall be the earned increment which shall be left over when the barter is done. What, now, is he to do with that? "Well, he is to maintain himself and his with part of it. He is to enlarge his business, if he can, with another part of it. He is to indulge himself and his in certain luxuries with another part of it. And then—if there is any remainder—he is to put that remainder away."

Yes; I answer within certain limits and for certain legitimate purposes.

One may well get ready in fair weather for foul. There will always come a rainy day, and one does not want to be caught out in it without an umbrella. Yes, again; but how many umbrellas does he need? If he hates to lend his umbrella, and knows that the wife of his bosom will incontinently steal his if he does not provide her with one of her own, he will do wisely to get her one, and to see that it has a handsome silver handle. And as with the wife, so with the children; an umbrella is cheaper than rheumatism, pneumonia or influenza, especially when you add in the doctor and the undertaker. In a word, "he that provideth not for his own house," as the apostle puts it, "is worse than an infidel."

But beyond that due and reasonable provision, what then? Ah! gentlemen, that is the question which confronts Americans to-day. We, in this land, have entered upon a race for wealth to which, I think, the past furnishes no parallel. What is to be the end of it? I do not mean in the wealth accumulated or the number of colossal fortunes which may be reckoned up that will dazzle our modern world—that is a question of the most infinitesimal consequence; but what will be the end of it in its influence upon personal character first, and then upon the well-being of the community, the State, the nation?

I shall not attempt to answer that question in detail, nor need I. There is nothing that I could tell you on this point that you do not know already, as well as or better than I. There cannot be great wealth without great temptations to indolence, to vice, to social and political corruption. There cannot be great wealth in idle hands—the hands of those who have not made or accumulated it—without an accentuation of these dangers. There are some people who are fond of pointing out the failures of great benefactions—bequests, trusts, foundations and the like. Very well. Now, I wish somebody would write a history of great accumulations

and their posthumous influence on the virtue, usefulness and happiness of those to whom they were passed on. It would be a very instructive, and I apprehend rather a tragic story.

And there is but one way to avoid its indefinite repetition, and that is to avoid the situation that produces it.

The science that, in connection with our vast accumulations of wealth, needs just now to be most diligently studied is the *science of redistribution*. Do you tell me that there has been a great deal of foolish waste and misapplication in connection with the beneficent redistribution of money? Yes, perhaps it may be so. But the Cooper Union was not a foolish waste. The Astor and Lenox libraries were not a foolish waste. The Roosevelt and Sloane hospitals have not been a foolish waste. All over this crowded island you may find the traces of a wise beneficence that, in museums of art and science, in schools and colleges and refuges, has by some wise gift created a never-ceasing well-spring of healing and sweetness and light.

But the art of doing such things wisely and effectually does not come by chance. People think that there is nothing easier than to give away money, especially if somebody else is to do it! On the contrary, there are few things that are more difficult—that is, to do helpfully and well. And so the science of redistribution is one the study and the practice of which ought to begin

with the earliest beginnings of accumulation. It is just here that we have had some of our greatest failures and some of our greatest successes. I may not speak of the failures, but let me speak of one, at least, of the successes. Who that knows the life and work of the Cooper Union, and who that ever knew Peter Cooper, can fail to see that the fruitful ministry of the one was the logical and inevitable result of the sympathetic and painstaking forecast of the other? And what an object-lesson the two together may well be to all of us! They say that the poor hate the rich; but nobody ever hated Peter Cooper, or begrudged him even his air-cushion! Men were glad he was rich, and gladder still that he taught other men what to do with wealth. And this, gentlemen, is the lesson for wealth to learn to-day. As one looks at life, its aspect is most of all interesting and prophetic at its beginnings and at its end. The fine courage of youth, the noble ambition of achievement—ah! what a chance there for the helping and encouraging hand of opulence. And then, the tragic failures of old age, the broken fortunes, the decaying powers, the disappointed hopes, what a beautiful opportunity there for tenderness, for magnanimity, for generosity! I may not indicate the channels. Here, gentlemen, are the fields through which the channels are to run. Go and make the channels for yourselves.

MISCELLANEOUS SECTION.

Benefits of Long Pastorates.

By S. M. HASKINS, D.D.,* BROOKLYN,
N. Y.

FROM my own happy experience and from the concurrence of my brethren who have been long in their parishes, I am convinced that long pastorates

yield the greatest happiness to the pastor and the greatest good to their congregations. I deprecate the constant changes of the clergy of the Church. They have become so largely an itinerant ministry that it is found convenient and profitable to issue an almanac with a clergy list quarterly to designate their residences. It is well that our bishops are not transferable. Our Lord says: "He that reapeth receiveth wages, and gathereth fruit unto life eternal, that

* The writer of this article has been for fifty-three years the honored rector of St. Mark's Protestant Episcopal Church, Brooklyn, and is well qualified to give testimony on this subject.—Ede.

both he that soweth and he that reapeth may rejoice together." Now, as a general rule, in these days the sowers in the Lord's vineyards—the ministers of His Word—do not abide in one field of labor long enough to reap the fruits of their sowing. They sow but a few years and then leave the field, and others reap the fruit of their sowing. It is sad that it is so. The sower thus loses much encouragement in his work.

This frequent change of fields seems utterly at variance with a sower's work, and a hindrance to the growth and culture of the seed sown. It is not in accordance with the example of the earthly husbandman. He leaves not his vineyard or his farm every few years, but patiently labors to improve it, and then rejoices over his own fields; and in the *fruits* of his fields he finds his greatest rewards. Nor is this change in accordance with the work and office of a shepherd—that endearing name and office which our blessed Lord seemed so pleased to appropriate to Himself. We all know how the young form strong attachments to their pastors and teachers; how readily they receive the word of truth from their mouths. Upon such young hearts the pastor takes a strong hold. They reverently receive; they entirely confide in him. He shapes and fashions them according to his own will. Now shall all this good influence and teaching come to nought by a change of pastors? Shall these lambs of the fold of Christ be handed over to another and a strange shepherding? That early love once estranged cannot easily be revived. That early confidence cannot be readily shifted to another. It is a fearful responsibility for a pastor thus to leave the care of scores and hundreds of the lambs of the fold that have learned to love and confide in him.

*The seed sown in the springtime of their lives by faithful pastors and teachers every Lord's day will not return unto the Great Husbandman fruitless, but will accomplish that whereunto He has sent it. They in turn, under the

same pastor, become sowers of the same seed implanted in them; and that same "seed which is in itself after its kind" will go on propagating itself in widening and extending circles until the Great Husbandman gathers up the sheaves into His garner.

We can ever dwell with encouragement upon the blessed promise we have received from Him whose commission we bear: "I have ordained you that ye should go and bring forth fruit, and that your fruit *should remain*." The fruit of a long and faithful ministry is a fruit of righteousness and holiness; it does *remain*, and its end is everlasting life. Such the precious promises to the preacher. Such the precious hopes that cheer us in the patient sowing of the seed. The promise that it shall not return unto Him void, but shall accomplish that whereunto the Lord hath sent it, is enough to strengthen the arm of the sower and cheer him as from year to year he traverses the same ground and scatters the precious seed over the same soil, well knowing that some must necessarily fall upon the hardened wayside, or hearts dead in trespasses and sins; some on the stony ground, where it shall soon be withered without fruit; some among the thorns, to be choked by the cares, pleasures, and riches of life; but yet, *much more upon good and well-disposed hearts*, to bring forth abundantly, in due time, some thirty, some sixty, and some an hundredfold. Ours is the sowing, God's is the reaping.

A long pastorate is no less beneficial to the *adult congregation*. Although as a general rule many families in a parish are removing from year to year, yet there is always enough of the abiding element to preserve the continuity of the congregation, and to preserve its essential identity, and its social, brotherly fellowship. As the teaching has ever been one and the same from the beginning without fluctuation, without reserve or hesitation, without fear or compromise of the truth, so there are likely to be no dissensions, no controversies, but a oneness of belief and doc-

trine, holding the whole body in the bond of peace and in righteousness of life. I speak from *experience*; for so harmonious has been our entire history, so without root of bitterness springing up to disturb our peace for half a century, that I think I can safely challenge any community to bring a like history for a like period. From first to last I have been sustained by a kind and forbearing people. There has been a uniform and cheerful acquiescence in all that has been suggested, and a helping hand in all that has been undertaken. To have borne with the infirmities of one man for half a century without stirring up discontent and opposition; to have listened to the same teachings from one mind; to have submitted to the ruling of one rector without a ripple of disaffection for fifty years, in these days of constant change and disquietude, ought really to make this congregation of St. Mark's a worthy example of imitation throughout the land; but I think it may be repeated wherever a long pastorate can be found.

In all that I have said I have drawn from my own experience as to the blessings, the joys, and the benefits to pastor and people of a long pastorate; and I think those who have enjoyed a like prolonged rectorship will agree with me.

There is another strong argument in favor of remaining in one parish. After a clergyman has remained long enough to establish his good character and to get thoroughly acquainted with his congregation and they with him, strong attachments grow up between him and them, the young and the old. Year by year the bond grows stronger and stronger. The pastor becomes interlinked with all their families as the one who has been with them in their joys and sorrows; the one who has baptized their children; the one who has married and buried members of their families. He is to them as a father and as a confidential friend, and not a generation will have passed before there will be a strong desire to have that same pastor perform all official acts for them-

selves, their children, and their children's children. Now when such a pastor breaks the ties that bind him to his flock, who shall compensate them for their loss? And can he ever be requited for the breach of such bonds?

We only wish that a larger portion of our clergy would practise the teaching of the Catechism, to "learn to do their duty in that state of life to which it shall please God to call them." We wish that more of them would stand in the lot in which God's Providence has placed them, and learn by experience the practical meaning of being *shepherds* of the flock. We wish they might know by fruition all the joys and rewards, spiritual, social, and temporal that come to a long and faithful shepherding of one fold. The reaping of the spiritual harvest from their own vineyard is the richest reward this side the eternal world.

Pauline Tact.

BY REV. O. P. EACHES, HIGHTSTOWN, N. J.

PAUL was a man of large mental and moral dimensions. He was a born leader of men. He may have been "Paul the little," in bodily stature—he was a genius in all the qualities that command the respect of men. There was also the endowment of the Holy Spirit, so that he was an inspired apostle of Christ. And yet with all his natural and acquired powers there was an attention to the details of his life and work that we usually associate only with the commonplace life.

The possession of ten talents, the power of leadership, the endowments of the Spirit did not render needless the possession and exercise of a wonderful degree of tact. He did not press his way to the front simply by sheer force of will and ability. If we look at his life and writings we discern his inspiration shining through everywhere, and alongside of this his tact, his knowledge of men, his power of controlling men.

Genius and piety if dwelling alone in a man will be a partial failure. Tact, an insight into the minds of men, the study of men, the skilful approach to men that comes from a knowledge of men are essential to the highest success. In the address on Mar's Hill Paul would not have struck his hearers full in the face by saying, "I perceive that you are full of superstition." This would have closed the doors of their attention against him. He could say, "I perceive that you are reverent, devout." This would win their attention and respect. A plain, blunt truth spoken in bluntness may irritate and embitter. Truth must be wrapped up in tactful words and manner.

In his letter to the Corinthians he begins by uttering words of praise. In this he has the mind of Christ, as we see in the letters to the seven churches. After he praises he brings against them his accusation of wrongdoing. His inspiration did not cause him to forget the fundamental laws of human nature and the method of approach to men. The words, I praise you, naturally precede the words, I condemn you.

The Apostolic Council in Acts xv. was a critical time in the history of the Church. To human appearance, it was never in more peril. If the Council had sided with Peter the Church of Jesus Christ would have been simply a Jewish sect. Christianity would not have been an enthusiastic conquering force, but an enfeebled and crippled truth walking with crutches. The truth of Christ was with Paul in this controversy. Paul knew the strength of his position, but he was not willing to trust the result to the enthusiasm and the bitterness that arise in the public discussion. He therefore had a private conference before the Council with the pillars of the Church and the leaders of thought (Gal. ii. 2). This is not an exhibition of cowardice, or the arts of the politician, but the wise forethought and tact of a man who has the truth and desires to win all men to its acceptance. Paul had wonderful power over

men because he knew how to handle them.

In 2 Cor. ix. 8 we find Paul endeavoring to secure a large contribution from the churches in Greece. He reminds them that he had spoken of their liberality to the Macedonian churches. He urges them not to disappoint him and them by narrowness of heart and littleness of contribution. Duty is held up before them. They ought to give, because Jesus Christ gave all of Himself. There is also the tact of a man who knows how to influence men.

Paul was not a man who held the truth lightly. He kept hold of the truth with a firm grasp. He was not a trimmer, or a timeserver; and yet what a marvellous power he had to adapt himself to men! In 1 Cor. ix. 20 we see how he became all things to all men that he might win them. He could stand like a rock when duty impelled him. He would not circumcise Titus; under different circumstances, that the work might not be hindered, he circumcised Timothy. Duty kept Paul firm in the truth; tact showed him how to conform the truth in a helpful and unconstrained way to the conditions of all. Paul did not understand the meaning of underhandedness or *finesse*. He did not walk in crooked ways. He was placed in trust with truth to see that it was not injured. He was put in trust also with men to see that they were brought to know and love the truth; and therefore he studied how he might in the best way bring the truth and men together.

We may not get up to the level of Paul's genius; we cannot share in his inspiration; we may walk in the footsteps of Paul's tact. His life was made up of deep piety, native genius, the endowments of the Holy Spirit, *plus* tact, care in the conduct of his life and the use of his powers.

John Quincy Adams and Henry Clay were both leaders of men, both incorruptibly honest; both had the welfare of their country at heart. Both had genius. Adams in refusing a request

made bitterness of heart. He made lifelong enemies. Clay refused so graciously that he tied every man to him by cords of love. Adams had ability and bluntness. Clay had ability and tact. His ability was made useful by tact. He had ability because he had tact.

The power of the ministry does not depend alone upon the purity of the life, the clearness of thought and eloquence

in presentation, or the full truth exhibited. There must be adaptation, the fitting truth for the man and the time, the study of the truth and the study of the man to be reached and influenced. There must be growth in piety, there must be training in tact. To get the truth into a man we must know the man. More men fail from lack of tact than from lack of ability.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

Another View.

IN attempting a solution of T. M. S.'s problem under the above caption in THE HOMILETIC REVIEW for October, page 379, let us note, first, what points we may consider established, and, second, how far a reconciliation can be effected.

I. We must hold against the common chronology that the Israelites passed at least *four centuries* in Egypt; for (1) allowing, according to the common supposition, a residence of but 215 years, then the 70 souls that came into Egypt must have increased in about two centuries to 608,550 men of war, representing a total population of about 3,000,000 (Num. i. 46), an increase altogether improbable if not impossible; then Kohath, the supposed grandfather of Moses, must have had 8600 grandsons (Num. iii. 27, 28, and various other similar passages in Num.). (2) The exact translation of the Hebrew text of Ex. xii. 40 is, "And the sojourning of the sons of Israel, which they sojourned in Egypt, was 430 years." Here there is no room for equivocation. (3) The 400 years of Gen. xv. 13, 14 (quoted also in Acts vii. 6) are years of *affliction* and *servitude*, in a *land not theirs*. Surely this description cannot be applied to Abraham and his immediate descendants in Canaan.

In view of these and other points which might be mentioned, we conclude that the time of the Israelites' so-

journ in Egypt was the 430 years of Ex. xii. 40.

II. Let us inquire now to what extent a reconciliation is possible of the texts that bear on this point.

(1) We may safely say that the 400 years of Gen. xv. 13 is a *round* number, the exact number being a little more or a little less. (The use of round numbers in Scripture is too frequent to call for more particular examination.) Hence, deducting from the 430 years the time between the descent of the Israelites and the death of Joseph—about 60 years—there is left a little less than 400 years, but sufficiently near to be called the fourth generation, or century, as the Hebrew of Gen. xv. 16 means.

(2) The apparently shorter genealogical table of Ex. vi. 16-20, already referred to in I. (1), compared with the longer one of Num. xxvii. 1, 1 Chron. i. 28, ii. 1-9, and others, is to be explained (a) by the Jewish custom of omitting one or more names from such tables when the object was, as here, to give one's *family* line (cf. Matt. i. 1-17 and others), and (b) by the Hebrew use of *to beget* and similar terms, even with reference to remote descendants.

(3) There remains to be examined Gal. iii. 17, where Paul speaks of the giving of the law as 430 years after the confirming of a covenant with Abraham. If, therefore, as shown in I., the 430 years are to be counted from Is-

rael's descent into Egypt, Paul's statement is clearly irreconcilable with the other texts. The explanation is to be sought in the apostle's use of the Septuagint, which in Ex. xii. 40 reads, "The sojourning of the sons of Israel, which they sojourned in the land of Egypt and in the land of Canaan, was 430 years." Whether Paul knew that this statement did not accord with the Hebrew text or with the facts mentioned above, we have no means of knowing. The most probable supposition, I think, is that he simply adopted the number given in the version of the Old Testament which his readers used, inasmuch as it made no difference with his argument whether the time was 430 years, or, what is most probable, about 660.

The simple explanation of the admission of such discrepancies into the pages of the Bible is to be found in the principle that the Inspiring Spirit did not interfere with the human factor so far as to correct unimportant details of history or of other subjects not directly related to the plan of salvation.

The acknowledgment of this principle cannot detract an iota from the value of the Bible for those who go to its holy pages for *salvation*; but, on the other hand, its candid application would save the world from a vast deal of bad exegesis.

F. D. TUBBS.

PUEBLA, MEX.

Should a Church Ever Contract a Debt?

A GOOD many tell us that no church should. They say that it is dishonoring to God and a curse to the Church. But, like many other questions, there are two sides to this one. It depends a

great deal on circumstances as to whether a church should be in debt at all, and also as to how largely in debt it should get; and, still further, how long it should remain in debt. Another element to be considered is: What are the prospects for paying the debt, should one be contracted? If a new edifice be needed, the church should so plan that, if possible, no debt shall remain after dedication. But it is often the case that, after using all precaution and exerting every energy, there is a debt. Is this a curse or a blessing? That depends upon the largeness of the debt, and also the attitude of the Church toward it. If the debt be comparatively small, it may prove a blessing, provided the Church will continue to exert itself in paying it. The members will pray over the matter, and this will do them good. They will exercise economy and the spirit of consecration, and this, too, will do them good. Sometimes a debt will draw out the best powers of a man to cancel it. Years ago there was a farmer neighbor of mine, who had during the first twelve or fifteen years of his farming worked farms on shares, and at the end of each year he came out about even. Then he bought a farm, running in debt for the greater part of it. But he resolved that he would pay for it, and in a few years he did. He often said that if he had not run in debt for that farm he never would have come to own one. His debt stimulated him to special thoughtfulness and activity. He had one definite object before him—that of paying that debt. I should say, then, that a church may sometimes contract a debt, but they should not fool with it.

C. H. WETTERBE.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

New York's Tenement Population.

A CAREFUL census has recently been taken of the tenement-house population of New York City, of which the fol-

lowing, furnished by the President of the Health Board, is an analysis:

Front houses inspected.....	34,967
Rear houses inspected.....	2,391
Total.....	37,358

Families	276,565
Vacant apartments.....	32,160
Occupants over 5 years of age.....	1,064,703
Occupants under 5 years of age. ...	160,708
Total	1,235,411
Tenement apartment houses not in- spected.	149
Families.....	3,474
Vacant apartments.....	537
Occupants over 5 years of age.....	9,292
Occupants under 5 years of age.....	501
Total.....	9,793
Home workers in tenement-houses, adults.....	7,310
Home workers in tenement-houses, children.....	249
Total.....	7,559

By the one hundred and forty-nine houses not inspected, alluded to in the above analysis, are meant what are known as first-class apartment houses, where those in affluent circumstances reside. Nothing need be added to the above figures to emphasize the truth that New York is a homeless city; but a very insignificant portion of her population may be said to have homes of their own. A tenement cannot be called a home in any true sense of the word. According to the law's definition of it, it is "a house occupied by more than three families living independently and doing their cooking on the premises." A tenement is simply a hold, as the word implies; but the name "home" suggests sweet and sanctifying influences—influences which are rendered almost impossible by the circumstances surrounding the tenement. That privacy of the family which is an essential of the true home life is wanting of necessity where two or three or more families are under the same roof. Not to speak of the sanitary aspects of the question, there are moral considerations which cannot be overlooked. Well wrote Mr. Edward Crapsey some years since in his book on "The Nether Side of New York," "The civic virtues decay in a community where, in any true sense of the

word, one half of the people have no home at all." Hidden beneath the figures given above are all manner of unspeakable things—nameless vices, woful miseries, abominable oppressions. Even the eyes of men see enough to blind them with tears. What must the eyes of the all-seeing God behold! What opportunities here for those manifestations of affection which have so much to do with making life worth the living? What opportunities here for the proper up-bringing of children? What inspiration here to any true ambition? The wonder is that profligacy is not more open and shameless than it is; that virtue can endure at all.

It is this condition of things which confronts the Church of Christ with one of its most perplexing problems to-day—a problem which needs to be solved soon or it will become forever insoluble. That problem is, How to reach these "holds" and make them homes of the Christ, where His saving, uplifting, sanctifying influences shall be known. It certainly will not be by standing off at arm's length and endeavoring to "communicate" without contact. Love requires a visible embodiment as truly as does gravitation. There is no such thing as love in the abstract. There is a most suggestive thought in our use of the word "touching." To be touched by the miseries of another means to come into contact with them, to be where they can lay hold upon one. This was one of the lessons which our blessed Master taught by His example when on earth. He laid His hands upon those who were in trouble with any complaint, and healed them. The mere preaching of sermons, the mere giving of alms, the mere talking about what ought to be done—these, while necessary, are not enough. The ringing of church bells, the establishment of coffee-houses, the providing of opportunities for social pleasure or intellectual improvement or moral advancement, all well enough in their way, are inadequate without the personal exhibition of love, the personal

manifestation of the winsomeness of the Christ. This the apostle brings out in the thirteenth chapter of First Corinthians, "Though I bestow all my goods to feed the poor, . . . and have not love, it profiteth me nothing." Christ must be brought to those who dwell in

these homeless "holds" by those in whom He dwells, if He is ever to secure an admission to them. This truth is being seen more and more clearly by His workers, and therefore we look with no hopeless eyes on the solution of the problem as a certainty in the not distant future.

EDITORIAL NOTES.

The Moving-Point.

IN George Eliot's "Romola," the barber Nello is made to give it as his opinion of the sermons of Savonarola that they were a good while before they got to the moving-point, and this fact was one of the reasons why he, Nello, did not become a *piagnone* or convert. Perhaps the same criticism might hold against some more modern sermons. The old rule of delaying the application of the truth until the close of the sermon, and then formally announcing it, is one that can hold good no longer, if ever it was good. The application ought to be so diffused throughout the sermon that every part of it shall have its "moving-point." The very beginning of the sermon may be the crisis of a soul. The end should be seen from the beginning, for the true end of a sermon is not its close, but its purpose; and the purpose of the true sermon is always conviction, not the exhibition of truth, but the securing of an entrance for the truth. Truth will do its own work when it gets in. The example of the Divine Teacher and of His apostles may well be followed by those to whom is committed a similar work. Let the first utterance, like a well-aimed arrow, be "a centre."

"Eugène Bersier."

It will interest our readers to know that the article recently published in THE HOMILETIC REVIEW on the great French preacher, Eugène Bersier, has excited attention in Paris. Madame Bersier, herself a writer of recognized rank and a competent English scholar, writes to the author of the article, speak-

ing on behalf of a considerable circle of readers: "To our sentiments of pleasure the most vivid and the most grateful, we join our admiration of the work for its exceptional value, for the admirable translation of the passages quoted, which reproduces exactly the spirit of the French, and for the completely competent manner in which the criticism is conducted."

Inconsistent.

HUMAN nature is an interesting study. It is full of enigmas. Its unconscious inconsistencies are the perplexity of philosophers, the amusement of sceptics, the wonder of angels, the grief of a God. Among these there is none stranger than the tendency to ascribe insignificance to the familiar and importance to the strange; to overlook the near good or the near evil, and to fasten the eyes on that which is far distant as alone possessing magnitude.

It was an impressive sight which Chickering Hall saw early in November—an audience filling every available inch of room in that spacious auditorium to listen to the eloquence of distinguished speakers as they arraigned the Louisiana Lottery before the bar of public opinion, and charged home upon it the numberless ills for which it should be held responsible. Nor was the interest unwarranted. The evil is a national one. It is not confined to the State with whose name it is unhappily associated, and to which is diffectly offered the enormous bribe for its permitted continuance through the next quarter of a century—\$31,250,000, or \$1,250,000 annually. We have no

criticism to make upon the position that was taken, but are in fullest accord with it. Ex-Mayor Hewitt told the exact truth when he gave the following as "a parallel case:"

"I read in the evening papers of the stopping of a railway train in Wisconsin last night by bandits, and the robbery of an express car of a large sum of money. Suppose those robbers should come to New York and say to us, 'You are paying so much in the shape of taxes and for the support of the Erie Canal and the like. Give us a charter by which we may stop all the railway trains in the United States and rob their express cars, and we will pay all your taxes and give you ten per cent of the profits.' It is almost a parallel case."

Now as to the consistency. Every word that was spoken in condemnation of the lottery might have been applied to the liquor traffic. And yet some of those who spoke so earnestly against the continued existence of the one would hardly have consented to raise their voices with a like eloquence against the continued existence of the other. That which they hastened to call a bribe in the one instance they vehemently assert to be a tax in the other. That the acceptance of which by one State they declared would be a sin and a shame, because the price of a permitted evil, they maintain should be demanded by other States as a righteous measure for the suppression of evil. Is it to be wondered at that, in the presence of such strange inconsistency, the devil, in the persons of his emissaries, congratulates himself and sees evidence of the triumph of evil?

President Low did not exactly state the matter when he declared: "The whole difference between freedom and license is a question of law. These people want to be exempt from law." What the lottery company desires is not exemption from law, but recognition and protection under law. And what he with others pleaded for was not the control of said company by law, but its absolute suppression. Such a plea was

logical. It was based on the rational position that what is wrong in itself and evil in all its consequences cannot be made right by legal enactment. It was the very strongest of strong protests against high license, which, of course, means a still stronger protest against low license. Let things be called by their right names. A license fee imposed upon evil is simply a bribe demanded for its permitted existence, whether it be \$1,250,000 annually for a lottery, or \$1000, \$500, or \$100 for a saloon

With or Without MS.?

THE following passage from the biography of Wendell Phillips contains an instructive hint for preachers. "I once," he wrote, "spent the night with a clergyman, an old friend, who had the habit of reading his sermons. I asked him why he did so. He went on to give me the reasons, and became animated. 'Well,' said I, 'I am tired to-night, but I have been very much interested in what you have said. Nevertheless, if you had *read* your remarks I should have gone to sleep.'"

The relative merits of preaching with and without manuscript are, of course, not determined by the opinion of any one man, even though that man be a Wendell Phillips; but such an opinion carries large weight with it. The influence of Dr. William M. Taylor and others who, like him, are in the habit of reading their sermons, goes to prove that even a written sermon has its sphere, while the experience of more than one preacher without manuscript goes to prove that in this method there is danger. At the same time, truth presented by one who looks into the eyes of his hearers will be far more apt to make a present impression and lead to instant decision. The eye has no unimportant part to play in the work of conveying and emphasizing truth; and when the eye is upon the paper instead of upon the face, there is danger that the truth will get no farther than the paper.

BLUE MONDAY.

My Meanest Parishioner.

I HAVE met more than one, and to decide which was the meanest is at this distance from the facts very hard—the dear brother who snatched the dollar bill from his daughter's hand to "see if it was good," when she offered it to me in payment for a hymn-book, and then rolled it between his fingers till my blood ran cold at the sight, because I felt he was worshipping his god; or the second whom I call to mind, who with a squeaking voice says he can't tell for the life of him what a minister can do with more than \$300 per year. Either would give me a theme for a good long story. I think, however, they cannot match Mr. Blankside, whom I met in the days of my inexperienced probation. I had a country circuit of six appointments, and averaged about twenty miles' driving and three sermons every Sabbath. This with my studies for an annual written and oral examination kept me too busy to do much running away for "vacation."

However, it being Christmas, and having an invitation to spend that holiday with some friends fifteen miles away, I excused myself and went. While away, the wife of Mr. Blankside fell sick and died. A friend was despatched for me to return and bury her. On the morning before the funeral I started about twenty-two miles to the home of Mr. B. It was very cold—roads drifted full of snow, and before I reached my boarding place I was nearly frozen to death—so far gone, indeed, that the friends carried me from the sleigh to the house, but soon brought me around again. Thanks to a faithful horse and a kind Providence I was all ready for the funeral next day. I had only driven about three miles, when a friend met me and stated the funeral had taken place a day before. This fact, however, did not settle Mr. B.'s feelings, and he must have a funeral sermon on my appointment there the following Monday night. The night came, and I, full of one of my best and most pathetic funeral sermons, started for my work. I called on the bereaved before service, and he kindly informed me that he had a text all ready for me to preach from, and handed me the words of a text which I dared not as a young man preach from with such short notice. However, he decided I should preach from the text of my choice that night, and on my next appointment preach from his chosen text. And so I did, without hearing any comments from the bereaved.

At the appointed time the steward calling through the settlement for the annual subscriptions for the only minister in that section of county asked this good brother what he was intending to give toward my support. "Give!" said he; "I give nothing—that's what I am going to give." "What!" said the collector, "nothing after the minister nearly lost his life trying to accommodate your wishes, and then preached two funeral sermons for

your late wife? If any man ought to give, you certainly ought." But the meanest man I ever knew turned from the collector and said, "What do I care for that; I don't belong to his denomination." And the two years I labored on that circuit he never gave a cent to me nor to any other minister or denomination.

W. JAY KAY.

General Clerical Anecdote.

SOON after I became pastor at L., in 1885, I was invited, with my family, to a family reunion, at which were two clergymen and one physician. At home, we repeat together a short prayer at each meal, always using the same words, and always ending with, *for Jesus' sake, amen*. All the words usually repeated by our little three-year-old Emma were the last four. When by request I began an invocation of blessing upon the reunion dinner, and proceeded about the length of our short prayer used at home, little Emma said audibly and rapidly, *For Jesus' sake, amen*. The result can be more easily imagined than expressed.

W. G.

WHEN I came to my present charge, the church officer was an old Scotchman, from Aberdeen, who had been for many years "a minister's man" in the Old Country, as well as here. By way of putting our relations on a proper footing from the first, he gravely informed me that "he had had many ministers under him in his time." The old man and I always got on first-rate, and many a good hit he gave me. Thus, at my week-day evening service I was taking a course on the Book of Acts. At the close of the service, on the evening I was upon the quarrel between Paul and Barnabas, he came to me and said, "You were gie hard upon the apostle the nicht." I replied, "I don't think any harder than he deserved." "Nae, man," said he; "but I wad like to have heard him and you at it!" He evidently thought that the apostle would be able to give a good account of himself.

In my previous charge in the country I had an old farmer who was "half-crazed" on the subject of the premillennial coming of Christ. Among the prophetic books which he used to read and quote from was Elliot's "Horse Apocalypticæ." The last word was too ticklish a one for him, and so he used to speak of the 'Horse Apoplecticæ.' I was inclined to accept the new title as fitly descriptive of what the experiences likely to result from an enforced reading of the volumes would be. Good old man! when I was leaving the parish, these volumes he presented to me. I have frequently dipped into them, but always, ere long, I have had shuddering monitions of the drawing near of "Horse Apoplecticæ," and had to return them to their shelves.

W. G.

THE HOMILETIC REVIEW.

VOL. XXIII.—MARCH, 1892.—No. 3.

REVIEW SECTION.

I.—THE HEALING OF DIVISIONS.*

BY THE RIGHT REV. A. CLEVELAND COXE, D.D., BISHOP OF WESTERN NEW YORK,
BUFFALO, N. Y.

THERE are many who begin to view the actual condition of our country, in its religious and moral aspects, with alarm. A vast increase of territory and of population has made the problem of popular evangelization a very perplexing one. The profligate waste of Christian resources, spiritual and material, implied in the perpetuation of sects, calling for five or six men even in villages where one pastor would suffice, and leaving corresponding destitution in the new States and Territories, where not even one can be had for growing centres soon to be large towns and cities; this of itself is a portent over which believers can no longer sing optimist hymns of contentment without inviting retribution. We are not fulfilling the conditions of our social life as Christians; and God's holy Word gives us warning, in the messages to the Seven Churches, of what we must expect from the sword of His mouth, "whose eyes are as a flame of fire," when He visits His servants and searches their hearts. We shall find no remedy for the emergency save in the united energies of those who believe in Christ and love Him supremely.

A frightful portent, besides, is that of an immigration which in dark disguise is nothing less than invasion. The overflow of the Goths and Vandals upon Spain and Italy was not more formidable to primitive Christian civilization than that which now rushes, like a Gulf Stream, into our tides of life, menacing and changing all the conditions which have made us a strong nation hitherto. It lends itself immediately, with deadly effect, to every current that breeds pestilence; it makes the air we breathe unwholesome—nay, infectious; it is moral poison. The mongrelized Latin population of Mexico and South America show whitherward all this points and tends. The higher civilization introduced by our forefathers, and which only is capable of sustaining free constitutions and liberty with law, is already perishing. This squalid and ignorant influx is made the arbiter of our destinies, and used by depraved politicians without scruple as the venal balance of power on which their plots and schemes depend. Hitherto there has existed among us a community of fundamental ideas. This great republic grew up accordingly from its colonial seed, like the oak, "whose seed is in itself," and which is invigorated by storm no less than by sunshine. From the days of Alfred, the

* This article, which was delivered by Bishop Coxé as a sermon from the text Phil. iii. 16, before the De Lancey Divinity School, Geneva, N. Y., November 30, 1891, appears as the first of a series on the general subject of Church union, to be contributed by representative writers from the various denominations in the Christian Church.—Eds.

Dominical Sabbath was the nurse of Anglo-Saxon morals and godliness ; but in many parts of the land this element of blessing and vitality is obliterated by the prevailing ideas of a Celtic and Latin proletariat, which cannot be grafted on our Anglo-Saxon stock. Till now there has existed among us a recognized standard of common convictions, to which an appeal might be made with immediate effect ; but already the Bible is banished from our schools with indignity and contempt. Our highest courts have pronounced a general respect for that ostracised touchstone of truth and honor, indispensable to the just administration of the laws of the land. The language of our great jurist—Chancellor Kent—is emphatic as to the importance of public veneration for that Book which lends its sanctity to an oath in courts of justice. Washington has multiplied maxims in his counsels to his countrymen, impressing on us the truth that whereas a republic cannot be perpetuated without popular morality, so morality cannot long exist apart from true religion ; and true religion, in his day, and down to our own, has been regarded as inseparable from a universal acceptance of the Book which gives us the Decalogue and the sublime example of Jesus Christ. This, too, is a moribund sentiment. The gospels are flippantly classed with the Koran and the Zend-Avesta, as equally imperfect and equally useful ; nay, sentimentalists in pulpits and on platforms are applauded when they contend that the Bible is not more truly the Light of the World than the monstrous fables of the Brahmin and the Buddhist. Millions of our countrymen are forbidden to read it ; and a rampant unbelief co-operates with corrosive superstition to drive it out of popular sight. Materialism and mammon-worship predominate in our great cities ; while mere indifference lends itself to their controlling influence. The Gallios of the market, the masters of trade, and the tacticians of politics “care for none of these things.”

What is Christianity doing, with its immense resources and gigantic energies, to stay this plague of national decline ? Alas ! Christianity itself is paralyzed by sectarian divisions and by the spirit that cherishes them, repugnant as it is to the precepts of its Divine Author. Christ never authorized a divided household, nor the dissolution of what He gave us “fitly joined together and compacted by that which every joint supplieth.” Where is any promise of triumph over the world save only to the Church in its unity and integrity ? Yet these divisions are kept up not only where cardinal principles are involved ; they are supported by wasteful expenditure, and even by plausible argument among those who proclaim that they differ only in “non-essentials.” If so, why differ at all, at the sacrifice of that essential unity which is a primary precept of the Gospel ?

“Can aught exult in its deformity ?”

Can a thoughtful Christian delight in a popular Christianity “which shape has none, distinguishable in member, joint, or limb ?” Compared with the Church in its martyr ages, we are all as dead men ; our habitation is a valley of dry bones. “Come from the four winds, O Spirit, and breathe upon these slain.”

In the temper of this survey of facts there is nothing pessimistic. Ten righteous may save a Sodom ; and perhaps a tithe of our population is Christ-seeking, if not Christ-loving. Wherever there is a Christian household, where God is truly worshipped, there is the salt that may preserve us. Besides, there are signs of a great awakening. There are mourners in Israel ; there are Ezras and Nehemiahs among us, who are gathering a people that have “a mind to work” and to rebuild. Here is the dove after the deluge ; the olive-leaf appears, and the rainbow may be looked for. Let us sing an old song and make it “a new song,” for such are those of the Psalter that point to the Gospel work. “Thou shalt arise and have mercy upon Zion ; for the time to favor her, the set time is come.” How

so? What signs do we see? Let the psalmist give the answer: "For why, thy servants think upon her stones, and it pitieth them to see her in the dust." I hold that the first thing is the spirit to deplore and hate sectarian divisions; and further, I hold that when this spirit turns into general prayer and supplication, the Holy Spirit is able to do the rest, and to realize the Mediator's will, "that they all may be one." Essentially one, be it observed. Not sentimentally so, but practically, vitally, essentially; after the highest pattern in the universe, the essential unity of the holy and undivided Trinity. "Lord, increase our faith."

But multitudes of good people despair, though despair is deadly sin, and grieves the Holy Ghost. And out of mere inability to recognize the mighty power of the Spirit, they doubt, like St. Thomas, and their doubts beget mere compromises. I hold that where we do not see the way, the right spirit, exercised in prayer and patient waiting, is all God requires. It is doing our part. And here comes in the text and its precious context: "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." Thus we shall discover the way.

The *perfect* here are not the *perfected*, but those who are "perfect and entire, wanting nothing" in the means and instruments of grace. And if such there be, here is their rule; but I look to the apostles and their primitive followers as the example here set before us. Let us be conformed to that, and God shall reveal and open His way, "make it known upon earth," and so, through the Church, extend "His saving health among all nations."

Mere compromise falls short of the mark, and effect nothing but failure and consequent discouragement. Of this one may find an example and a warning in the well-meant effort of Frederick William III. to establish a united Protestantism in Prussia. It was entirely based on compromise, and has satisfied nobody. The unity of mere compromise aims to settle everything by alliance, and to draw up schemes for ratification by protocol and treaty. They must always prove abortive. Not such is the "way of God." Convinced of this, profoundly convinced that there must be root-principles to organic unity, out of which it grows and is "not strained," the bishops of our Anglican communion have set forth, for the consideration of their fellow-Christians, not their own views of the root-principles, but the views of the ancient Church Catholic of Christ. Such were the principles cherished by all when the Church was indeed "at unity with itself," and which were never forfeited till the Roman pontiff prescribed another and a novel criterion, by force of which the Latins soon severed themselves from the grand root and trunk of Christendom, the maternal churches of the East: the churches amid which the last of the Apostles lingered, till they had all received the joints and bands of unity, and a universal polity which provided "that there should be no schism in the body, but that the members should have the same care one for another."

But our Christian brethren of other communions must be regarded as having rejected the "Lambeth quadrilateral," as it has been not unkindly called; and not only so, for they have hastily and impulsively refused even to consider the nature and the underlying history of one of these four propositions, which (as they regard it) is a wanton affront, rather than a kiss of peace. I do not wonder that it strikes them so while they refuse to look at it not as ours, but as the principle of vertebrate unity, prescribed by the Church of the primitive ages, and universally accepted as of apostolic origin and authority; not as ours in any sense, but as an apostolic principle prescribed to us, and to which, as we yield obedience ourselves, we desire that others should do the same. Is this desire unfriendly or unkind? We have presented it as the voice of the Nicene Age, to be examined and weighed—but first of all to be comprehended. Our brethren resent it, as if it were the

medieval spirit of the pontiffs in disguise, whereas a candid examination will prove to them that the pontiffs were the first to violate it ; that it was constantly written down by the schoolmen ; that the Jesuits would not permit it to be revived in the Trent Council ; that Pius IV., in his catechism, rejected it dogmatically ; that the feeble resistance of Bossuet and the Gallicans in its favor was overawed by the Roman Court ; till, finally, in the recent Council of the Vatican, the Archbishop of Paris discovered that there was only one Bishop in Christendom for the adherents of the papacy ; that the episcopate was abolished save in him alone ; that they were his shadows only ; a mere vicariate, and not his brother bishops ; in short, said he, " we were a synod of Sacristans." In short, nothing is so hateful, in the view of the Papacy, as the revival of the Historic Episcopate, on the ruins of which the Papacy was erected. Now, had our Christian brethren taken time for inquiry ; had they studied the principles of Cyprian and of Tertullian, reflecting in the primitive West the testimony of Ignatius in the East ; had they observed how absolutely the Canon of Scripture is identified with the principle in question ; had they weighed the testimony of Calvin himself as to the value and the authority of such an episcopate as the Fathers maintained ; had they noted how much more strongly this same Calvin has spoken of it than we have done ; had they observed the consent of Melancthon and others of the Lutherans to Calvin's view of this matter ; had they reflected that Baxter and the English Nonconformists adopted it in 1660 as the best formula of unity ; and had they discovered, as they may, that in rejecting it they agree with the Roman pontiff and not with their own reformers—all which is verity and fact—I say, had they met our overtures in this spirit, though they had not seen their way as yet to adopt them, would not a great gain have been insured ? Would not a spirit of unity have been its first-fruits, removing many differences, and awakening hopes that Christ may soon " give us the Morning Star ;" give us Himself, in new measure, that is, and show us Himself not only as " the Truth and the Life," but also " the Way ;" the way to unity here and to the perfection of unity with Himself hereafter ?

But if, as I have said, the " quadrilateral " is rejected with disdain, the hopeful thing about it is that this disdain springs only from a misconception of what it is that they reject. Hence it is not final ; good men will take it up again and give it " sober second thought." It cannot be so easily put down. Take up any learned work on the Canon of the New Testament—the work of Jeremiah Jones, the erudite English dissenter, or that of the well-known Professor Stowe, among our own countrymen ; study the history of the Canon, and it will be seen that to scorn the apostolic succession is to scorn the evidence on which the Canon rests. Logically carried out, it impeaches the Canon itself. Why do we accept the Canon ? Who sifted the Gospel wheat from the chaff ? Whose testimony decided for us that the Epistle of Philemon is Holy Scripture, and that the Epistle of St. Clement is not ? Who are the witnesses from whom we accept the Revelation of St. John and by whose aid we assert his authorship ? When our brethren look into all this more calmly, I think they will hesitate to say that the principle of the " historic episcopate," even " if not affirmed in Scripture," is " irreconcilable with the facts of history." This has been too rashly asserted.

Who says this ? I quote one of the most loving and lovable of contemporary Christian divines ; I quote him not fully, but just as he has been understood to have decided the question. He rejects it for himself and others disdainfully ; and his deserved eminence and noble, unselfish characteristics give him a right to speak for others in language which commits them one and all to wait for unity—rather than accept it as Calvin and Baxter were ready to accept it—till, in his own eloquent language, " brooks have ceased to run and the mobile waves have turned

to rock-layers." He adds: "Few propositions ever advanced have had less to commend them, and few have not a more reasonable outlook toward success." I will prove, however, if it be desired, that as to our proposition John Calvin disagreed with this dear brother diametrically; and as to its prospect of success, I will prove that Richard Baxter held that it was the only proposition that had any reasonable prospect of success whatever. These good and great men differ; but though I do not differ on this point with those eminent leaders of other days, I love this brother, with whom I differ so radically, much more than I ever loved them; and I am sure, after all, that his loving heart will meet me half way when I add that in spite of what he has said so vehemently, we do not differ so much as he supposes. For why? He rejects, indeed, our propositions, but he does not understand them. He rejects with disdain a certain theory of "episcopal prerogative," which he goes on to delineate as he imagines it. *No such theory is involved in our proposition.* We presented the "historic episcopate" as a fact; we affirmed that we could not surrender it without breaking with Catholic unity. We invited others to look at it in the light of history. We tied it up to no "theory" whatever, much less to the horns and hoofs of the theory which he sketches—a theory which, *in all the details of his sketch*, I suppose, was never entertained by any bishop of the Anglican communion. My esteemed and justly admired brother has rejected a phantom of his imagination, and is free, after all, without inconsistency, to consider the "historic episcopate." The episcopate he disdains is not historic; and the features of it, which are real and historical, are not such as he has spurned. God grant that some Aquila and Priscilla may be raised up to teach even this "eloquent and mighty" Apollos "the way of God more perfectly."

But accepting the situation as he has proclaimed it, though not for so long as it takes the "mobile waves to harden into rock-layers," I find much to encourage me in what he adds. I will recur to it presently; and, meantime, while waves are yet *mobile*—thank God!—I will try to turn them into a channel where they will not "harden," but where they may yet unite and "flow together" and "make glad the city of our God."

I. In reminding you of the text, let me remark, in the first place, that *the way to unity is to unite.* True; we Anglicans are ruled out; we must remain isolated because we regard our propositions as *essential*. But why cannot our more numerous brethren, who "agree in essentials," *unite in essentials*, and triumphantly set us a good example? We are not so narrow as they suppose. "Nine tenths of those who occupy the Protestant pulpits of this country" agree in repudiating what they suppose to be our propositions, but are all agreed on three of the four, and they also supply the fourth, *for themselves, at least*, by a hearty belief in the veritable episcopate of one another—all ministers of the Gospel; all equally authorized to speak as Christ's ambassadors and as priests of the New Testament; all "*ministering in sacrifice* the Gospel of God."^{*} Of propositions that have "a more reasonable outlook toward success" than ours, I am sure they will permit me to suggest again that "the way to unity is to unite." What stands in the way of that vast body of American Protestants who "differ in nothing essential" from coming together at once on their own terms? But if they can't do this, when nothing essential is in the way, how does this encourage us to sacrifice for unity's sake what we do consider essential? Supposing, in a delusive spirit of compromise, we should drop our fourth condition? Should we be any nearer to unity? While our brethren who are absolutely agreed as to essentials cannot themselves unite, how can we infer that it would be doing anything for practical

* Romans xvi., margin of Revised Version. Compare the Greek.

unity if, throwing our principles overboard, we should merely add another sect to disunited and wrangling Protestantism ?

II. Here, then, is practical common sense. Where there is lack of unity because of essentials, we must frankly choose isolation, still speaking the truth in love. On this principle we Anglicans are isolated. It seems our mission to be intermediaries between the Greeks and Latins, and Protestant Christians of the Reformation, as one of our adversaries has so pointedly said.* To fulfil this mission, it is not necessary that we should be "a big thing," as our countrymen express it. Seven thousand men in Elijah's time were the reserve guard of truth ; and if we are such, we need not be a larger number. But we forfeit all if we fail to bear our primitive testimony. This is our specialty ; and if we are unwillingly isolated in order to do what is our appointed work, we are not schismatical. In rebuilding the temple, Ezra was obliged to decline fraternization with the Samaritans, and God approved his fidelity to a task for which they were not qualified, and to which he and his associates were equal so long as they were faithful. Yet what a lesson was administered when Christ pointed His rebuke against degenerate priests and Levites, and, honoring the good Samaritan, left a permanent instruction to His Church to imitate "this stranger" and not the priest ; to "go and do likewise." We may love those with whom we cannot work to rebuild, but whose example we may copy in other respects.

III. Let us not, therefore, draw the hasty conclusion, however, that God does not care for His own institutions and the ordinances of His Church because He has His loving servants elsewhere, whose example we are bound to follow in deeds of love and mercy. Such flabby compromises of truth are just now the fashion, and make men very popular with the thoughtless crowd. But while our Saviour could thus rebuke the haughty and barren orthodoxy of the Jews, let us note how He talked to the Samaritans. Turn to that touching conversation with the woman at Jacob's well. He told her of what was near at hand ; of the rise of a Catholic Church, in which men everywhere should offer Him acceptable worship. But did He therefore compromise the truth about great differences that existed between Gerizim and Jerusalem ? "Ye worship ye know not what." "We know what we worship, for *'salvation is of the Jews.'*" Thus He spake, and spake in love. Painful as it is, here is precisely where we stand toward Unitarians ; and though there be good Unitarians, we must lovingly speak to them as frankly as Jesus did to her whose eyes He thus opened, whose heart He thus quickened, and who soon confessed Him before men, saying, "Is not this the Christ ?" We are isolated, brethren, but isolated only because a testimony is committed to our trust, and we must "contend earnestly for the faith once delivered to the saints." On such principles we dare to be isolated ; we accept reproach ; we bear the cross of supercilious treatment on the part of brethren whom we truly love, whose love of Christ we cherish, whose splendid benevolence we commend to our own consciences for imitation, but who will not take the pains even to examine the positions we maintain, and which they consequently misrepresent and deride.

IV. *Nevertheless, whereto we have already attained, etc.* I fall back on the text. It remains that we all should walk by this same rule—viz., for differences which we allow to be *non-essential* we have no right to perpetuate separations among brethren. And on this rule I have called upon our brethren who reject the "Lambeth quadrilateral" because of one of its terms to act immediately on that "quadrilateral" of their own which they dictate instead, and on which we have a right to expect they will now proceed to erect a unity which, they say, will never

be accepted on terms like ours. Surely I am liberal in this challenge. It concedes to them a power and influence we might covet for ourselves on worldly principles. Think what a body would rise up before the American people to claim their homage and to overbalance the alien unity of a false "catholicity," which menaces our Constitution itself, and introduces among us the corrosive elements that have eaten out the life of nations. Such is the result wherever the Jesuits have been permitted, as now with us, to meddle with politics and to scourge society with their dissocial and pestilent antagonism. True Americans they can never become. Endless controversy and hate are everywhere excited by their immoral maxims—"The end sanctifies the means," or, "Let us do evil that good may come." And our fellow-Christians, if they will unite on their own terms, can at any rate save a republic which is already far gone on the track to swift decline and fall.

V. In such work and in so far "we shall walk by the same rule and mind the same thing." For though as Catholics we have other duties to the ancient Latin churches individually, our only duty toward a Roman schism that has intruded into these States, directed and controlled by a secret society, which is a conspiracy, is to withstand them; to expose them as Pascal did, and as Bossuet was compelled to do even in France. So let us show them and all our fellow-Christians that we are true sons and followers of our martyred bishops, who burned at the stake to rescue the Anglo-Saxon race from pontifical despotism, and to give us back the Scriptures and the sacraments and the creeds in all their primitive purity. So far we can work with our Protestant brethren, on Catholic principles, for the rescue of our country, because we are Catholics, and know how to resist this adversary on Catholic grounds, for which we may appeal to all Catholic antiquity. For our country's sake I call on them to unite; and for Christ's sake we can work with them to convert, or to confound, this deadly enemy of the Republic.

VI. And in many other good works, to which by ourselves we are unequal, we can be fellow-helpers in Christ with our Christian brethren for so grand a future. I have time only to signalize one blessed advance toward a better unity, which the Holy Spirit knows how to bring about, though we do not. And here, fulfilling my promise, I recur to the touching language of that "brother Apollos," whom, with much less pleasure, I have quoted before. It seems he has already come toward us on Catholic lines in a most important matter. He observes the Nicene rules or keeping Easter, which are preserved in the first pages of our prayer-book, and gathers the fruit with us, while he scorns the trunk and the root from which they grew. Such fruits must have perished from the knowledge and use of our race had Cromwell's "commonwealth" been prolonged, or had not the intensity of hate with which the New England pilgrims regarded our feasts and fasts yielded to the patient example of a little isolated church, whose grand conservative principle will "never be accepted" even by those who owe their Christmas and their Easter to that alone—never, "till brooks have ceased to run and the mobile waves have turned to rock-layers."

VII. But now for the sweet appeal to the hearts of his beloved flock, which this eloquent pastor so recently made in a touching reviewal of his work among them.* I give it in his own tender words. Thus he speaks:

"On the Thursday evening of the Passion Week, before the days which recall, as anniversaries, the crucifixion of the Lord and His resurrection, the churches have met at a united Communion service, and their hearts have flowed together as, with Scripture, song and prayer, they have come to the sacred memorials of Christ in His body and blood, ordained by Him as witnessing emblems of His

* An anniversary sermon, delivered on Sunday morning, November 15, 1891, in the Church of the Pilgrims, Brooklyn, N. Y., by Richard Salter Storrs, D.D., LL.D.

person and His death. *No other scenes witnessed in the Church have been to us more memorable or delightful*; they have been, as well, full of significance as to the true unity of the Church."

Full of significance, indeed, and pointing to a grander unity than this loving and beloved Christian brother has yet conceived of. "No other scenes so memorable or delightful" even in the "Church of the Pilgrims" than such as the Pilgrims themselves would have banned and punished with scourges! Did these scenes come to their children from those Pilgrims, or came they by us "through an alleged apostolic succession" from that Nicene and primitive communion of saints for whose principles we "both labor and suffer reproach because we trust in the living God?" Of those principles we shall not live, I suppose, to see the perpetuated triumph in a restoration like life from the dead; but all things point thereto, and not least, such a revival of the Holy Week and Easter as that which the sons of the Pilgrims find delightful and edifying beyond all that they have received from the Pilgrims. Blessed be God, there is a perpetual Paschal song above, where there is no more "schism in the body." How blessed is the "faith and patience of the saints" which could not endure the rough passage through the waves of this troublesome world were it not for such a prospect of final and eternal unity in the city "which the glory of God doth lighten, and the Lamb is the light thereof." Unto whom, in the holy and undivided Trinity, three Persons and one God, be all glory and honor, now and forever. Amen.

II.—ASTRONOMY AS A RELIGIOUS HELPER.

By E. F. BURR, D.D., LL.D., LYME, CONN.

THAT some persons well acquainted with the main astronomical facts, never actually get any religious help from them is among the plainest of facts. *Circumspice!*

Some distinctly claim that this is as it should be; that really neither astronomy nor any other science has anything to say on the subject of religion; that it neither testifies for nor against; that it neither helps nor hinders, but is quite neutral in that great conflict between the friends and enemies of religion, that has been going on from the beginning and is waxing so hot in our own times. In the view of these agnostics the two realms of reason and faith, of science and religion, are so exceedingly far apart that there can be no serviceable communication between them. They are on opposite sides of the *Cosmos*. They are so unlike in their objects, evidences, and processes of reasoning, that—well, what has the zenith to do with the nadir?

Still others claim that astronomy, as well as other sciences, has something to say on religious matters, but that what it has to say is positively unfriendly, especially to the religion of the Bible. They tell us that while all sorts of scientific study indispose to a belief in the miraculous events which enter so largely and fundamentally into our Scriptures, the study of the heavens does so in a notable degree by the majesty of its lessons on the extent and constancy of the laws of nature. And, further, they

assure us that the mighty extent and glory of the universe, as lately revealed by our researches, and the relatively insignificant place which the earth and man occupy in it, make it incredible that Deity should make so much account of us as the Scriptures represent ; and especially that He should in His own person bring us such a scheme of redemption as we find woven into the whole fabric of Christianity. They are quite ready to adopt the language of the Psalmist : " When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained—what is man, that Thou art mindful of him, and the son of man, that Thou visitest him !" What is it but snatching a weapon from the Christian armory wherewith to assail the armory itself.

But there are others who, in the name of science itself as well as of religion, strongly deny these infidel and agnostic claims. The great astronomical sermons of Dr. Chalmers will not soon be forgotten. Nor, it is to be hoped, will that formal manifesto by six hundred and seventeen English scientists, many of whom were of the first eminence, expressing " sincere regret that researches into scientific truth are perverted by some in our own times into occasions for casting doubt on the truth and authenticity of the Holy Scriptures." Such men cannot allow that the Nature that speaks so eloquently to every other point of the compass becomes dumb as soon as it faces religion. If at no other time, Memnon must sound when he faces the sunrising. Much less can they allow that astronomy and the Book are two opposite poles that defy and exasperate each other. On the contrary, they maintain that the two are mutually friendly and helpful in a high degree. " The undevout astronomer is mad," was the feeling of Kepler and Newton and Sir John Herschel ; and it is still the feeling of not a few intelligent gazers at the heavens. They allow that the two fields are not exactly coterminous, that at certain points there is considerable interval between them ; but they contend that they are always within speaking distance of each other, that they are always connected by byways and highways if not by Milky Ways, that even as worlds throw light on other worlds across vast spaces, and as sciences illustrate other sciences though differing as much as physics and metaphysics, even so does astronomy shed light on religion, however far apart in some respects the two may be.

With these latter views we heartily sympathize. It would seem that no one who believes in God as being the Author of both the astronomical heavens and the Bible, can doubt that there is a subtle harmony between them in virtue of which they must, on the whole, be mutually helpful when normally used. We are in the habit of thinking that works of the same author will throw light on one another. Accordingly we believe that astronomy contains very great help, not only for people already religious in the way of illustrating, emphasizing, and enlarging their faith, but also for those who are yet so unfortunate as to be unbelievers of the most radical type. That it has been used in the service of the enemy we

know ; that its look faithward has sometimes been grim as death we allow ; that it has made some shocking mistakes in favor of even materialism and atheism we cannot deny ; that in the religious service it renders it is by no means equal to the Ten Commandments, or to prayer, or to the preaching of the Gospel, must be conceded to the evangelicals. At the same time it is a powerful auxiliary to them all. Though not an irresistible friend, nor the chief of friends, nor a friend that does not need to be guided and cultivated and discriminated from counterfeits, nor a friend who as mayor of the palace includes in himself all the royal powers and functions, it is still a friend well worth the having, especially as suggesting, illustrating, and emphasizing the following lessons :

1. *God is real.*—Some scientists deny this proposition on astronomical grounds. They say that the evolution of worlds by merely natural forces and laws is a matter of established science ; that inasmuch as the nebular hypothesis will fully account for everything we find in the heavens without calling in the aid of the supernatural, it is unphilosophical and unreasonable to go outside of Nature for its explanation.

The Christian should not be surprised at such an attitude as this. The Scriptures have forewarned him. These men do not see God in the heavens, not because He is not there, but because of spiritual blindness—of a certain indisposition and inaptitude toward religious things which is a part of the natural depravity we all inherit and some cultivate. Atheistic astronomers are such by cultivation, and a plenty of it. “ They did not like to retain God in their knowledge ”—this is the open secret of their position. Atheism is in the hearts of men before it is in their intellects. Like the infernal Phlegethon, after leaving its occult source, it runs for a while beneath ground and then debouches into view in hypotheses, speculations, arguments, evolutionisms, science falsely so called.

If it were otherwise, if these agnostical and atheistical men were really open-eyed with healthy vision, sincere inquirers after whatever truth is written on the spangled heavens—nay, if they were only soundly converted men, and as such had recovered in some good degree the original bias toward the true and holy, they would discover abundant evidence among the stars of the existence of a personal First Cause. Nature, then, would no longer seem to explain itself. It would be seen that blind atoms by no possible hocus-pocus of combination and time could become in the universe the equivalent of a Divine Framer and Governor ; in short, that an undevout astronomer is mad.

This will seem a hard saying to some, but we make no apology for saying it ; for the Scriptures have said it before us : “ For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead ; so that they are without excuse.” If the things that are made, as known to the very heathen, leave them without excuse for their ignorance of the true God, how much more inexcusable must be the

atheists of our day amid the astounding revelations of modern science, and especially amid those hugest miracles of all that shine to them under the name of astronomy? Whoever declines to allow it, and tells us of "honest doubt and frank investigation ending in atheism," the Christian is bound to say, "The heavens declare the glory of God, and the firmament showeth His handiwork."

"If the theory be regarded as receiving the smallest support from any observed numerical relations which actually hold good among the elements of the planetary orbits, I beg leave to demur. Assuredly it receives no support from the observations of the effect of sidereal aggregation, as exemplified in the formation of globular and elliptic clusters; for we see this cause, working out in thousands of instances, to have resulted not in the formation of a single large central body surrounded by a few smaller attendants disposed in one plane around it, but in systems of infinitely greater complexity consisting of multitudes of nearly equal luminaries grouped together in solid globular or elliptic forms."

This testimony of Sir John Herschel, by far the most accomplished of English astronomers since Newton, to the insufficiency of the nebular hypothesis to account for the heavenly bodies, has been greatly strengthened by more recent researches. In fact, the hypothesis, so far as it proposes to explain the heavens without a Deity, has become so burdened with difficulties and insuperables that it no longer deserves serious consideration. The donkey, never strong, has quite broken down under his load. On the other hand, the only competing cosmogony, the theistic, while perfectly sufficient and, *a priori*, at least as credible as any, is greatly the simplest, the surest, the safest, the sublimest, the most salutary, and the most in accordance with the convictions and traditions of mankind, especially of the most enlightened and moral part of mankind. In each of these respects it has almost infinitely the advantage over its competitor; and, according to the maxims and practice of philosophy in other things, such an aggregate superiority as this ought to cause theism to be promptly accepted and fully rested on as the true explanation of nature. Whatever secular hypothesis could claim as much would be accepted without hesitation by all impartial men. It would be considered triumphantly established. No scientist with a reputation to lose would for one moment think of venturing on opposition. On the contrary, an hypothesis so strongly fortified with verisimilitudes and superiorities over all rivals, would ascend the throne of faith and robe itself in the purple of all her prerogatives by unanimous acclamation of the Baconian philosophy, of scientific usage, and of the entire college of scholarly men.

Our space will not allow us to particularize the elaborate adaptations of means to ends that may be found in the mechanism of the heavens. They can be found in the works of Paley, Dick, and many others. Perhaps the most striking of these celestial testimonies to a Divine Mind are the exquisite balancings and proportionings of forces and motions, that secure

to immense and complex systems of planets and suns perfect stability from age to age, so that not a single well-authenticated case of collision between two worlds has ever been noticed. Millions of chances to one against this without the determination and superintendence of a Divine Providence !

2. *God is one.*—The presence and dominance of designing mind throughout the astronomical realm being conceded, the inquiry arises whether this designing mind is singular or plural, whether Nature is the work of one Deity or of several Deities (possibly of a Divine Syndicate) occupying about the same plane of being.

To this important question, which really asks whether monotheism or polytheism should be the religion of the world, astronomy gives a clear answer—a clearer answer than we can get from the earth alone ; for men like the Persians have been perplexed by the presence of good and evil, of pleasure and pain, of the fair and the ugly, of the useful and harmful, of life and death, side by side in this world, and have asked whether Ormusd and Ahriman are not the solution of the riddle.

Large material for a negative answer to this question is given in terrestrial facts. Taking the Bible conception of God with its setting of related doctrines, it can be shown, and has been shown, that the hypothesis of one such God will explain all Nature as we know it at least quite as well as the hypothesis of two or more Deities, and that therefore we are bound by reason and the accepted canons of science to accept the simpler hypothesis. But this conclusion is greatly emphasized when we extend our view to other worlds. There is wonderful variety in the celestial regions, but it is all imbedded in a wonderful, all-permeating, all-embracing unity. So plainly does this unity manifest itself in the celestial mechanics that no astronomer is in danger of being a polytheist, whatever other dangers he may be in. If he believes in a God at all, he sees His unity in every part of the sky. If he worships at all, it is before a single throne on which sits but one Eternal Person, the Author and Framers of all that eye or telescope or calculus discovers.

All the planets and moons proximate spheres ; all of them, as far as we can see, rotating ; all moving in orbits about the same centre ; all correlated so to one another as to make one stable system ; this system correlated with other systems into a stable group ; this group correlated with other groups into a stable cluster ; and so on indefinitely—until at last we come to one all-comprehending system, with its untold millions of worlds, full of millions of mighty and intricate movements which yet are so admirably adjusted and proportioned to one another, that steadfast equilibrium is secured, and universal safety and order reign from age to age—all secured by the presence of a few simple principles everywhere. Everywhere motion as a mighty factor of equilibrium. Everywhere gravity with its one law. Everywhere the three laws of Kepler in full sight or half ambushed. Everywhere light shooting the same rainbow shafts from its

golden quiver. Everywhere space warmed, lighted, and governed by incandescent and locomotive suns. Everywhere system framed into system as the parts of a house are framed together to make one serviceable whole. Broad lines of sympathy, resemblance, interdependence run everywhere through the heavens as run the veins and arteries and nerves through animal bodies.

Just as the general resemblance between animals enables comparative anatomy to foresee what will be found in the human system, so the great resemblances between the different parts of the astronomical realm have enabled us to forecast many discoveries long before they were actually made.

Of course there is but one thing to be said ; but one thing is said to philosophic ears by the voices that fall from the sky. With one consent they proclaim unity of authorship. This unity is the simplest and most natural interpretation of the facts. Such sameness of material, of plan, of process, and of apparent ultimate object (the furnishing of homes for living beings) is just what we would expect from a single author ; and such a single Author as the God of the Scriptures is fully equal to the task of making all the heavens in all their richness and vastness, though these should be found a thousandfold richer and vaster than we yet know them.

3. *God is great.*—After we have been convinced of the Divine existence by immemorial tradition, by our sense of need, by the miraculously attested Revelation, by the enormous superiority of theism as an hypothesis to account for Nature, it behooves us to get as vivid a conception as possible of the personal greatness of God. We know that His attributes are great, are infinite ; but there is a great difference between a cloud as seen in the twilight and the same cloud as painted and illumined by the rising sun. What we need is to have the cloudy vastness which we call omniscience, omnipotence, and eternity painted and illumined into vividness and realization by full-orbed and effulgent examples of the vast durations, forces, and wisdoms of design and administration which God has established in Nature and by which He has expressed Himself. In no science can we find such magnificent examples of these things as in astronomy. They are to our vague ideas of the natural attributes of God what the light of a great speculum is to the great nebula in Andromeda, only faintly visible to the naked eye.

The problem of three bodies is yet beyond mastery by our most potential science. How much more the problem of three hundred bodies ! That of a system composed of millions of worlds is infinitely beyond even the hope of the most audacious astronomer ; and yet a glance at the heavens shows us that God has mastered this despair of our science ; for we see there very many such millionaire systems in a state of permanent equilibrium, all the secrets of which God as the Inventor and Framer must thoroughly understand.

The conditions of stability in our solar system—a central body much heavier than all its planets and satellites put together ; orbits nearly circular, lying in nearly the same plane, and traversed in the same direction—have been ascertained. This achievement is reckoned a splendid triumph of genius and the calculus ; but what human genius is equal to finding the conditions of stability in some enormous globular cluster that has no dominant central orb and whose orbits cut one another at all possible angles ? This is a fact infinitely beyond even the hope of our science ; and yet the Inventor and Framer of such a system that remains unchanged from generation to generation, must thoroughly know the conditions which He Himself has contrived and established.

A single beautiful garden may show a very accomplished gardener, but when we are assured that he has a score or more of similar gardens in different parts of the country, all of which he made and superintends, we conceive a still higher opinion of him as a gardener. A merchant may show much ability in starting and managing a business that covers only a single town and a single branch of trade ; but if we find him successfully extending his operations till they cover the whole nation and almost every commodity, we greatly enlarge our impression of his business faculty. A sovereign may command admiration by his administration of a small principality ; but if he becomes the head of a great empire and administers a hundred provinces as well as he did his Monaco, we conceive a far greater admiration of his ability as a sovereign than we had before. So, much as we admire and have reason to admire, the vast Mind displayed in the making and furnishing our own world, when we look skyward and find that this world is but an inconsiderable part of the celestial theatre which this Divine Mind made and administers equally well, we naturally rise to a grander conception of Him who, without apparent strain, extends His earthly sceptre over all the stars.

To establish and administer so vast and varied an empire as this argues a breadth and activity of thought of the most astounding character. Nowhere outside of astronomy do we find signs of anything like such mighty rushes and battles and victories of thought and plan and skill, as appear in the glorious systems that wheel their ordered and enduring pomp through the nightly heavens. Lo, here is One who is at home in the vastest affairs, whose congenial element is stupendous achievement, whose thoughts can go and come from star to star and from zenith to nadir as easily as our wings can go from bush to bush ! Lo, an executive faculty equal to any emergency or breadth of application ! Lo, endless faculty for detail as well as for broad superintendence ! Lo, powers so elastic that they never tire, so far-reaching that nothing lies outside of their orbit, so individualizing that the mote in the sunbeam is no more overlooked than the sun itself ! It is a great throne that looks down upon us from the sky ; but it is not so great as the King who founded and *fills* it.

The power to produce something out of nothing by a mere act of will

means a power to annihilate as well as create all things conceivable. Such a power is unspeakably grand. It casts all other powers into the shade. It puts all things within the grasp of its possessor. It is itself condensed omnipotence.

People who believe in God as the Framer of nature, almost or quite without exception, also believe in Him as the Creator of the various elements that compose nature. When does one get his most impressive conception of creative power? Is it not when he includes in his view not merely the single grain of sand that he happens to hold in his hand, but that vast host of atoms which compose the shining astronomical realm? Though the power that can produce a single atom out of nothing by mere willing, is clearly quite as great as that which can smite the deserts of space into solar systems, yet there is a great difference between the two in power to rouse and impress the imagination. The one conception gives us only the sublime in cause; the other adds to this the sublime of a vast and glorious effect. We have two sublimities instead of one just as soon as we lift our eyes from the dust at our feet to the star-dust over our heads.

Then think of the great natural forces revealed in our outlook on the structure and processes of the astronomical earth and heavens. The thunders and lightnings in their might, the winds and waves at their best, the uplift that sets mountains and continents on their high places, the fires that lap up forests and cities in an hour and turn the toughest metals into fluids and vapors, the forces implied in the annual output of vegetable life as well as in tornadoes, volcanoes, and earthquakes—these are very impressive, but not so impressive as the forces implied in the rush of comets and planets, in the fierce disturbances seen in the photosphere of the sun, in the sweep of a system of millions of huge worlds at the rate of a million miles an hour, above all in the *sum* of the dynamics included in the universe system sweeping at about the same inconceivable rate around its centre of gravity. What a Power must He be who could originate, harness, and keep well in hand such terrible forces! “The thunder of His power who can understand!”—how natural such a thought to a reasonable astronomer as he looks forth from his Uraniberg on the prodigious stellar movements.

The idea of the eternity of God is not an easy one to master; indeed, what being short of God Himself has ever compassed it? But some get a larger and more vivid conception of it than others. Other things being equal, none are likely to get so large and just a conception as those who have striven with the mighty astronomical periods, whose thoughts have climbed as by a ladder from the year of the earth to the year of Neptune, from the year of Neptune to that of our sun, from that of our sun to the hundreds of millions of years that circumscribe the ebb and flow of some stellar perturbations. Wider and wider grows our horizon as we ascend, until at last from the highest rung of all we see—never so far, never so

far. What are the lives of men, of nations, of dispensations compared with such a mighty round of æons? The great thought crowds outward the elastic walls of the imagination. The successive flights of conception strengthen our wings. We *begin* to understand what the Everlasting is like. Its representative is before us. Its spell is upon us. The roar of its boundless ocean is in our ears, and its surf is spraying in our faces. We uncover, we bend low; for are we not at last in the presence of the eternity of God?

III.—THE SECRETS OF THE EFFECTIVE TREATMENT OF THEMES.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA, PA.

WE propose to treat the subject of spiritual homiletics. There are some things at the outset that may be taken for granted. A sermon is plainly a product, not of the mind of man only, but of the mind of man in contact with the Spirit of God and the truth of God. In 1 Corinthians ii., we have some most valuable and important hints on the subject of preaching. We are there taught that the natural man—even the princeliest intellect and philosophical wisdom—is still incapable of receiving the things of the Spirit of God, because they are spiritually discerned; and Paul says that “we have received the Spirit which is of God that we may know the things that are freely given to us of God, which things also we speak not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual,” which latter phrase may be interpreted to mean, expressing spiritual conceptions in spiritual terms, or interpreting spiritual truths to spiritual faculties.

Although this was undoubtedly written with regard to the production of inspired writings, the principle we regard as fundamental to the production of a proper sermon, and upon this subject we now design to expatiate.

The most spiritual preachers, and the most effective, have observed seven great secrets of effectiveness:

- I. Simplicity of treatment.
- II. Close adherence to the text.
- III. The full presentation of the truth.

The sword of the truth is two edged. It has an edge of law and an edge of grace, and they combine to make it powerful.

IV. The enforcement of supernatural truth by the analogies of natural law.

- V. The use of illustrations apt and telling.
- VI. The constant progress toward a climax.

VII. The tone of deep spirituality, which again involves two or three things: First, a thorough conviction on the part of the speaker, and there-

fore a certain positiveness born of conviction ; not Yea and Nay, but Yea ; not defensive preaching, but offensive ; not destructive of error only, but constructive of the truth ; consisting not of negations, but of positions.

In our own conception of spiritual preaching we are constrained to go beyond all of these, and will endeavor to give a lucid expression to the thought which we desire to present. The Holy Scriptures are an inspired book, and the Holy Spirit is the indwelling Spirit in the believer. All true insight into the Book hangs on the unveiling of the eyes to behold wondrous things in the Word. If these premises be true, then it follows that the greatest help in the preparation of sermons is a prayerful, humble, devout meditation on the Holy Scriptures, by which the spiritual eye shall be unveiled and enabled to behold the wondrous things. Moreover, every text of Scripture is a Divine gem, and it is a gem which is cut into facets upon the wheel of the Spirit. As we need therefore to turn a piece of spar around in order to get the angle at which it reveals its beautiful colors, and as a diamond with many facets must be seen at every angle to appreciate its brilliance, so a text of Scripture must be turned about in the process of meditation and looked at from every point of view before its wonderful radiance is fully perceived. The most effective preachers may be challenged, therefore, to say whether they have not found that immersion in the Scriptures, with dependence upon the Spirit alike for instruction and unction, has been the secret of their highest pulpit power. As John M'Neil, of London, says, "The true preacher prays and meditates on the Scriptures *until he has a vision*, and he never preaches until he gets the vision."

For ourselves, we feel constrained to bear our witness that no amount of study of commentaries or of any other form of human product has been of such help as the spiritual, devotional study of the Scriptures in the original tongues, carefully noting every word and phrase, case of a noun, mood and tense, number and person of a verb, and the relations of clauses and phrases and words to each other. Prayer for insight into the Scriptures, and a supreme regard for the mind of the Spirit will lead to a comparative indifference as to mere literary or so-called "homiletic" completeness, and will tend to raise one above the atmosphere of criticism.

The highest kind of homiletic analysis is not an *invention*, but a *discovery* ; not the product of ingenuity, but the result of illumination. It would be well, therefore, if preachers would covet earnestly the best gifts. As Professor Drummond has said : "There is an intellectual covetousness abroad, a haste to be wise, which, like the haste to be rich, leads men to speculate upon indifferent securities ; and theology must not be bound up with such speculations."

We feel tempted to give a few examples of the effect of personal and prayerful meditation upon the Holy Scriptures, though it is quite possible that we may not select the best illustrations which further thought might bring to our minds. For example, in Genesis xlii. 21, we read : "We are

verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear ; therefore is this distress come upon us." Careful meditation will show here the threefold basis of natural retribution :

I. Memory : " We saw the anguish of his soul when he besought us and we would not hear."

II. Conscience : " We are verily guilty concerning our brother."

III. Reason : " Therefore is this distress come upon us."

Take another example : Our Lord's intercessory prayer (John xvii.). A careful study will show that there are four forms of prepositions which here reveal our Lord's conception of the relation of believers to the world.

I. They are *in* the world ;

II. They are not *of* the world ;

III. They are chosen *out of* the world ;

IV. They are sent *into* the world.

These four prepositional forms leave nothing more to be said. Again in this chapter we shall find a progress of doctrine that does not at first reveal itself :

I. Separation.

II. Sanctity.

III. Unity.

IV. Glory.

Nothing can be added, nothing can be subtracted ; neither can the order of these four be changed.

Again, John iii. 16, is a most familiar passage of Scripture : " God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

I am sure that I had preached upon this text almost fifty times before I ever discovered the relation of the different words which compose this text. After a prolonged meditation upon it, it occurred to my mind that there were in this text *ten* prominent words :

God—Loved—World—Gave—Son—Whosoever — Believeth — Perish—Have—Life.

On further meditation it also occurred to me, as by a flash of illumination, that these naturally divided themselves into *five groups of two each*.

There were two of them that had to do with the *persons of the Godhead* : God the Father and God the Son.

There were two that described the *Divine attitude* : " Loved " and " Gave."

There were two that described the *objects of this love* : " World " and " Whosoever." Both of them universal terms, but one collective and the other distributive.

There were two that intimated *man's activity* : " Believe " and " Have."

There were two that represented the *extremes of destiny* : " Perish " and " Life."

This is no invention. These words were there, and sustained this relation, though it might have been previously undiscovered by any other reader.

We might venture another illustration from Psalm li., where a series of adjectives may be found which carry our thoughts higher and higher till we reach a climax :

Clean—Right—Holy—Free.

There are manifestly four levels of life :

I. Sin ;

II. Rightness, or obedience to conscience ;

III. Holiness, or the love of right for its own sake, and from sympathy with God.

IV. Freedom, or the sense of privilege in doing and suffering the will of God, rising above law to love and joy.

Again, in Romans viii. we have a marvellous combination and arrangement of truths which centralize about the conception of *the privileges of God's sons*. There are ten prominent conceptions, which may be divided into two classes : First, those which pertain to child life ; and second, those which pertain to family life, or the position of the child in the family.

First, as to child life, we have *life* itself : *walking, talking, access* to God in prayer, and adoption (*adoptio*, Latin) or the attainment of majority. Second, as to family life : First, heredity, implying, of course, conformity to the Father's likeness ; second, harmony, or the convergence of all household provision in the well-being of each member ; third, discipline, including education and correction ; fourth, liberty, or a growth toward freedom from restraint ; fifth, heirship, or the final inheritance in God.

The student of this chapter finds these things here awaiting discovery.

These, however imperfect as illustrations, will serve perhaps to show the meaning of what we have said. Now it will be observed that wherever this method of preparing sermons is followed, there comes to be an essentially original and individual element in the product, for the humblest believer may strike some beauty in thought, or in its relations, or both, which has hitherto been unveiled to no other believer. Hence there enters into preaching of this sort a peculiar personal element, which reminds us of what Buffon says in his fine definition of style : "*Le style, c'est l'homme*," the man with all his spiritual knowledge, habits, and attainments, enters vitally into every sermon constructed upon this pattern. Moreover, personal attainments in holiness and in sympathy with God will have much to do with the clearness of apprehension as well as the effective presentation of spiritual truth. A man who lingers in the atmosphere of the closet and obtains there his insight into the Scriptures, will carry the atmosphere of the closet with him into his pulpit—a tone of personal sympathy with God.

There will also be personal sympathy between himself and the souls to

which he preaches by the unveiling to him of human need, in the unveiling of his own. As the high priest bore in two places the names of the children of Israel upon the onyx stones which clasped the two parts of the ephod over his shoulders, and on the breastplate upon his bosom, a true preacher will bear his hearers on his shoulder in supporting their burdens, and on his bosom in his cherishing love for their souls, and as there will be personal sympathy by contact with the hearer, there will be a still higher personal sympathy by contact with God. He will become an ambassador representing God in a human court, and because he speaks and acts within the limits of his instructions he will be conscious that his words carry the weight and the authority of the government which he represents. He will speak as becomes the oracles of God.

The writer confesses that he feels the greatest solicitude for a revival of this kind of preaching in the modern pulpit. There is too much of the essay, or oration, or lecture style of modern discourse. There is too little of the conscious identification of the preacher with God. To get one's sermons, themes, and treatment, from the illumining power of the Holy Ghost will beget a marvellous intrepidity. Such a preacher is bound to speak the truth. With Neptune's pilot he will say :

" You may sink me or you may save me,
But I will hold my rudder true ;"

or, like Curran in his defense of Bond, when he heard the clatter of the arms of his threatening antagonists in the court, he said : " You may assassinate me, but you cannot intimidate me."

Such a preacher will be likely to be a man of exceptional purity. The mind, which is the channel of the Holy Ghost's inflowing, and the tongue, which is the channel of the Holy Ghost's outflowing, will not be likely to be given over to the control of impure thoughts or even the coarse and gross forms of jesting in speech. Such preaching is born only of prayer. It has, like General Gordon, its morning signal. It is told of him that during his journey in the Soudan country, each morning for half an hour there lay outside his tent a white handkerchief. The whole camp knew what it meant, and treated the little signal with highest respect. No foot crossed the threshold while that little guard kept watch. The most pressing message waited for delivery, and even matters of life and death, until the little signal was withdrawn. God and Gordon were in communion. The man that wants to preach with power must have his times alone with God. If he wants to be a distributing reservoir he must become a receiving reservoir. If he wants to prevail with man he must learn, first of all, to prevail with God. Such preachers will be found to be full of a Divine energy. They will not count their life dear unto themselves. Their love will seek, not limits, but outlets, and they will renew their strength in waiting upon God. Oh for a new era of preaching that is biblical in the highest sense and spiritual in the grandest sense, because not only identi-

fied with a spiritual character and life, but because it is essentially a spiritual product—a product of the Holy Spirit's indwelling and out-working!

IV.—AN HISTORICAL STUDY OF HELL.

PART I.—ETHNIC OPINIONS.

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THE English word hell, derived from the Anglo-Saxon root *helan*, to *hela*, to hide or to conceal, meant, originally, a hidden place. Hell came, therefore, to be applied to the place of the dead, and was used as the equivalent of the Hebrew *sheol* and the Greek *hades*, which are translated by it in the received version of the English Bible. Hell, subsequently, came to be limited, in popular language, to that department of *hades* in which the wicked are, and to designate both the place and the state of punishment for the wicked after death. This is the sense in which the word hell is used in the present paper. There was a time when the character of the punishment of the wicked, which consisted of torments of body and pains of soul, was clearly conceived by the clergy and confidently believed by the laity. There has been, within recent years, a reaction from belief in the definite punishment of hell which, not many years since, was preached from the pulpit, and believed by the people. If one may judge from the sermons which are now published, there is either a strange silence or a vague indefiniteness of teaching in respect of the punishment of the wicked on the part of the pulpit; there is, undoubtedly, uncertainty and absence of conviction on the same subject in the minds of the people. Women of Christian character, intellectual culture, and high social position complain, saying: "This subject is left so painfully hazy in most of our pulpits;" or "I do not know what the Church teaches or what I am *supposed* to believe upon such points." Men of intelligence and influence say: "I wish ministers would preach more definitely upon the matter of punishment." And, on the other hand, some conscientious, honest, truth-loving ministers say: "I am an agnostic;" or, "My views have not yet crystallized;" or, "Honestly, I do not know what I do now believe on the line of future punishment." These cases are not imaginary, nor are they confined to one section of country, nor to one denomination of Christians. They are indicative not of loss of faith, but of an abandonment of some former forms of belief and the absence of definite opinions in their place. This fact should be perceived and admitted. The time has come when Christian men, and especially Christian ministers, should grapple with the subject of hell—that is, with the doom of wicked men—and should continue the study of it until they have and hold some distinct and

positive doctrine which is capable of being preached. The reply may be made that that unto which men are saved is the main subject of preaching, and the principal motive in drawing men to Christ. But so long as it is true that "they who are whole need not a physician, but they that are sick," so long will it be true that *sinful* men will not feel their need of a Saviour until they are convinced that sin is something whose consequences are to be dreaded, and, if possible, escaped.

A scriptural study of hell is what is most needed. A scientific study of the principles and purposes of punishment, so far as these principles are revealed in nature and in human life, would be profitable. An historical study of the subject will be helpful in furnishing data from which the natural instincts and the fundamental convictions of men may be determined. It will also furnish data which may enable the student to determine whether extra-biblical views and opinions have helped to form doctrinal beliefs upon this subject in the past or in the present. For these reasons, this and two following papers, the result of patient research, are offered to the public for the benefit of such students as may welcome any aid or light upon this problem. The facts given have been gathered from the best authorities, and are, mainly, such as are agreed upon by those authorities. A brief list of the principal books and authors consulted will be appended to this article for the information of such readers as may have the time and the inclination to investigate these questions for themselves, and for the assurance of such as have not the time for personal investigation, of the reliability of the statements made in this paper.

The first facts which come under consideration in an historical study of hell are ethnic opinions—that is to say, the opinions of races or tribes of men whose beliefs have not formed a place in any great or widely spread religion of the world.

"Few," says Mr. Tylor, "who will give their minds to master the general principles of savage religion will ever again think it ridiculous or the knowledge of it superfluous to the rest of mankind." What, then, have barbarous or savage men thought of the future if they have thought of it at all? Especially, what have they thought of the future of such as, in their judgment, are wicked men?

I. The first fact worthy of consideration is the prevalence of belief in a future life. The statement has been made by some writers that certain primitive tribes have been found without religion and without faith in a future life. This claim has been admitted by such an authority as Mr. Lubbock. There are some facts, however, to be taken into consideration which modify the statements upon which the claim rests, and render its truthfulness doubtful. (a) The proof is largely negative. Certain travelers or missionaries have found, or think they have found, no religion in a tribe of savage men, and affirm that the tribe has no religion. They say, as Le Vaillant says of the Hottentots: "I have found no trace of religion" ("*Je n'y ai vu aucune trace de religion*"). Religious opinions and

feelings, however, are among the last things which men reveal to strangers. A case was discovered in Vancouver's Island, where the natives had carefully concealed their religion. Negative testimony must be taken with a degree of allowance, and where positive statement is opposed to it, the preponderance of truth is likely to be on the side of the positive testimony. (b) Certain facts admitted by men who deny religious belief or faith in a future life to some tribes contradict that denial. Don Felix de Azara, who lived long in Paraguay, and who says the natives "had no established form of government nor any idea of religion," says, also, that they bury arms and clothing with their dead, and have some idea of a future life. The Indian tribes of the Sacramento valley, who are classed among those who have no belief in a future life, are afraid to pronounce the name of a deceased person lest he should rise from dark oblivion. The Hottentots, among whom Le Vaillant says that he found no religion, are said, by others, to have a religion which centres in a Supreme Being who is little else than a deified chieftain, and to believe in a future life, and to fear the return of spirits. The Australians also, who have been claimed to be without religion, ascribe disease to the influence of Budyah; leave honey, when they rob wild bees, for Buddai; and sometimes sacrifice young girls to propitiate an evil divinity. The Tasmanians, a branch of the Negroid race in Australasia, according to Dove, have moral ideas "peculiarly dark and meagre," and, according to Widowson, "have not the slightest idea of a Supreme Being." But the testimony of Leigh, Milligan, and Backhouse is to the effect that they "believe in two spirits, one good and the other evil, in guardian angels or spirits, and have some vague idea of future existence." Such facts greatly modify any sweeping statement which may have been made concerning the absence of religion or of faith in a future life among primitive men. That there are individual savages without any religion and without any faith in a future life can scarcely be doubted; that some low tribes composed of such men may have been found is possible.

But the almost universal belief among primitive tribes in spirits, good and evil, the well-nigh universal hope in another life after the present one, and the opinion that the souls, the *manes*, of ancestors live after death are a sufficient proof of the prevalence of belief in a future life among men, even among men who have no conception of a Supreme Deity, no formulated faith and no religious ritual. A careful, comprehensive, and candid examination of the most trustworthy testimony upon this subject will be likely to lead most men to the conclusion which Mr. Tylor reaches. He says: "So far as I can judge from the immense mass of accessible evidence, we have to admit that the belief in spiritual beings appears among all low races with whom we have obtained to a thoroughly intimate acquaintance. Looking at the religions of the lower races as a whole, we shall, at least, not be ill advised in taking as one of its general and principal elements the doctrine of the soul's future life."

II. The second fact worthy of consideration is that belief in a future life is not necessarily nor always belief in an eternal life. The facts already cited discredit any statement like the following of Letourneau, who says : " According to the feeble intelligence of the primitive man, death is complete ; the idea of the continuance of the personality is generally inconceivable." The careful and candid student must distinguish between a future life and an eternal life. Mr. Tylor, who certainly seems to grant all that will prove belief in future existence on the part of primitive men, says : " It is doubtful how far the lower psychology entertains at all an absolute conception of immortality ; for past and future fade soon into utter vagueness as the savage mind quits the present to explore them." This is illustrated by an observation of Du Chaillu : " Ask a negro about the spirit of his father or brother who died yesterday, and he is full of terror. Ask him where is the spirit of his great-grandfather ; he says he does not know ; it is done." " Far from a life after death being held by all men as the destiny of all men, whole classes are excluded from it." The continuance of a man after death may depend upon the pleasure of the gods ; it may depend upon the caste to which he belongs ; it may depend upon the character of his death. " A mild and unwarlike tribe of Guatemala were persuaded that to die by any other than a natural death was to forfeit all hope of life hereafter." " In the Tonga (or Friendly) Islands, the future life was a privilege of caste ; the chiefs and higher orders were to pass to the happy land of Boluta ; the lower ranks were believed to be endowed only with souls that died with their bodies." The belief in a future state is said to be universal in Fiji ; but their superstitious notions border on transmigration, and sometimes teach an eventual annihilation. The Greenlanders believed it possible for the soul to come to hurt, and to die the other death where there is nothing left. According to the conception of primitive tribes, the "*shade*" or soul of the dead man may be destroyed on its way to the spirit land ; it may be killed afresh in battle ; it may be brought to a violent end ; it may be doomed to death by the gods ; it may come in safety to the spirit world ; it may be welcomed by the gods ; it may enjoy a future life. There is, however, in some cases, " a tacit supposition that the second life is after a time ended by a second and final death."

III. A third fact to be noted is that, in the opinion of many nations, the future is simply a continuance or a reproduction of the present life. " Savage descriptions of the next world are such absolute copies of this that it is scarcely possible to say whether the dead are or are not thought of as having bodies like the living." Among certain South American tribes, the second life was conceived of as an unvaried continuance of the first one, death being merely one of the accidents of life. Similar ideas are found among North American Indians. The Creeks believed they would go after death to a place where " game is plenty, and corn grows all the year round, and springs of pure water are never dried up." The

Comanches hoped to reach prairies where "buffaloes are always abundant and fat." The Algonquins believed that the soul passes at death into darkness; that it wanders through plains and across streams subject to all the incidents of this life; that it finds every species of sensual trial which renders the place not a heaven of rest, but another experimental world much like the present one. The natives of Fiji believed the future world to be similar to the present both in its conditions and its mode of life. "The Tasmanians," according to West, "anticipated in another world the full enjoyment of what they coveted in this." In the conception of the natives of the New Hebrides heaven partakes much of the character of earth, "the cocoanuts and the bread-fruits are fine in quality, and so abundant in quantity as never to be exhausted."

IV. A fourth fact to be noted, and which is directly connected with the fact just stated, is that many tribes suppose that the distinctions among men which exist in the present life will exist in the future life; and the same causes and conditions which determine these distinctions here will determine them there. Whatever confers pleasure or power or rank in this world will confer it in the other world. "Earthly conditions carry on their contrasts into the changed world after death. Thus a man's condition after death will be a result of rather than a compensation or retribution for his condition during life." The chiefs will have the chief place; the warriors will win wars; the strong will be superior to the weak; they who have been servants of men here will be servants hereafter. Among the Sandwich Islanders, servitude was the lot of the common people in this life, and no hope enlivened their souls for the future. They believed that in the lower world darkness prevailed, and lizards and butterflies were the only diet. From this dreary world and from this darkness, however, the chiefs were delivered, and were conducted by a god to a place in the heavens where it was supposed their rulers dwelt after death. The creed of the Tongans represents deceased persons as organized after the system of ranks existing in Tonga. The same is true, at least in the main, of some African tribes. "The Neo-Caledonian believes in a paradise where after death all the men of his race will come without distinction of moral valor." Many Indians who honor strength and skill believe that good hunters and warriors shall hunt after death on the prairies of eternal spring. The Greenlanders believe that the men who have been valiant workers come to the happy land of Torngarruk, the Great Spirit. Such tribes, therefore, cannot be said to rest the idea of future good or ill upon moral grounds, except so far as, in their judgment, superior strength and skill, courage and power, possessions and rank, may be regarded as evidences or concomitants of virtue or of moral valor. This is the only ground, as regards many tribes of the lowest range of religious culture, upon which the claim may be based that the destiny of the soul after death turns on a morally judicial system of reward and punishment.

V. A fifth fact worthy to be observed and noted is that the idea of

future reward and punishment based upon moral grounds, which is found in a crude state among some of the lowest tribes of mankind, becomes more and more distinct as tribes rise in the scale of intelligence and morality, and is definitely believed by many of them. The conception of guilt and belief in desert of punishment is found even in some of the low tribes of the human race. The New Zealanders believed that their evil deeds were punished in this world, not in the next ; but even they have the conception of guilt and of punishment. The natives of West Africa are said to believe that criminals who escape punishment here will receive it in the future life and in the next world. This idea of retribution based on moral grounds exists among the more intelligent nations. The natives of Guatemala believed in future punishment. Their descriptions of hell given in Ximenez's "Indian Chronicles," are very grotesque. "In that place of horror, many species of torture are to be found. There is a house of darkness ; a house of unendurable cold ; a house of tigers, which lacerate the inhabitants ; a house of bats, which cry terribly and fly wildly about ; and, finally, a house of edges of knives." The ancient Peruvians considered the soul immortal, and believed that the wicked went at death to the lowest earth, of which there are three, "and were punished with a life of suffering in the house of Supay, the lord of the dead." "The Nicaraguans," says Bancroft, "believed the wicked were doomed to annihilation in the abode of Miquetanteat." The nations of Central America who believed in a delightful place of rest for the good in the shadow of the tree Yaxche, believed, also, in a place of punishment for the wicked, called Mitual, where they suffered from pains of hunger, cold, and fatigue. "The Aztecs imagined three separate states of existence in the future life. The highest place was reserved for the heroes who fell in battle or in sacrifice ; another class with no other merit than that of having died of certain diseases, capriciously selected, were to enjoy a negative existence of indolent content ; the wicked, comprehending the greater part of mankind, were to expiate their sins in a place of everlasting darkness." "The natives of Florida believed that the wicked would lead a wretched existence among mountain precipices where wild beasts have their dens." The Nez Percés Indians, the Flatheads, and some of the Haida tribes believed that the wicked, after expiating their crimes by a longer or shorter sojourn in the land of darkness, were admitted to the abodes of bliss. "A pronounced belief in a future reward and punishment obtained among several of the Columbia tribes." "The Charoes believed the spirit in its journey came to two roads, one leading to the bright Western land beyond the water, the other leading to a place full of deadly serpents where the wicked must wander forever." "The Sumatrans have a vague and confused idea of the immortality of the human soul and of a future state of happiness or misery." Certain negro tribes are said by Prichard to locate hell in the air, where the evil spirit dwells and where the wicked are punished. The beliefs of the natives of Northern Africa and Southern Asia belong to the

great religions of the world, and need not be mentioned here. "The Germans," says Kohlrausch, "distinguished themselves from all other ancient nations by their firm and cheerful belief in the immortality of the soul, which entirely dissipates every fear of death." The same general features of religion belong to all the Germanic tribes. The Northmen, who were not so early affected by Southern opinions from Asia, may serve as an example. The Northmen believed in the immortality of the soul and in future rewards and punishments. In the later Edda, it is said that they who are slain in battle go to Odin, in Valhalla, but those who die of weakness or old age go to Hel in Helbein. This basis of decision, however, probably rested upon the opinion that courage, bravery, and heroism are moral virtues, the lack of which is equivalent to sin. It was not supposed that the soul of every one who died a natural death was shut out of Valhalla and forced down to the abodes of Hel. That it was virtue, on the whole, and not bravery alone which was to be rewarded in another life, and vice and wickedness which were to be punished, is shown in the ancient heathen poem "*Völuspá*," where it says that in Grimli shall the righteous hosts enjoy gladness forever, while perjurers, murderers, and they who seduce men's wives shall wade through thick venom streams in Nas-trond. It was also believed that the souls of noble women went to heaven, where matrons found an abode with Fregja, and maidens with Grefjon. On the other hand, blasphemy and baseness might shut out the bravest man from Valhalla. Thus the Saga makes the zealous Asa worshipper, Hakon Jarl, say of the bold but wicked Hrapp, who had seduced his benefactor's daughter and burned a temple: "The man who did this shall be banished from Valhalla and never come thither." These examples are sufficient to illustrate the sense of guilt and the belief in the punishment of the wicked in a future life which are found among the more intelligent nations, and which may be said to be found among all races of mankind.

VI. Though this paper is historic and not philosophic, yet two inferences may be suggested in conclusion. (a) Every natural movement of a plant, like that of an imprisoned ivy toward the light, or a vine toward an oak; every instinctive movement of an animal, like that of a little oyster from the gills of the parent to the rock where it may live and grow; every native passion, like the sexual impulse prompting to conjugal union and parentage, is evidence of the inherent nature and natural relationship, and possible destiny, even if a partial destiny, of the plant or animal in which the movement or the instinct is found. Not every individual may reach that destiny, but that is the destiny for which it was made. In like manner, though we cannot say that the widely spread and prevalent belief in a future life is evidence that every man will live forever; yet we, at least, can say that it is presumptive proof that man is created for a destiny beyond the present life, and that there must, by all analogy, be conditions by the fulfilment of which this destiny can be attained. (b) The belief in future reward and punishment which is found growing more positive as we

find nations more intelligent and more moral is presumptive proof that the destiny of men rests upon moral conduct and character. We must judge man, as we judge everything else, not by the lowest types but by the highest types, and the belief in future punishment of wicked men held by the highest tribes of primitive peoples is the soul's forecast of retribution.

The following is a list of the more important of the works which are authorities for the statements contained in this paper : " Primitive Culture," Tylor ; " Prehistoric Times," Lubbock ; " Descriptive Sociology," Spencer ; " Principles of Sociology," Spencer ; " *La Sociologie*," Letourneau ; " Researches into the Physical History of Mankind," Prichard ; " Conquest of Mexico," Prescott ; " The Indian in His Wigwam," Schoolcraft ; " The Native Races of the Pacific," Bancroft ; " History of the Sandwich Islands," Jarves ; " The Aborigines of Tasmania," Roth ; " The Religion of the Northmen," Keyser (Pennock's translation).

V.—WHAT CONSTITUTES THE IDENTITY OF THE RESURRECTION BODY ?

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THE resurrection of the body is a tenet peculiar to Christianity. The unearthed records of Egypt fail to bring any proofs of it to light. The emblem or scarab on the hieroglyphical monuments of the sacred beetle (which so often appears, owing to the metempsychosis which it underwent from the larval state to the chrysalis) ; and the phoenix, fabled as flying to the temple of the sun at Heliopolis, burning upon the altar, and reappearing the next day a young bird from the ashes ; were not symbols of a resurrection, but only of the self-renewing life of nature. The faint hope of even the soul's immortality was conditioned upon the indestructibility of the body. Hence the extraordinary efforts to attain an embalming art that would be imperishable. As to Greece and Rome, there we find an utter absence of the emblems of hope of either immortality or resurrection. This contrast between Christian faith and pagan scepticism is vividly pointed in the sculptures of the catacombs as compared with those of the Pagan burial-places. Accordingly, the resurrection of the dead body found no place in ancient literature. It had not occurred to the greatest thinkers. The account of the death of Socrates proves that no suspicion of it was entertained by that sage. Plato, when discussing in the " Gorgias" the condition of the body after death, does not hint at the thought of a resurrection. The souls who come to Rhadamanthus for judgment are shades. They are disembodied, and have no expectation of a reunion with the fond earthly tenement of which they have been unstripped. In fact, as *Æschylus* makes *Apollo* to speak in the " Eumenides," they held it to be

impossible ; and Pliny, specifying those two things which he holds to be beyond the ability of the gods, makes the second to be "*aut revocare defunctos*." Consequently, when St. Paul preached this doctrine at Athens to "certain philosophers of the Epicureans and of the Stoics," he encountered this prevalent scepticism. "And when they heard of the resurrection of the dead they mocked him ; and some said : "He seemeth to be a setter forth of strange gods" (Acts xvii. 18). Perhaps, however, if Paul had presented the doctrine in as highly etherealized and sublimated a form as it is sometimes done now, these Athenian philosophers would not have had so much trouble in reconciling it with their reason, nor would it have presented so inviting a target for their pungent sarcasms.

The New Testament declares plainly, emphatically, and repeatedly the fact of the resurrection. We may only mention one as a type of a whole class of passages—viz. : "Marvel not at this, for the hour is coming in the which all *that are in the graves* shall hear His voice, and shall come forth" (John v. 28). As the Scriptures teach that the soul is not buried, so that which here comes out of the grave must be the body which had lain there. It is not worth our while, accordingly, to discuss the strange conceits of those who, professing to hold to Christianity, yet virtually eliminate this doctrine by giving it a figurative or spiritual meaning, as only denoting the rising of the soul from a state of moral death to new spiritual life. Practically there is no dispute as to the fact that the Scriptures teach the resurrection of the body. The literal definition of the Greek *Anastasis*, a rising up, allows of no other significance than the revivification of the buried material part.

That this body, too, will be *identical* with our earthly body, appears certain from the Scriptures. It is our "mortal bodies" that are to be the subjects of this resurrection. "He that raised Christ from the dead shall also quicken your *mortal bodies*." "This form of expression," says Dr. Hodge, "is decisive of the apostle's meaning. . . . Indeed, identity is involved in the very idea of a resurrection ; for resurrection is a living again of that which was dead, not of something of the same nature, but of the very thing itself" ("Systematic Theology," vol. iii., p. 775).

But the crux of the question is still to be reached when we come to the point : In what does this identity consist ? Is it a literal sameness of the material of the body or not ? What do the Scriptures teach ? The terms they employ to describe that which rises again are : "Our mortal bodies ;" "this corruptible body ;" "our vile body." They tell us it is that body which "is sown." Its period of burial is not spoken of as an irrecoverable dissolution, but as a "sleep," so that it is the very body committed to restful slumber which is to be waked again. This idea found beautiful expression in the term *κοιμητήριον*, cemetery—i.e., *sleeping chamber*, which the early Christians applied to their places of burial. As, also, the resurrection of Christ was "the first fruits" or type of that of each Christian's ; and as in His case it was the same material body wearing the

marks of His crucifixion that arose from the grave, the natural inference would be that the very body laid down by the believer in the tomb would constitute his risen one.

This undoubtedly was the simple faith of the primitive Christians, who accepted the New Testament statements in their apparent natural sense, without troubling themselves about philosophizing difficulties. Thus Irenæus (Adv. Hæc. v. 12) asserts the identity of the future with the present body, and appeals to the revivification—not new creation—of diseased organs of the body in the cures performed by Christ. Origen, however, held that the resurrection would only consist in the reproduction of the form and general appearance of the body; and some others advocated the still lower view that but the individuality of the body—some leading cast of it—would reappear. These views, however, never found acceptance in the Church, and were combatted energetically by the orthodox party. So that Hagenbach, in his classic “History of Doctrines” states: “The resurrection of the human body, with all its component parts, was from the time of Jerome and Augustine regarded as the orthodox doctrine of the Catholic Church.” This view is that which was adopted in the Apostles’ Creed. The Latin form used the term *caro*, not *corpus*, and the Greek, *sarx*—i.e., “flesh,” and not *sôma*, “body,” as the latter term was open to a more general significance, which the precise word “flesh” excluded. The literal rendering of the creed, therefore, is: “I believe in the resurrection of the *flesh*.”

The reformers held the same views. The great theologian Quenstedt voices the consensus of that period, thus: “The subject of the resurrection is the entire man that had previously died and been reduced to ashes—the body, the same in number and essence, as we have borne in this life.” In modern times, during the widespread prevalence of German rationalism, the doctrine of a literal resurrection was almost entirely swept away. Reason did not teach the doctrine, and therefore it could not be entitled to recognition. At the present period also, there is a prevalent tendency in the extreme effort to reconcile religion and science, to revive the Origenistic view. It is denied that the resurrection means the literal rising of the sensible materials making up our present frame, but only the ideal form or physical individuality which it is claimed is sufficient to constitute an identity with the earthly tabernacle in which we dwell during this temporal life.

This view is stated with great force by Martensen. The arguments adduced for it are the scientific impossibility of gathering together again the dispersed materials of the body, which, resolved into their original elements, have passed into the constituents of other bodies and gone “whirling round and round in the never-ceasing cycle of destruction and recombination, which makes up the course of this universe;” the fact that from infancy to old age the substance of the body is supposed to undergo a total change, and still we do not consider that thereby the bodily identity between the boy and the man is destroyed; and, moreover, that an absolute

reproduction of the body would carry with it its present defects and imperfections.

A careful study of the Scripture passages will remove these seeming difficulties. Thus St. Paul admits that to some extent it will be a new body: "Thou sowest not that body that shall be" (1 Cor. xv. 37). This passage Rev. MacQueary quotes as utterly repudiating identity in the resurrected body, but what it repudiates is only absolute and total material identity. But another leading passage shows clearly how this one is to be understood, and demarks its limitation. We all understand the essential difference between a change or reconstruction and a new creation. The same substance may be cast in a quite different mould, worked over in a variety of ways, altogether *changed* in form, and yet it remains virtually and actually the same. Only with a new creation does identity absolutely depart. Now St. Paul teaches that the resurrection is a *change*, not a *new creation*. "Who shall *change* our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21). Here we learn that while it is to be our very same "vile body" worn now, yet it is to be "*changed*," transformed, "*fashioned*" anew, "*glorified*." It will be so renovated and exalted as to be a "spiritual body," not as to its substance, but as to its qualities, capacities, and endowments. It will be just as Christ's spiritual resurrection body, of which He could still say: "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." This is to be the result of Christ's omnipotent "*working*;" but if there were no resurrection of the material part, no room would be left for the employment of miracle. Furthermore, St. Paul teaches that the resurrection is to be analogous to the natural process in the burial and growth of grain. There the seed sown dies except some vital part, which becomes the physical base of the reproduction of the plant. What this vital organizing force or material is, science cannot discover. But it is present as an inherent principle of the seed, determining its structure, and passing over into its new life. Thus the bond of material identity between the seed and the plant has never for an instant been severed. For had this occurred, reproduction would have ceased. Luther pursues this analogy into the domain of physical science. He says: "I like the science of alchemy for the sake of the allegory and secret signification, which is exceedingly fine, touching the resurrection of the dead at the last day. For, as in a furnace the fire extracts and separates from a substance the accidental portions, and carries upward the life, the sap, the strength, the finest material, while the unclean matter, the dregs, are rejected, like a dead and worthless body, even so will it be in the case of the resurrection" ("Table Talk," p. 396).

Natural analogies and scientific facts, then, oppose no insuperable bar to the doctrine of a literal material resurrection. There is no profounder mystery and no mightier miracle here than in the other cardinal tenets of Christianity. In accordance, then, with the meaning borne upon the face

of Scripture teaching to the simple reader, and with the faith of the universal Church, we hold the resurrected body to be identical with the earthly both in essential substance and in general structure. It need not be all the particles of our present body, but it will not be either a totally new material—not a new creation—but a transformation of that whose substance yet remains. The resurrection body will be built upon the material basis of our present mortal one. To hold that the identity of the resurrected body consists merely in form is utterly inadequate. Substance is not a quality of form, but form is a quality of substance. Primarily we do not bury the form, but the substance of the body. And if that which we bury is to rise again, how can the form rise without the substance? Form does not constitute a body, and if this resurrected form must have a material basis to give it reality, why shall it not, in accordance with Scripture, be the very body we have worn in this life? It is not the *likeness* of our dead body which is to rise again, but that body itself.

And if philosophical difficulties encounter us here, it is sufficient that they are at least as great on one side as on the other. In fact, the question involved here is not as to the nature of the resurrection body, but as to the point whether there be a resurrection body—i.e., whether there be a resurrection at all or not. Do the Scriptures really mean anything, or do they only delude us with empty words and juggling phrases when they speak of a “resurrection of the body,” of “our bodies rising again,” and of that which has been committed to the grave and sleeping there “coming forth” at the last trump? If there is to be no literal resurrection of even a germinal atom, a vital seed of our present body, then certainly there is no resurrection, and this charming but meaningless fable had far better been left out of the Scriptures. Then we cannot look forward to any reunion of the soul with its freed bodily mate. Then our separation in death from the spirit’s earthly tenement is final. Then we do not sow the holy seed of the pious dead in hope. If but the old form is to be stamped upon a totally new material, this may be spiritual, but it is not bodily identity, and such a consummation might as well be enacted without the slightest connection with the grave, with which it will have no real association whatever.

The doctrine of the resurrection is indeed one of the mysteries which are characteristic of the Christian religion. These have always to its enemies seemed the most vulnerable points of our holy faith, those aspects which make it harder for them to tolerate than the natural religions. But we should have a jealous care lest we show hesitation and weakness in guarding these. For what really are the Christian mysteries? They are the oceans of truth over which brood low the shadowing wings of the Holy Spirit; they are the mountain peaks of revelation lost in the clouds. And though reason cannot measure the expanse of these oceans or scale the heights of these summits, yet in the ceaseless swell of the one sounds the diapason of the eternal majesty, and on the brow of the other shines the

glistening glory of God. And instead of reason doubting and opposing, it should humbly bow before these sublimities, and instead of faith halting, it should behold them with firm and unveiled eye, and be caught up by the view to the third heaven of transport unutterable.

What remains, therefore, for the simple Christian is a retreat to the plain natural significance of Scripture. And as Hodge concludes : " What stands sure is what the Bible teaches, that our heavenly bodies are in some high, true, and real sense to be the same as those which we now have." The transformed, glorified, incorruptible resurrection body will still in essence be " our mortal body"—the helpmate that has gone with us in all our journeys, subserved our various uses, shared our pains, been the partner of our joys, and the other half of ourselves.

In this sweet and comforting faith, let us gather about the graves of our beloved dead, not " sorrowing as others which have no hope," but believing that as " Jesus Christ died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14).

SERMONIC SECTION.

THE COLONIZATION OF THE DESERT.

By EDWARD E. HALE, D.D. [CONGRESSIONALIST], BOSTON, MASS.

God saw everything that He had made, and behold, it was very good.—Gen. i 31.

This simplest expression of the earliest religion comes back to us with new force in the midst of all the wonderful revelations of our modern life.

Since I met you here, in ten weeks' time I have crossed from one ocean to the other ; I have, of course, crossed backward and forward over the Alleghany and the Rocky Mountains and the Sierra Nevada, with the valleys between them, and the slopes which rise from the ocean on either side. This means a journey through twelve of the old thirteen States and fifteen of the new States and Territories. It means intercourse with people of the North and the South, the Gulf and the West, the Pacific coast and the mountains. It means intercourse with the white race, the black race, the red race, and the Chinaman. The variety of climate is such that I have welcomed the shade of palm-trees,

and that I have walked over snow where it had drifted twenty feet beneath me. I have picked oranges from the tree, and camellias from the twig in the open air ; and within three hours of good-by to the camellia I was in a driving snow-storm, where the engineers were nervous because they had no snow-plough. In all this variety I have a thousand times recalled the simple expression of the oldest words of the Bible : " God saw everything that He had made, and behold, it was very good."

The solid recognition of this truth—not, indeed, in any small sense ; but in that sense which is general and comprehensive—is at the bottom of all true religious philosophy. It is not true in any smaller sense. For I cannot say that it is good to be bitten by a mosquito or worried by a fly if I can escape fly or mosquito. No, that is not true. And I do not suppose that the simple author of this text meant any such extravagance. But this is true, that the world is so made and ordered that man, who is himself a creator—man, who shares the wishes, instincts, and plans of the

Power who directs the world—man can take the world in his hands and compel it to serve his nobler purposes.

God saw the world, and He said : " Yes, this is what I want for my home and the home of children who love Me. It is a world very good for them, and they shall subdue it to my purposes." To recognize this, to feel the fitness of the world for man and man's fitness for the world, this is the basis of a consistent optimism. Nobody says that the top of the Rocky Mountains is a good place for whales, or that the Ojai Valley is a good place for polar bears ; but a consistent optimism says that the world is a good place for man ; and it says that man is so closely allied to the God who is the life of the world that he can take the world for his own, and make it his home and his heaven. This consistent optimism is the basis of all sound theology. We owe that phrase to Dr. Hedge, as we do so many other epigrams which express the eternal realities.

It is to be observed, however, that man gains no such control of the world, and the world does not prove fit for man, unless he has found out that he is akin to God and can enter into His work. There is no such victory to the savage, who is afraid of God. So long as he thinks the powers of nature are his enemies, he makes them his enemies. I do not believe the old cave-dwellers, fighting hyenas with clubs, and often finding that they were second-best in the encounter, thought this world the best of worlds. I do not believe that the Digger Indian, who spent his tedious day in rummaging for ants and beetles to eat, and was happy if he caught a lizard—I do not believe he said that the world was very good. True, I think both of them had visions and hopes of a better time ; but while they were in the abject misery of cold and starvation, that better time had not dawned. It did not dawn because they had not taken on them the dignity and duty of children of God. They were not about their Father's business. They

did not see Him, nor hear Him, nor in any wise know Him. They did not conceive that they were on His side nor He on theirs. And it is not till man comes up to some comprehension that God has sent him here on an infinite business ; that he and the Author of this world are at one in this affair of managing it ; it is not till man knows God as his friend and not his enemy, that man with any courage or success takes the business of managing into his own hands. Then is it that he finds what pleasure, nay, what dignity, there is in taming the lightning and riding on the storm. And then he knows enough of the Divine Being, His purpose and His power, to see that the world is good, and that God should call it good in its creation.

All this forces itself on one's thought as he sees how it is that nature has been pursued and caught and tamed in these mountains and these valleys. For nature is the nymph so wittily described by Virgil. She

" flies to her woods ; but hopes her flight is seen."

Man, so long as he is a savage, hates her and fears her. If he worships, it is the abject worship of those who bring sacrifices to buy her favor. And it may be said in passing that the last visible form of pure barbarism or savagery is any theology which supposes that God's favor must be bought by any price paid by man in exchange. When man finds, by any revelation, the conditions of Absolute Religion, which are simply Faith, Hope, and Love, all this is changed. When he looks up to God gladly, looks forward to the future cheerfully, and looks round on the world kindly, he finds, possibly to his surprise, that he is working on the lines God works on, and means to have him work on. Now he is on " his Father's business." While he rows the boat, the tide sweeps the right way. While he stretches the wire, the lightning is waiting and eager to do his errand. And so soon as Man the Divine appears upon the scene—man, the child of God, who knows he shares

God's nature—why, easily and quickly the valleys are exalted and the mountains and hills made low; the deserts blossom as the rose, and even the passing traveller sees that this world was made for man and man for this world. And he understands as he has never understood before what this is, that he himself is of the nature of the God at whose present will this world comes into order. He understands better what this old text means, which says that God is satisfied with the world which He has made.

I crossed the continent, Westward and Eastward, on this journey, fresh from recent reading of the history of the first Spanish occupation. What did the Spaniards find there? They found in what we call New Mexico the Zuni cities which, in a sad decline, exist today. We had a visit in our old church, you will remember, from some of their sad priests and chiefs; and I have the honor of being the adopted son of them. From those cities Castaneda led a party of Spanish horsemen Eastward in search of a certain mythical king, who was supposed to have much gold and many jewels. Those adventurous men rode for a whole summer across the prairies and plains which are now Colorado, and Kansas, and Missouri, and struck the Missouri, or, perhaps, the Mississippi. You know that much of the country is now fertile beyond praise. Mile after mile you can see corn, wheat; wheat, corn; corn, wheat; wheat, corn; and the production to the acre increases year by year. The States through which Castaneda's line of travel passed now number four or five million of people; and they feed, from their agriculture, say twenty million more. Now when Castaneda and his people passed and repassed over this region they did not meet a single man, woman, or child. They were oppressed by the horrible loneliness of their journey. They felt, as Magellan's people felt, when they were crossing the Pacific Ocean, with that horrible east wind, with a calm sea before, and never the sight of an island

or a man. When Castaneda came at last to the Mississippi—or Missouri—they had no heart to build a raft to cross it and incur more such solitude; and they went back the way they came. And the fame of its loneliness was such that no man attempted the same adventure for more than a hundred years.

When, in 1682—say a hundred and thirty years after—the great La Salle discovered the Mississippi River, and sailed south upon it, leaving Chicago, crossing Illinois, and so striking the Father of Waters, his experience of this utter loneliness was the same. He touched every night on one shore or the other. He is, therefore, the discoverer of seven of the Western States—States which now feed fifty million people and number seven or eight million of their own. Only twice, I think, did he meet any body of men. Not five times did he find traces of the hand of man or the foot of man. Through the same solitude he returned; and his report was of a virgin world, of elk, and deer, and buffalo; of shrubs and trees, of fish and fowl; but a world without men.

The inference was drawn, hastily but not unnaturally, that these regions could not sustain men. On the atlas given me as a boy, the "Great American Desert" covered the greater part of the region west of the Mississippi. It is now the home of the millions I have been enumerating. And in the last map I have seen, the Great American Desert appears as hardly a "speck on the surface of the earth."

The change which I have described has been wrought in the lifetime of people of my age. It is wrought simply and wholly by the passion for emigration which belongs in our own race. In Mr. Hoar's happy phrase, people of our blood "thirst for the horizon."

In the year 1883 De Tocqueville, observing the steadiness of this wave, calculated its average flow as seventeen miles Westward every year. That was the rate at which it had moved since the Federal Constitution made it possible. Speaking roughly, there were

then two thousand miles of desert between the Missouri River and the Pacific. At De Tocqueville's rate, the wave would have been one hundred and twenty years in reaching that ocean. But it happened that in 1849 the Western coast was settled in the gold discovery. An Eastward wave began which has now met the Western. The two together have founded the great cities—for we must call them so—of the Rocky Mountains.

Now, in the face of that contrast between the last century and this century, one asks why that half of our continent is any more fit for men than it was then. The answer is, that it was not fit for the kind of men on it then; and that the kind of men who have tamed it are the kind of men who were fit for it, and whom it was fit for.

The study of history and of physical geography becomes a study of what we mean by man and man's capacities. California, for instance, was the same country in 1650 that it was in 1850. The south wind blew from the sea, and that, in the north temperate zone, is the great physical requisite. There was as much gold, and quicksilver, and copper, and tin in the mountains as there is now. There was the same soil and the same water on the hillsides. But the men, and women, and children were afraid of their gods; they were afraid of nature; they had neither faith, nor hope, nor love. They had none of the elements of eternal power except as an acorn has the possibilities of an oak.

To these people there came, sooner or later—with the best motives, but still without the essentials of life—fifty families of Franciscan monks. They came, observe, without wives or children. They defied thus the first law of human life, or the life God intends his children to live in. The primitive trinity, from which all false trinities have grown, is the father, the mother, and the child. The Franciscan communities were false to all Divine law, if it were only in their failure here,

They gathered around them, by the higher civilization which they brought, great communities of starving Indians. They taught them to feed themselves as they had never been fed before. So far they improved the race, and lifted its civilization above that ant-eating and lizard-chasing of the Digger Indian. But then the Catholic Church, by the necessary subordination of man to the organized Church, takes man's life out of him.

"The day
That makes a man a slave, takes all his life away."

The words are as true to-day as they were in Homer's time. Nor is there any sadder instance of it than is the powerlessness of the tribes of amiable slaves who were collected under the protection of Franciscan missions in California, or Jesuit missions in Paraguay.

The native races between the Pacific and the Atlantic were dying faster than their children were born. They were dying of the diseases named laziness, ignorance, and war. They were not subduing the continent. They were not fit for it, nor it for them. What is the distinction of the race to which we belong, that it succeeds where these have failed? The history of the country accentuates that distinction.

It would be absurd to pretend that the average frontiersman was a man of what are called saintly habits. Often he was not conscious that he had any Divine errand. But the frontiersman, to whose courage and perseverance is due that forward wave we study, was a man. He did not take his opinion or instruction from any priest. There was no one between him and the good God. Often he sought Him. So far so good. As often he did not seek Him. That one admits. But he never sought any one else's advice or direction. He was no slave, as the Indian of California was. He was not commissioned by a superior, as the Franciscan priest of the mission was. He was a man. He was independent and he was brave. If he

did the right thing, therefore, he succeeded; if he did the wrong thing, why, he failed. And no one else tried just the same experiment. In this first trait of absolute independence he showed the infinite characteristic of a child of God.

Second, and perhaps more important, he took with him his wife and his children. Here is the great distinction of American emigration, which contrasts against the plans of Spaniards or Frenchmen, and of the earlier Englishmen. Historically it begins with the Pilgrims, of whom there were as many Pilgrim mothers as there were Pilgrim fathers. It is of them that Emerson says that "they builded better than they knew."

The frontiersman is independent. He lives with and for his family. And, once more, he is an enthusiast in determining that to-morrow shall be better than to-day. The Indian had no such notion. The Franciscan had not. But this profane, ignorant pioneer had. He believed implicitly in the country behind him and in the future before him. "I tell you, sir, that in ten years you will see in this valley such a city as the world never saw." Profane he may be, ignorant he may be, cruel he may be; but he believes in the idea; he is quickened and goaded forward by an infinite and majestic hope.

Given such conditions, the historical steps are easy. All this is impossible till you have a nation, to give peace and compel peace, so that the separate settler shall know that the whole majesty of the country is behind him. There shall be no abiding quarrel between man and man as to the line of a claim or the title of a mine. The nation shall decide, and its whole majesty shall enforce the decision. Or, if there is any massacre by an Apache or a Blackfoot, the country behind, though a thousand miles behind, shall stretch forth her arm to avenge that lonely family. This means peace instead of war. All this had to wait, therefore, until the forma-

tion of the nation called the United States—the greatest peace society the sun ever shone upon, and the model for societies yet larger. With the birth of that nation the real Western wave begins.

I do not claim for every pioneer that he thought he went as an apostle of God. But in the emigrant wave from the very beginning, the best blood, the best faith, the best training of the parent stocks have gone. Science has sent her best. The determination for thorough education has planted better school-houses in the wilderness than the emigrant left at home. And on Sunday, in a church, one is proud to say that the organized Church of Christ, in the liberty of a thousand communions, has covered with her ægis the settler most in the advance. He could not keep in advance of the missionary and of his Bible; and, to his credit be it said, he did not want to.

So much for the personnel. Now, speaking roughly, what has been the motive of the great Western wave, which is making this garden out of that desert?

First, there is the passion for adventure, the thirst for the horizon, which drives old Leatherstocking and the men like him away from the haunts of men. This in itself produces nothing. Next and chiefly, the desire to make homes—the noblest desire given to man, and the desire in which he follows the will of God most distinctly and completely. Miners want to strike metals; farmers want to find good soils; fruit men try for climate and irrigation; all with the direct wish to make homes more happy than they have been before.

Again, young men go that they may get forward faster than in old communities—and who can wonder? Men of sense give up the unequal contest with nature in a northern and eastern climate to find a country where nature is on their side. People in delicate health go where they find softer air, more spring and less winter. But no man

goes to get rich alone. No man wants to eat gold or to drink it. The wish and hope is to make homes where father, mother, and children can live in the life which God ordained. These are no Franciscan friars; these are no Apache bandits, to whom has been given the subjugation of a continent. Side by side with the pioneer is the surveyor, marking the lines of future homesteads. Hard behind him are father, mother, boys, and girls, to whom the nation gives this homestead thus designated. If the man is sick the woman nurses him. The children grow up to know the world they live in. The boundary of the nation is not a mere chain of garrisons nor the scattered posts of missions; it is a line of homes, founded with all that the word *Home* involves.

All these lessons of three centuries point one way. They show that the world is not very good for wandering Apaches or for Digger Indians, freezing and starving under hard winters when harvests have failed. To their point of view it was a world hard and cruel. To Franciscan friars, ruling a little empire which yielded none but physical harvests, where the garden and orchard and vineyard were only so many specks in the midst of an unbounded desert, the world cannot have seemed a better world—a world made for wild horses, and further East for wild buffaloes, but not for men—"the great American Desert." It is not till man asserts the courage and freedom of a son of God; it is not till man appears with wife and child and proposes to establish his heaven here; it is not till then that he masters nature, and she gladly obeys him. Nay, then he has no success unless he appears as the vicegerent of God Himself, and establishes over this vast domain the empire of law, and speaks as God might speak, with "Thou shalt do this," and "Thou shalt not do that" in this empire.

The Old-World writers are fond of telling us that we owe the prosperity of this nation to its physical resources.

It is not so. The physical resources have existed for centuries. It is only in the moral force of sons and daughters of God; it is in such working power as takes the names of law, courage, independence, and family affection; it is only in these that our victory is won. The drunken swaggerer of the advance only checks the triumph. The miser, who would carry off his silver to use it elsewhere, only hinders the advance. The victory comes from the hand of God to the children of God, who establish His empire in the magic spell of the three great names. As always, these names are: Faith, which gives courage; Hope, which determines to succeed; and Love, which builds up homes.

It is impossible to see the steps of such a victory without owning the infinite Power behind it all. You cannot use magnetic ore and coal for its smelting and the silicates for its fusion, all flung in together side by side, without asking if the Power who threw these priceless gifts together where each was needed for each did not know what He was doing. But the buffalo passes over it, and the gopher mines under it, and it might be so much gravel of the sea. Savages pass over it, with no future, no heaven, and one would say no God. It is worthless desert still, but one day a man comes who deserves his name. He is a child of God. He is determined that to-morrow shall be better than to-day. He knows he is lord of nature, and he bids her serve him. The coal burns, the iron melts, the silicate fuses. It is impossible to see that miracle and not feel that for this man the world was created, and for this world this man was born. He is in his place. He did not have to seek it; it was made for him. With him it is a garden. Without him it is a desert. He can hew down these mountains. He can fill up these valleys. And where he has filled, and where he has hewed, lo, the present heaven of happy homes! It is thus that prophecy accomplishes itself, and

"The car of the Lord rolls gloriously on."

THE ENTHRONED SERVANT CHRIST.

BY ALEXANDER MACLAREN, D.D.
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We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens: A minister of the sanctuary.—Heb. viii. 1, 2.

A LITTLE consideration will show that we have in these words two strikingly different representations of our Lord's heavenly state. In the one He is regarded as seated "on the right hand of the throne of the Majesty." In the other He is regarded as being, notwithstanding that session, a "minister of the sanctuary;" performing priestly functions there. This combination of two such opposite ideas is the very emphasis and force of the passage. The writer would have us think of the royal repose of Jesus as full of activity for us; and of His heavenly activity as consistent with deepest repose. Resting He works; working He rests. Reigning He serves; serving He reigns. So my purpose this evening is simply to deal with these two representations, and to seek to draw from them and from their union the lessons that they teach.

I. Note then, first, the seated Christ.

"We have a High Priest who"—to translate a little more closely—"has taken His seat on the right hand of the throne of the Majesty in the heavens." "Majesty" is a singular expression or paraphrasis for God. It is used once again in this letter, and seems probably to have been derived by the writer from the Rabbinical usage of his times, when, as we know, a certain misplaced, and yet most natural, reverential, or perhaps superstitious, awe, made men unwilling to name the mighty Name, and inclined rather to fall back upon other forms of speech to express it.

So the writer here, addressing Hebrews, steeped in Rabbinical thought, takes one of their own words and speaks of God as the "Majesty in the heavens;" emphasizing the idea of sovereignty, power, illimitable magnificence. "At the right hand" of this throned

personal abstraction, "the Majesty," sits the Man Christ Jesus.

Now the teaching, both of this Epistle to the Hebrews and of the whole New Testament, in reference to the present state of our exalted Lord, is that His Manhood is elevated to this supreme dignity. The Eternal Word who was with the Father in the beginning, before all the worlds, went back to "the glory which He had with the Father." But the new thing was that there went, too, that human nature which Jesus Christ indissolubly united with Divinity in the mystery of the lowliness of His earthly life. An ancient prophet foretold that in the Messianic times there should spring from the cut-down stump of the royal house of Israel a sucker which, feeble at first, and in strange contrast with the venerable ruin from which it arose, should grow so swiftly, so tall and strong, that it should become an ensign for the nations of the world; and then, he adds, "and His resting-place shall be glory." There was a deeper meaning in the words, I suppose, than the prophet knew, and we shall not be chargeable with forcing New Testament ideas upon Old Testament words which are a world too narrow for them if we say that there is at least shadowed the great thought that the lowly Manhood, sprung from the humbled royal stock, shall grow up as a root out of a dry ground, without form or comeliness, and be lifted to find its rest and dwelling-place in the very central blaze of the Divine glory. We have a High Priest who, in His Manhood, in which He is knit to us, hath taken His seat on the right hand of the throne of the Majesty in the Heavens.

Then, again, remember that while in such representations as this we have to do with realities set forth under the symbols of time and place, there is yet a profound sense in which that session of Jesus Christ at the right hand of God proclaims both the localization of His present corporeal humanity and the ubiquity of His presence. For what is "the right hand of God?" What is it

but the manifestation of His energies, the forthputting of His power? And where is that but everywhere, where He makes Himself known? Wheresoever Divine activity is manifested, there is Jesus Christ. But yet, though this be true, and though it may be difficult for us to hold the balance and mark the dividing line between symbol and reality, we are not to forget that the facts of Christ's wearing now a real though glorified body, and of His visible corporeal ascension, and the promise of a similar visible corporeal return to earth at the end of the days seem to require the belief that, above all the heavens, and filling all things, as that exalted Manhood is, there is yet what we must call a place, wherein that glorified body now abides. And thus both the awful majestic idea of Omnipresence, and the no less majestic idea of the present localization in place of the glorified Christ, are taught us in the text.

And what is the deepest meaning of it all? What means that majestic session at "the right hand of the throne"? Before that throne "angels veil their faces." If in action, they stand; if in adoration, they fall before Him. Creatures bow prostrate. Who is He that, claiming and exercising a quality which in a creature is blasphemy and madness, *takes His seat* in that awful Presence? Other words of Scripture represent the same idea in a still more wonderful form when they speak of "the throne of God and of the Lamb," and when He Himself speaks from heaven of Himself as "set down with My Father on His throne."

If we translate the symbol into colder words, it means that deep repose, which, like the Divine rest after creation, is not for recuperation of exhausted powers, but is the sign of an accomplished purpose and achieved task, a share in the sovereignty of heaven, and the wielding of the energies of deity—rest, royalty, and power belong now to the Man sitting at the right hand of the Throne of God.

II. Note, secondly, the servant Christ.

"A minister of the sanctuary," says my text. Now the word employed here for "minister," and which I have ventured variously to translate servant, means one who discharges some public official act of service, either to God or man, and it is especially, though by no means exclusively, employed in reference to the service of a ministering priest.

The allusion in the second portion of my text is plainly enough to the ritual of the great Day of Atonement, on which the High Priest once a year went into the Holy Place; and there, in the presence of God throned between the cherubim, by the offering of the blood of the sacrifice, made atonement for the sins of the people. Thus says our writer, that throned and sovereign Man who, in token of His accomplished work, and in the participation of Deity, sits hard by the throne of God, is yet ministering at one and the same time within the veil, and presenting the might of His own sacrifice.

Put away the metaphor and we just come to this, a truth which is far too little dwelt upon in this generation, that the work which Jesus Christ accomplished on the Cross, all-sufficient and eternal as it was, in the range and duration of its efficacy, is not all His work. The past, glorious as it is, needs to be supplemented by the present, no less wonderful and glorious, in which Jesus Christ within the veil, in manners all unknown to us, by His presence there in the power of the sacrifice that He has made, brings down upon men the blessings that flow from that sacrifice. It is not enough that the offering should be made. The deep teaching, the whole reasonableness of which it does not belong to us here and now to apprehend, but which faith will gladly grasp as a fact, though reason may not be able to answer the question of the why or how, tells us that the interceding Christ must necessarily take up the work of the suffering Christ. Dear brethren, our sal-

vation is not so secured by the death upon the Cross as to make needless the life beside the throne. Jesus that died is the Christ "that is risen again, who is even at the right hand of God, who also maketh intercession for us."

But, beyond that, may I remind you that my text, though not in its direct bearing, yet in its implication, suggests to us other ways in which the rest of Christ is full of activity. "I am among you as He that serveth" is true for the heavenly glory of the exalted Lord quite as much as for the lowly humiliation of His life upon earth. And no more really did He stoop to serve when laying aside His garments, He girded Himself with the towel, and wiped the disciples' feet, than He does to-day when, having resumed the garments of His glorious Divinity, and having seated Himself in His place of authority above us, He comes forth, according to the wonderful condescension of His own parable, to serve His servants who have entered into rest, and those also who still toil. The glorified Christ is a ministering Christ. In us, on us, for us He works, in all the activities of His exalted repose, as truly and more mightily than He did when here He helped the weaknesses and healed the sicknesses, and soothed the sorrows and supplied the wants, and washed the feet of a handful of poor men.

He has gone up on high, but in His rest He works. He is on the throne, but in His royalty He serves. He is absent from us, but His power is with us. The world's salvation was accomplished when He cried, "It is finished!" But "My Father worketh hitherto, and I work." And they who saw Him ascend into the heavens, and longingly followed the diminishing form as it moved slowly upward, with hands extended in benediction, as they turned away, when there was nothing more to be seen but the cloud, "went everywhere, the Lord working with them, and confirming the word with signs following."

So, then, let us ever hold fast, inextricably braided together, the rest and the activity, the royalty and the service, of the glorified Son of Man.

III. And now, in the last place, let me point to one or two of the practical lessons of such thoughts as these.

They have a bearing on the three categories of past, present, future. For the past a seal, for the present a strength, for the future a prophecy.

For the past a seal. If it be true—and there are few historical facts the evidence for which is more solid or valid—that Jesus Christ really went up into the Heavens, and abode there, then that is God's last and most emphatic declaration, "This is My beloved Son, in whom I am well pleased." The trail of light that He leaves behind Him, as He is borne onward, falls on the Cross, and tells us that it is the centre of the world's history. For what can be greater, what can afford a firmer foundation for us sinful men to rest our confidence upon, than the death of which the recompense was that the man who died sits on the throne of the Universe?

Brethren! an ascended Christ forces us to believe in an atoning Christ. No words can exaggerate, nor can any faith exalt too highly, or trust too completely, the sacrifice which led straight to that exaltation. Read the Cross by the light of the throne. Let Olivet interpret Calvary, and we shall understand what Calvary means.

Again, this double representation of my text is a strength for the present. I know of nothing that is mighty enough to draw men's desires and fix solid reasonable thought and love upon that awful future, except the belief that Christ is there. I think that the men who have most deeply realized what a solemn, and yet what a vague and impalpable thing the conception of immortal life beyond the grave is, will be most ready to admit that the thought is cold, cheerless, full of blank misgivings and of waste places, in which the speculative spirit feels itself very much a for-

eigner. There is but one thought that flashes warmth into the coldness, and turns the awfulness and the terror of the chilling magnificence into attractiveness and homelikeness and sweetness, and that is that Christ is there sitting at the right hand of God. Foreign lands are changed in their aspect to us when we have brothers and sisters there; and our Brother has gone whither we, when we send our thoughts after Him, can feel that our home is, because there He is. The weariness of existence here is only perpetuated and intensified when we think of it as prolonged forever. But with Christ in the heavens the heavens become the home of our hearts.

In like manner, if we only lay upon our spirits as a solid reality, and keep ever clear before us, as a plain fact, the present glory of Jesus Christ and His activity for us, oh! then life becomes a different thing, sorrows lose their poison and their barb, cares become trivial, anxieties less gnawing, the weights of duty or of suffering less burdensome; and all things have a new aspect and a new aim. If you and I, dear friends, can see the heavens opened, and Jesus on the throne, how unworthy to fix our desires, or to compel our griefs, will all the things here below seem! We then have the true standard, and the littlenesses that swell themselves into magnitude when there is nothing to compare them with will shrink into their insignificance. Lift the mists and let the Himalayas shine out; and what then about the little molehills in the foreground, that looked so big while the great white mass was invisible? See Christ, and He interprets, dwindles, and yet ennoble the world and life.

Lastly, such a vision gives us a prophecy for the future. *There* is the measure of the possibilities of human nature. A somewhat arrogant saying affirms, "Whatever a man has done, a man can do." *Whatever that Man is*, I may be. It is possible that humanity may be received into the closest union

with Divinity, and it is certain that if we knit ourselves to Jesus Christ by simple faith and lowly obedient love, whatever He is He will give to us to share. "Even as I also overcame, and am set down with My Father on His throne," is His own measure of what He will do for the men who are faithful and obedient to Him.

I do not say that there is no other adequate proof of immortality than the facts of the Resurrection and Ascension of Jesus Christ. I do not know that I should be far wrong if I ventured even on that assertion. But I do say that there is no means by which a poor sinful soul will reach the realization of the possibilities that open to it except faith in Jesus Christ. If we love Him anything unreasonable and impossible is more reasonable and possible than that the head shall be glorified and the members left to see corruption. If I am wedded to Jesus Christ, as you all may be if you will trust your souls to Him and love Him, then God will take us and Him as one into the glory of His presence, where we may dwell with and in Christ, in indissoluble union through the ages of Eternity.

My text is the answer to all doubts and fears for ourselves. It shows us what the true conception of a perfect Heaven is, the perfection of rest and the perfection of service. As Christ's Heaven is the fulness of repose and of activity, so shall that of His servants be. "His servants shall serve Him"—there is the activity—"and see His face"—there is the restful contemplation—"and His name shall be in their foreheads"—there is the full participation in His character and glory.

And so, dear brethren, for the world and for ourselves, hope is duty and despair is sin. Here is the answer to the question, Can I ever enter that blessed land? Here is the answer to the question, Is the dream of perfected manhood ever to be more than a dream? "We see not yet all things put under Him, but we see Jesus," and, seeing Him, no hope is absurd, and anything but hope

is falling beneath our privileges. Then, dear friends, "let us look unto Him who, for the joy that was set before Him, endured the Cross, despising the shame; and is now set down at the right hand of the Throne of God."

CHRISTIAN WARFARE.

BY R. V. HUNTER, D.D. [PRESBYTERIAN], INDIANAPOLIS, IND.

Thou, therefore, endure hardness as a good soldier of Jesus Christ.—2 Tim. 2-3.

THE sacred writers often described the Christian's life as one of warfare.

Says Paul to young Timothy, "This charge I commit unto thee, son Timothy, according unto the prophecies which went before thee, that thou by them mightest war a good warfare." And again, "Fight the good fight of faith;" "so fight I not as one beateth the air."

"The armor of the Gospel" and such expressions are significant of the struggles in which the Christian must engage. He must expect "hardness" for the sake of his King and heavenly country, else he will never merit the title of "good soldier."

The soldier's life is not an easy one under any circumstances. Said an army chaplain recently: "Camp life drags with a tardy momentum. To deal with Indians, even in these times of peace, is neither elevating nor pleasant."

The fact that the Department of War has thought the large number of desertions from the regular army in recent years worthy of inquiry, would lead to the conviction that there is something about army life to-day which is not altogether pleasant. And if the soldier in times of peace finds army life a difficult profession, what must be the experience of him who is thrown into the march of war and into the hurricane of battle?

The splendid army of Napoleon Bonaparte, which marched to the heart of Russia, found war savage and the soldier's lot a hard one. Moscow, filled

with ample provisions for the winter, was reduced to ashes just as the famishing French army entered it. No quarters, no provisions, with the murdering Cossacks to harass them, that army, which had been the fear and pride alike of Europe, was practically destroyed. But sixty thousand men returned to Paris, out of a splendid army of half a million, to tell the story of awful suffering.

In 1777 the army of Washington, at Valley Forge, learned that the soldier's life was full of hardships as they marched in the dead of winter without food or shoes. The tide of war was against the patriots, and they became inured to hardness—and yet they conquered. And so St. Paul, a soldier of the Cross of Christ, was inured to hardness, and wrote to Timothy out of a rich experience.

Had not the Jews of Damascus laid wait to kill him? He went thence to Jerusalem, and the Greeks attempted to take his life. He and Barnabas were stoned at Iconium; and at Lystra Paul was again stoned and dragged out of the city for dead. At Philippi he and Silas were beaten with many stripes, cast into prison and placed in the stocks; persecuted at Thessalonica, arrested at Corinth and taken before Gallio. Demetrius raised an uproar against him at Ephesus which came near costing the disciple his life. At Jerusalem the Roman captain rescued him from the fury of the Jewish mob. He was in perils by land and sea; and finally ended his life a martyr to the cause for which he fought so splendidly while in the flesh.

It was in the midst of these experiences that he wrote this word of exhortation to Timothy, and to the Christians of all time: "Endure hardness as a soldier of Jesus Christ."

And what a vast army of "good soldiers for Jesus Christ" there has been! John the Baptist, the pioneer of Christian times; St. Stephen, commonly called the first martyr, "full of faith and the Holy Ghost;" John, the hero

of Patmos ; St. Boniface, John Tauler, Savonarola, and many other leaders who died or were willing to die for the Christ. In the rank and file there were legions who were as pious and as brave. The ten persecutions would furnish thousands of Christian heroes ; the Theban legion of six thousand, six hundred and sixty-six slain by Maximian ; persecutions by Persians, Goths, and Aryan vandals would swell the list, to say nothing of the Waldenses and the Albigenses, and the untold martyrs of the Inquisitions of Spain, Portugal, and Italy. These all endured hardness as good soldiers.

But the days of such persecutions are no more. The conditions have changed since Paul wrote his famous letter to Timothy, yet there is a sense in which Christians are called upon to endure hardness. There are battles to be fought in our own hearts, and with our own friends, oftentimes, which call for a refinement of courage not found in sanguinary war.

There are battles to be fought for Jesus Christ at the work-bench, in the field, and at the fireside, where there is no violence, but where there are trials just as real and tests just as great as ever tried a martyr.

Our times do not call for exhibitions of courage such as the persecutions developed. Yet I believe we have hearts just as brave, noble, and more intelligent than other times possessed.

"Our life is a warfare ; and we ought not, while passing through it, to sleep without a sentinel or march without a scout."

There are many points of analogy between the life of the soldier and the Christian life.

I. The soldier must undergo a certain test before he is accepted. He must pass an examination as to soundness of body and mind. His stature must meet certain requirements. His age must ensure a man's strength and endurance.

So there is a test as to one's fitness to become a soldier of the Lord Jesus. He must be tested by repentance and regen-

eration before his name is written upon the roll of the redeemed.

To make a good soldier, in this high and spiritual sense, he must have a certain stature.

Says St. Paul : "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

The Christian soldier must have spiritual health. Says Solomon : "Fear the Lord and depart from evil. It shall be health to thy navel and marrow to thy bones."

To be a good soldier one must be strong. "Watch ye ; stand fast in the faith ; quit you like men ; be strong."

His stature must be that of a perfect man. His spiritual health—that which comes from the habit of eschewing evil—and the strength acquired by a life spent in the Master's service.

All this assumes repentance, conversion, justification, and some degree of sanctification. Such a one is fit for the army of Jesus Christ, and is willing to endure hardness for His dear sake.

II. The good soldier is loyal to king and country. Loyalty is founded upon love.

An exquisite artist was said to have mingled brains with his colors. So a loyal soldier may be said to put his heart into his powder. This was demonstrated in the experience of the English in our own Revolutionary War. King George discovered that the Hessians, who were only hired soldiers, did miserable fighting. The American patriots endured untold suffering for the colonies simply because they were interested in securing independence.

The hardest fought battles which the world has ever known have been those in which armies were engaged which believed in country, cause, and king. Ten thousand Greeks, under Miltiades, inspired by a high patriotic daring, met a Persian army of ten times its number upon the plains of Marathon, between the mountains and the sea, and defeated the Persian hosts. Ten years later

Xerxes renewed the contest with two millions of men. Leonidas, at the head of seven thousand brave Spartans, held a vast army at bay in the mountain pass of Thermopylæ for two days. A traitor revealed a secret passage to the Persian leader. Six thousand men deserted Leonidas. But with three hundred Spartans and seven hundred Thespians he held the pass until all were slain.

Loyalty will move men to heroic action and to despise death.

The true Christian is loyal to his Redeemer and his Redeemer's Kingdom. He loves them, and would honor them with his life and in his death. "If a man love Me he will keep My words." Obedience to the will of country or king is the highest kind of loyalty, whether king and country be heavenly or earthly.

The Church is Christ's Kingdom. The Christian soldier will be true to the Church which the King has purchased with His own precious blood. Says Cawdry: "As the bride pertaineth to none but the bridegroom, so the Church pertaineth to Christ only," both by constitution and purchase.

To oppose the body of believers who accept Jesus of Nazareth as their Lord and God is treason.

Loyalty is a virtue native in all noble souls.

A native from one of the Asiatic isles, amid the splendors of Paris, seeing a banana tree in a garden of plants, bathed it with tears, and seemed to be transported to his own native land.

The Ethiopian holds that God made his deserts, while angels only were deputed to create the rest of the world.

The Norwegians, proud of their barren summits, inscribe upon their coins: "Spirit, loyalty, valor, and whatsoever is honorable, let the world learn among the rocks of Norway." Why should the followers of the Lord Jesus have a loyalty less fervent, genuine, and irresistible than the patriot?

A true soldier of the Cross will love the cause of Jesus. He will endure toll, the world's jeers, and death itself for

his Redeemer's sake. If this spirit were more universal among Christians, greater inroads would be made upon the cause of Satan, and the Kingdom of our Lord would be pushed with greater zeal to the millennial condition.

III. A good soldier must have courage.

Courage is that quality of mind which enables one to encounter dangers and hardships with firmness and fearlessness.

It was courage that led Grant on to Vicksburg, even though repulsed time and again.

It was courage of a rare sort, mingled with the soldier instinct, that enabled Stonewall Jackson, at the head of twenty-five thousand men, to outflank the Union forces at Chancellorsville, and to sweep it down to destruction. No soldier ever covered himself with glory who had not courage in the hour of peril.

This quality is even more essential to the success of the Christian. His battles are many and important.

The promise is to those who espouse Jehovah's cause. Abigail realized this when she said of King David: "The Lord will certainly make my lord (David) a sure house, because my lord fighteth the battles of the Lord."

The Christian needs the courage of Nehemiah. Sanballat and his coadjutors threatened the governor with vengeance dire if he proceeded to rebuild the walls of Jerusalem. Said Nehemiah to the Jewish nobles and rulers: "Be not ye afraid of them; remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

Well may we fight the good fight of faith, and let us lay hold on eternal life.

Then may we join with the old apostolic warrior: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

IV. The most modern and effective implements of war are essential to the soldier,

There have been wars in which the spear was the means of offence and defence.

The Indian relied upon the arrow and tomahawk. The battering-ram belonged to Rome; but we must have the repeating rifle and Gatling gun, red-hot shot and bursting shell.

The Christian soldier must be armed with the most approved armor from the King's arsenal. God's Word is authority upon the subject of arms offensive and defensive. "Stand therefore with your loins girt about with truth, and having on the breast-plate of righteousness." The breast-plate protected the chest, symbolic of the heart. Righteousness indicates a clean heart.

"And take the helmet of salvation." The helmet protected the head, symbolic of the intellect. Man needs to guard against error, false doctrine, and the poison of scepticism. God's Word will guard the intellect and lead to salvation.

"Take the sword of the Spirit, which is the Word of God."

No one has ever been able to overcome the skilful Christian armed with the sword of God's Word.

"And have your loins girt about with the truth, and your feet shod with the preparation of the Gospel of peace."

Thus the Christian's armor is complete. God will teach the faithful soldier how to use these arms in such a way as always to secure the victory over every foe.

While we must be armed, each one may use the arms in which he can do the most effective work against the enemy. David killed Goliath with his sling and a pebble. He found the sword and shield of King Saul unwieldy.

We may not all work alike or fight alike, and yet our efforts may be accepted of God.

Churches ought to learn these principles. There is no patent on Church methods. Christians have too long clung to obsolete methods and ineffective customs.

Our churches should be built for suc-

cess. Our services ought to win men. Christ must be preached. But let the sermon be long or short, delivered from the written page or spoken without the manuscript, it matters not how, so that Christ is preached and souls are saved.

Build gymnasiums and provide amusements for the young; just so Christ is preached and souls are saved. To talk of the regulation church building and certain approved methods and forms in church worship is to talk ar-rant nonsense. It is to put the form above the spirit; the shadow above the substance.

Let each church adapt itself to its conditions and pursue the methods, old or new, which will secure the largest results. Let all be clothed with Christian armor and prosecute the war for the Redeemer's sake.

V. The good soldier has undergone discipline. A mass of men untrained and without leadership is a mob. A company of trained soldiers can put ten thousand unorganized and undisciplined men to flight.

The soldier must learn military language and tactics.

Cæsar's invincible legions were successful against the Gauls largely because of their excellent discipline.

The soldiers of our late Rebellion who had been in the army for two or three years were far more effective upon the battlefield than the one-hundred-day men of '63.

The Church of Christ would be more successful in winning souls and in defeating the enemy if a more rigid discipline were more rigidly enforced. If the millions of Protestants who live to-day were under the proper restrictions, and awaiting marching orders in a true sense, earth and hell would tremble.

A good Christian soldier is often required to undergo discipline from the hand of a loving Father. Afflictions sometimes come, seemingly, with a cold hand, but for the purpose of training us for larger usefulness and more efficiency.

"Whom the Father loveth He chast-

eneth." King David was a better man after he felt God's hand enforcing discipline.

Job was purified through tears and sorrow.

The mother has often met Jesus for the first time as she bent over the coffin-lid.

"Men think God is destroying them when He is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch; it is not to break it, but to use it tunelessly that he stretches the string upon the musical rack."

The soldier may deem it hard and foolish to march and countermarch in times of peace; but this toll renders him more efficient on the day of battle.

The war is ended.

The soldier has fought in many battles. He has served his country well. The enemy is conquered; and now comes the discharge. He bids farewell to camp life, farewell to the smoke of battle, to officers and to comrades. His life has been a hard one; but somehow he has learned to like it.

A tear steals down his face as he says to the boys "good-by," and the camp-fire goes out. He turns his face homeward now, where there is peace, a true and devoted wife, expectant boys and girls who were once his babies. It is an hour of mingled joy and sorrow. He is impatient to return to the old home. Scarred with many wounds, and leaving boys upon the field who were mustered in with him, under the flag which he helped to keep unsullied, makes the minutes of his return seem hours, and the hours seem days.

We will not invade the home where he enters—so dear to him. He has earned the peace and the honor which awaits the soldier citizen. Farewell, warrior!

Such a life is but the type of the Christian soldier who has "fought a good fight; who has kept the faith."

We may be loth to bid this earthly camp farewell. But lo! the banner of peace floats out from the battlements of heaven. Lift thine eyes, Christian sol-

dier! There is no enemy over there; no battles, neither hunger, nor cold, nor farewells. But friends, reunions of those who were in earth's bivouac.

The joy of the Christian soldier, who has endured hardness, about the throne of God will more than compensate for all the toil and suffering endured in this life.

Therefore endure hardness as a good soldier of Jesus Christ.

THE KNOWLEDGE OF GOD.

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Be still, and know that I am God.—
Psalm xlv. 10.

To know God—surely amid all the impossible problems which the human intellect has set itself to solve there is none more utterly, more supremely impossible than this; to comprehend within the scope of finite intelligence the High and Holy One which inhabiteth eternity; to encompass within the puny arms of human thought Him whom the heaven and the heaven of heavens cannot contain; as well expect the child to grasp the great globe in its small embrace; as well hope to hold the ocean in your open palm as to enclose the Being and full knowledge of God within the ken of your imperfect understanding. But though it be true that we cannot know God at all fully; though it be gloriously true that there are celestial mountain peaks of unattained knowledge of God which are ever beckoning the loftiest human intellect higher than it as yet has dared to dream of reaching; though the very fact of God's unknowableness affords the noblest stimulus to human thought, the sublimest inspiration to human effort, the supremest aspiration to human desire—though all this be very true, still it is also true that God has not left Himself wholly without witness in the hearts of men. There are paths that reach Him which all men may tread; there are voices which reveal

Him which all men may hear, if they will only hush their hearts to listen. His radiant footprints gleam above us along the pathways of the kindled heavens; His frequent steps reveal themselves on the ordered surface of the earth; the majestic music of the sonorous sea is vocal of His power.

I look around me, and I find everywhere the plainest proofs of a most manifest plan and purpose and design; and by the laws by which I must think—if I am to think at all—I am compelled to place back of all this marvellous mechanism of design not a blind force, not a chaotic chance, but an infinite and personal intelligence. I look within me, and I find written on the tablets of my heart a moral law announcing to me with majestic authority the difference between right and wrong; and I know that this faculty which reveals to me eternal and changeless truth cannot be the product of my own changing feeling or my own fleeting sense, but as a law, not evolved but revealed, must have been put there by one who is the world's great Lawgiver. I look further within, and I examine my own essential being, and find myself to be an intelligent, self-conscious, free person; and because the higher cannot spring from the lower any more than can water run uphill, I know by all that is deepest and truest in myself that I am not the product of a blind force acting upon dead matter by a hard and fixed necessity; I know by the warrant of my own deepest consciousness that I am not the child of a process, the creature of an abstraction, the offspring of a law, but that I am, in some way, I know not how, the child of an intelligence loftier, a personality more perfect, a freedom more absolute, than my own. And along these paths all humanity, with only sufficient isolated exceptions to prove the rule, have reached some knowledge of God. They have known and recognized Him as the Great Cause, the All-wise Architect, the Great Lawgiver, the Supreme and Perfect Personality; but to know that He is God—God as revealed in His

written Word; God as made known to us in the Person and the work of His own dear Son—this is a knowledge which does not come to us solely or chiefly through merely intellectual avenues; this is a science to be attained not so much by logic as by love. Is it not by the flash of something higher than all reasoning, by the keen, quick insight of intuition, that the loftiest levels of all knowledge are reached? The artist, the supreme poet, the great scientific discoverer, have confessed the failure of mere syllogism and argument to bring them to those mountain-tops of intellectual or artistic elevation from which they have poured forth upon their fellows the splendid gifts of their genius. And so to know God as He would have His children know Him; to know Him in all His love and holiness, in all His tender care and His infinite yearning over each one of His sons and daughters—this knowledge of God needs more than mere intellect: it needs the effort of the whole man; it needs the fire of an enlightening love and the soaring wings of a consecrated will; it is thus and thus only that we shall attain the clearest, fullest, and most intimate knowledge of God. It is the pure in heart that shall see Him; it is they that will do their Father's will that shall best know His doctrine and His Being; it is the heart that has opened wide its gates to His Spirit's blessed influences that shall be filled with the clear vision of the Lord; the secret of the Lord, the fullest revealing of His nature, the clearest message of His love the secret of the Lord is with them that fear Him.

Having thus seen that there is a way by which the unknown God can be made known, if not fully, at least in increasing measure, and having seen the channel to that knowledge to lie not through the intellect alone, but through the intense desire and supreme effort of the whole man, the course of our thought will naturally lead us to consider that special avenue to Divine knowledge which is at least suggested in the words of my text, "Be still, and

know that I am God." The message of my text, broadly stated, seems to be this : that the soul must make for itself a great silence from all other voices ere it can hear aright the Divine messages which give it the fullest and deepest knowledge of its God. Is not silence the attitude with which the spirit waits for all that is most elevating, for all that shall stir it to its depths or lift its enthusiasms to their loftiest heights ? In the British House of Commons, when any ordinary speaker is addressing the assembly, there is inattention and a murmur of whispered conversation ; but when some movement indicates that some one of the monarchs of human speech is about to deliver some important utterance, then there is at once a great hush, a supreme silence, so that the very ticking of the clock seems to be an impertinent interruption. That great gathering is waiting—waiting in silence that they may the better hear some message that shall deeply move and influence them, nay, that may change the whole destiny of that great nation whose interests they are there to serve. And so, all through, it's in silence that the spirit best gathers its choicest treasures.

And so all knowledge more or less needs silence, that it may sink into the soul and become part of its own inner and essential life. And it is in silence, too, that there grows that power that is the first-born child of knowledge. And here we find nature to be the parable of our principle. Silently the mightiest and most enduring forces act ; silently the silver moon drags along the trailing skirts of her glory the ocean's heaving tides ; silently the frost binds in icy fetters the great lakes and flowing streams ; silently the vernal sun breaks again those wintry chains and sends forth the rivers to leap in recovered freedom on their course to the far-off sea ; silently the trees put forth their branches and gain the strength that shall enable them to hurl back defeated the fury of a hundred storms ; silently the harvests ripen under glowing sun and silver moon and

quiet stars ; silently the great planets perform their measured march across the infinite fields of night. And as in nature, so in mind ; it is silently that thought is added to thought, and there is erected the stately palace of intellectual truth or artistic beauty ; it is not in the noise or din of the street, not amid the clamorous calls of the market or the forum or the banquet-hall, but in the silence of the chemist's laboratory or the astronomer's watch-tower or the philosopher's study ; it is there, it is thus, that the great triumphs of human intellect, the most splendid achievements of human genius, have had their birth.

What wonder, then, that, alike in His written Word and in His dealings with His people, God should demand silence as one of the needed conditions for the attainment of that supremest knowledge, that most transcendent power of which our poor humanity is capable—the knowledge that He is God ?

You have surely remarked, have you not ? that those who have known God the best, those who have been the chosen messengers of His Word and will, those who have best wrought His work in the souls of men, you have noticed, have you not ? that these men God prepared to know Him by long periods of withdrawal from the varied noises of busy life. It was by forty years of silence in the wilderness that Moses was given that clear knowledge of his God which fitted him to lead Israel's hosts from the land of bondage ; it was into lonely mountain glens or forest solitudes that God again and again withdrew His prophets, that so He might reveal Himself to them and make them His messengers of promise or of wrath to those to whom He sent them. It was not in the crashing thunder or the rushing storm that He spoke to Elijah ; it was in the still small voice that the soul of the seer was filled and fired by the realized power and presence of his God. As soon as St. Paul was brought to the feet of His persecuted Lord in that wondrous vision at Damas-

cus, first blindness and then a long sojourn in the wilderness shut him in alone with God, and so gave him that clear knowledge of his Lord which was to make him the great apostle of the Gentiles.

And our Lord Himself—were there not with Him thirty long years of silence, and then—for three years—a *voice* that filled the eternities and turned right round the whole currents of human thought and life? And can we doubt that during those thirty years of silence in the quiet home at Nazareth the man Christ Jesus was gaining ever clearer and fuller vision of that Father the brightness of whose glory and the express image of whose person He was to reveal to the souls of men? And, my friends, this has been God's message to all His people always. If *they* have not made for themselves a silence in which they might listen for His voice and know His nature and learn His will, then by His providential dealing *He* has made a silence for them! As in the days of His earthly ministry Christ said to His disciples, "Come ye by yourselves a little," that so He might give them a deeper knowledge of Himself and a clearer insight into His wondrous love, so God has ever and anon enwrapped in some great stillness the lives of those to whom He would fain reveal Himself in all the fulness of His love and power. How many a saint of God can tell us of the sick-bed, or the darkened chamber of sorrow, or the failure of some cherished plan, or the situation of some special isolation—how many, I say, of God's people can tell us of these seasons of enforced retirement from the noisier activities of life as having been times when a fuller, sweeter, deeper knowledge of God was given them than they ever had had, than they ever could have had before.

What lesson, then, should all this bring home to us? We want, do we not? we want to know God better; we want to hear His voice and feel His presence and realize His love; and by an increased communion to be drawn

closer, always closer, to the great heart of our Divine Father. Then let us 'be still, and so know that He is God.' Let us make a stillness around us and within us; let each day have some space, however short, in which we may shut ourselves in with God and listen for the messages which He would have us hear. And not only should each day have its season of silence, each year should have some time set specially apart when we should be a little more than usual alone with God. The season through which we now are passing suggests such a period of heart-communion with God. Lent has always been observed in the Christian Church; but I think that there never has been a time when its value has been so marked or so apparent as in these days of ours—these days when there is such constant pressure upon thought and time—these days when the air rings with the mingled voices of life's manifold and multiplying activities. The purpose of Lent is not that we may pay for a life of pleasure, or ambition, or grasping greed during the rest of the year by forty days of sadness and self-torture. Some may use it thus, and so cheat their souls into a delusive satisfaction. It is simply that facilities may be furnished for quiet self-examination, deep meditation, and a very special and earnest communing with our Father and our God; that we may 'be still and know that He is God;' that we may make a pause in life and a special withdrawal, not, mark you, from dangerous pleasures—these we should never touch at all; not from sinful pursuits, for these at no time should we follow; but simply a pause from the regular and perhaps quite proper activities of our usual life; that we may 'come by ourselves in a desert place alone' with God, and so hear His whispers to our inmost souls. If this be the way in which we regard Lent, this the purpose for which we use it, then I doubt not God will speak to us in the silence. Then learning to know our God in the holy hush of quiet hours, we shall go down from

the freshness of the mountain solitudes of meditation and of prayer, strong to serve Him in the noisy bustle of the office, the workshop and the street, and increasingly our spirits shall be filled with glorious revelations of Him "whom to know is everlasting life."

THE NEW COMMANDMENT.

BY REV. L. H. SCHUH [LUTHERAN],
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*A new commandment I give unto you,
that ye love one another.*—John xiii.
34.

At first sight this seems but a repetition of the second table of the decalogue, and, therefore, nothing new. But construing it in the light of Christ's teaching, we find that its import is to emphasize the common brotherhood among men and to break down every distinction of nationality, of race, and of color. Christ's answer to the question, "Who is my neighbor?" is given in the parable of the Good Samaritan, and, literally stated, is this: Every one is your neighbor who stands in need of your assistance, be he friend or foe. This was new to the Jew. And the Roman was taught that there was a higher bond than Roman citizenship—namely, fellowship in the Son of Man, in whom there is neither bond nor free, neither Jew nor Greek.

I. *This commandment was new to the then known world.*

Individual acts of kindness were not lacking among the Romans. They would cast a coin or a crust to the beggar huddled at the pedestal of some costly statue or who crowded the gates of the circus or theatre. But there was no systematic provision made for the poor, especially such who were not citizens. Rome had hospitals, but it is very significant that they were for soldiers and slaves only; for the soldier, because he was of importance to the State; for the slave, because he was the chattel of his master. Self-interest prompted these institutions, and where that ceased charity ended.

Those ancients were liberal even unto prodigality. The giving of gifts was far more common and extensive than in our day. When Julius Cæsar ascended the throne, every citizen of the capital, numbering a million and a half of inhabitants, sat down to a royal feast. Twenty-two thousand tables groaned beneath the weight of foreign and domestic luxuries. Falernian flowed in streams. Marcus Aurelius provided free plays one hundred and thirty-five days in the year in the great amphitheatre, with a seating capacity of one hundred and twenty thousand, and after the plays the populace was allowed to plunder the booths. Nero scattered lottery tickets among the people at the close of the circus to see them scramble; and they drew not only imported birds and horses, but ships and landed estates. It was common for a citizen to gather his friends and present them garments and money; to make a bequest that upon the anniversary of the donor's death his friends should visit his grave and be served with a free feast.

Emperors were liberal to gain the good will of the citizen; the citizen was liberal toward his friends and fellow-citizens, and gave to make himself a name or to receive again. Selfishness was the motive.

Great liberality was exercised on the part of the Government in the capital. A whole fleet was kept to provide the city with grain, the greater part of which was distributed gratis. Julius Cæsar, upon his accession to the throne, found three hundred and twenty thousand recipients of free grain in the city. He reduced the number to one hundred and fifty thousand. Afterward it rose again, and Augustus reduced it to two hundred thousand. The conditions for free grain were citizenship in the Roman empire and residence in Rome. There was no regard had to worthiness. The slave, the orphan, and the pauper were thrust aside because they were not citizens, and often the wealthy had their names entered upon the list in preference. At other times free meat, salt,

oil, and clothing were distributed. There was at one time a college of bakers to provide free bread. Plays were provided; and the daily cry of the citizen was, "Bread and plays." Be it noticed that only citizens could be the recipients; they looked upon it as a matter of course that they should be thus provided. And this at times when pauperism stood in proportion to competence as six to one. General Booth lifts his voice in wailing at the "submerged tenth" of London; but look at the contrast—then, six to one; now, one to nine. With all this abject poverty thrust upon him, the unfeeling Roman makes no pretence of offering permanent relief. The Greek seems to have had a more sensitive disposition than the Roman. Athens affords a single exception. Then there was some especial attention paid to widows and orphans, and there was an arrangement by which every pauper received his daily corn; but in the free distribution of grain, none but citizens could share even there.

Their religion could not elevate them beyond the point where all men were to be considered as citizens or barbarians. The giving of alms was not a religious act. Occasionally there was a collection raised to rear a costly statue to some prominent citizen or to give him a gaudy burial; but the masses never contributed to feed the hungry and clothe the naked. The conception of labor had no religious basis; it was not a service of the Most High. Labor was considered worthy only of slaves. It was the prerogative as well as the duty of the citizen to be idle. In Athens, at one time, one third of the citizens were in daily attendance at the mass meeting and sat upon juries. Man was viewed simply in the light of time. In as far as he served the State he was valuable; and as none but citizens could do this, the rest were of no account. The helpless were, therefore, a burden to the State, and to be rid of them was a great relief. Plautus says that what is handed such is lost; and it was argued that

to prolong the life of such an one was rather cruel than kind.

To the Jew the commandment of Christ was also new. True, there were arrangements made to provide for the poor; their agrarianism prevented the impoverishing of the nation. But it was the poor of his own nation who were commended to the Israelite's charities; the stranger within his gates was not put upon a level with his own people. From him he might take usury; and once having become a slave, the Jew must not release him in the sabbatical year. Neither need his debts be forgiven in that year; he could hold no possessions among the Chosen People.

The religious as well as the political position of Israel was such as to isolate them from other peoples. This tended to deepen the feeling of nationality. So strong was this feeling at the time of Jesus that a Jew would not accept a cup of cold water from a Samaritan. Their hatred toward their oppressors, the Romans, was almost equally great. The commandment "Thou shalt love thy neighbor" was made to imply, "but hate thine enemy." With this intense feeling of nationality, it was impossible for them to rise to a just conception of the common brotherhood of all men. This commandment to them was new.

II. *Christians alone have exercised it.*

Probably no better example of the spirit which actuated the early Christians can be found than that of the first congregation at Jerusalem. So strong was their feeling of brotherhood that it produced communism. Every one was fully provided for. True, this is a single example; but if elsewhere the interpretation of the new commandment did not lead to the same result in form, it did in spirit. Julian the Apostate, three hundred and sixty years after Christ, testifies that the secret of the rapid spread of Christianity is to be found in its benevolence, and he made a futile attempt to imitate it.

In the first century of the Christian Church proper poverty was not so com-

mon. The Roman Empire flourished as it never did before; its fleets were upon all known seas, and a network of carefully kept highways opened up the interior of the country. But riotous living, political corruption, abhorrence of labor, etc., produced their legitimate fruit—disintegration. It was when confusion was confounded that the followers of Jesus found the greatest impulse to practise this commandment. During three long centuries of constant and bloody persecution they ministered to each other regardless of worldly station. Eusebius tells us that when pestilence stalked through the land, and the Roman forsook his own flesh for fear of death, it was the Christian who ministered to the afflicted and performed the last solemn rites upon the dead, even though they were not united to him by ties of the flesh or of the spirit.

It is amazing and incredible the account of their devotion to the cause of humanity. Eusebius says that the congregation in Rome supported fifteen hundred poor, though the Church itself in those days consisted largely of poor. John Chrysostom, Bishop of Antioch, supported from the treasures of the Church three thousand widows and orphans, and, in addition, forty-five hundred poor. These were such who resided in Antioch, and did not include what was done for those at a distance. At Constantinople there were at one time twelve hundred deaconesses to minister to the wants of the poor.

All these recipients were not such as were even outwardly confessors of Christ, but they were the poor generally. John Chrysostom tells us that the Church sent out her servants and hunted them up and ministered to them in obedience to the new command. Man is considered as having value in himself because created for eternity; hence, whether he serve the State or not, he is important. An effort is made to reach him with the enlightening power of the Gospel. The most abject may be bettered by it. While the Roman and the Greek on principle excluded the plebeian

from the secrets of their philosophy and religion, the Christian on principle offers his.

Later, when the fragments of the Roman Empire began to assume new shape, when scions shot out around the old stump, the Christian religion had superseded paganism. Now it was recognized, and privileges were accorded it. Now the congregation might hold property. This marks a new era in its benevolent work, for this period produces the Christian hospital. Charitable institutions spring into existence, and the whole work is directed into a new and a greater channel. In the wake of the hospital there follow the Magdalenium, the Xenodochium and Ptocheion, and the cloister. It is needless to say that during all the Middle Ages these institutions flourished and were open to all alike.

In our day the State has adopted these institutions to a large extent; but it could not originate them. If it is claimed that Christians no longer exercise their pristine charity, it must be remembered that the demand for it is not equal to that of past ages. By centuries of constant charity the condition of mankind has been so much bettered that the poor are the exception and not the rule. It is the spirit of Christianity infused into the body politic which makes it possible for charitable institutions to be maintained by the State. Under the influence of the new commandment man has grown as to his affections, and will so continue to grow; under its influence the Church is drifting toward unity, the State toward benevolence, and man toward the image of his God.

THE GADARA DEMONIAIC.

BY REV. THOMAS KELLY, D.D. [METHODIST], THURLOW, PA.

And when He was come out of the ship, immediately there met Him, etc.—Mark v. 2-5.

THE doctrine of demoniacal possession is clearly taught in the Word of

God, therefore I believe it. The older I get the more firmly I believe in the blessed old Book, just as it is—devils and all. I shall, therefore, look upon this narrative as an illustration of (1) The fearful possibilities of Satan over human nature. (2) The kingly power of Jesus Christ over Satan. I shall discuss only the first in this sermon—viz., the demoniac as an illustration of satanic power over man.

I. HIS DEPRAVED CONDITION. "A man with an unclean spirit." Demoniacal possessions were unknown in Old Testament times, and are supposed to have ceased with the days of the apostles. It would seem, especially during the public ministry of Jesus Christ, that the devil was permitted to exert more than ordinary power over human beings. The following reasons may in part account for this: (1) The Saviour, no doubt, desired to impress the public mind with the fact of the existence, power, and malignant purposes of the devil. (2) To show his sympathy for man, and the ease with which he conquers man's audacious conqueror.

II. HIS DWELLING PLACE. "Among the tombs." Showing the dehumanizing tendency of sin in its power to associate man with: (1) The unnatural and revolting. "Among the tombs." The dark, damp caves and recesses, where the ghastly skeletons of the dead lay mouldering. What a horrid place! We feel a peculiar solemnity as we walk "among the tombs" in the cemetery, and experience a sort of relief as we pass out of the place. But this man preferred to stay there, and actually made it his home. Think of a lone man, of choice, taking up his abode in a graveyard, and entertaining himself by day and sleeping by night in the vaults and dormitories of the dead. "Had his dwelling among the tombs." To his unnatural choice of a home, he added the most unbecoming conduct. How quiet and silent it is in the cemetery! We almost instinctively walk "among the tombs" with bated breath and modulated voice, and it is quite natural we

should, because our feelings and conduct are largely influenced by our surroundings. So, when we enter the city of the dead and find an unbroken silence in all its dwellings, we seem to feel that a fitting silence should be maintained in its streets. The boisterous laughter of the youthful pleasure-party; the excited political altercation; even the vociferous prosecution of business, all seem unpardonably out of place "among the tombs." All noises seem out of place except those produced in building and beautifying the city—such as the muffled tap of the stone-cutter's mallet; the click of the grave-digger's spade; the solemn bell toll; the grinding wheels of the funeral procession; the tones of the clergyman's voice; the hollow sound of the earth on the coffin lid, and the sobs of grief over the graves of the departed. But the demoniac had no sense of the fitness of things, or the proprieties of the place. For "always, night and day," he terrified the neighborhood with shrieks, groans of agony, and wild gesticulations, so that none "dared to pass that way."

How strikingly this poor creature represents the career of many we have known. How many there are who are a terror and a curse to their neighborhood. What numbers we can recall who were brought up in Christian homes and godly associations, but who, under the beguiling dominion of sin have abandoned the associations of their youth for companionship with the morally loathsome and vile; so that persons from whom they would have once recoiled as from a loathsome serpent, they associate with as boon companions. Alas, what multitudes thus drift away from the virtuous and pure in society, until, "naked" of character and self-respect, they seek amusement and shelter "among the tombs" of their departed respectability and virtue.

III. HIS DESPERATION. "No man could tame him." Of course not. Satan is man's conqueror, and no human restraints or fetters can in the least tend to his overthrow. Sin can

break all the fetters and chains that friendship can forge, and that love can devise; and then send its infuriated victim out again "among the tombs," cursing the very friends who had tried to help him to a better life. How many we have known who have been bound by vows and pledges, by the tenacious fetters of self-respect and gratitude, by love of family and home, but who, in temptation's fearful frenzy, have "plucked asunder" these "fetters," one after another, until every restraint was "broken in pieces," and they, like the demoniac, were out again "among the tombs." A man may be bound all over with fetters and restraints, and yet be as completely as ever under the dominion and love of sin. Woe to the man whose restraints are all on the outside. The internal, more than the external, should suggest our conduct and shape our activities. It is not pledges or restraints, but Jesus Christ who breaks the dominion of sin and emancipates the soul from its destructive power. "No man could tame him."

IV. HIS DISTRESS. "Crying." Sin and misery seldom separate beyond touching distance. A life of sin is a life of misery, and no earthly surroundings, however beggarly or beautiful, can make it otherwise. (1) *Sin is the parent of sorrow.* "Crying." What desolated homes, broken hearts and withered prospects it has brought about! Alas, how it takes the music and melody out of life! How it disenchant's the heart, the home, the world, of all that is songful and sacred and sweet. The sighs and groans of lazar houses, reeking with putrefaction and death; the shrieks and clanking chains of asylums, swarming with raving maniacs; the curses and blasphemies of dungeons, where guilt rots and raves—all are but the focalized outcropping of the dreadful consequences of sin. (2) *Sin is damaging and destructive.* "Cutting." The devil seeks to make the sinner's condition more and more desperate, and so, to increase his misery. Just now he had this poor wretch "cry-

ing." But that was not enough. He must add another element of torture, "cutting." The tendency of sin is from bad to worse. "Crying and cutting." If the "cutting" had ended when the "crying" began, there would have been some show of reason in the process; but while under Satan's control, there can be *no show of reason* in the sinner's conduct. The very trouble that sets this poor man to "crying" is seized by the enemy as the signal for the infliction of fresh mischief and misery—"cutting." "Crying and cutting." Thus it is that he ruins individuals and families. To personal, financial, or social trouble he prompts them to add the gaping gash of drunkenness; the mortifying wound of fraud or dishonesty; the festering sore of conjugal infidelity—some dreadful "cutting" that ruins the whole structure of reputation and character, and sends them down "among the tombs" of their departed respectability and happiness. (3) *Sin is self-inflicted torment.* "Cutting himself." The sinner chooses his weapons and does his own "cutting." My untamable friend, don't say the devil has made you the fool that you are. You have done it yourself. Neither say, that he *compels* you to keep on "cutting" yourself. It is a lie, and you know it! He may point out and polish the stones of sin with which he would have you do the "cutting," and even do his best to have you use them; but thank God, there are not devils enough in hell to compel you to ever draw blood upon yourself again if you trust in Him, and make up your mind to quit the business.

One would think this poor man would have soon found out that this thing of cutting and bruising himself was rather an unprofitable business. But Luke tells us he had been at it a "long time," and grew worse, rather than better. The facts of universal experience attest the truth of this phase of the narrative, and both prove two tremendously solemn truths. (1) That the man who comes under the dominion

of Satan, so far as human deliverance is concerned, *comes to stay*—had “His dwelling among the tombs.” (3) That the most bitter and painful experience cannot reform the sinner. The demoniac had been “cutting” and abusing himself a “long time,” but like many a modern desperado, he grew worse all the time, instead of better. No tapering off in a life of sin; but you can taper on from bad to worse eternally, and *never reach the superlative*.

THE DUTY OF OPTIMISM.

BY EDWARD JUDSON, D.D. [BAPTIST],
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Be not faithless, but believing.—John
xx. 27.

INTRODUCTION: Thomas a fine instance of pessimism.

When Christ proposed to return to Bethany, in order to raise Lazarus from the dead, the disciples remonstrated. They feared the Jews would kill Him. But Christ insists. We must do our duty. A man is invulnerable and immortal till his work is done. While in the path of duty we walk in the light of God. But if, through cowardice, at the sacrifice of principle, we undertake to prolong our lives, we shall walk in the dark. He clearly intimates that it will be safe for Him to return to Bethany. But this assurance makes no impression on Thomas. The despondent but faithful disciple says: “Let us also go, that we may die with Him.”

At another time Christ was describing His Father's house, with its many mansions, and added: “Whither I go ye know, and the way ye know.” But Thomas flatly and petulantly contradicts him. “We don't know where you are going, and we don't know the way.” He is like a school-boy utterly discouraged with his lesson, who at last throws down his book and says, “It's no use. I don't understand anything about it!” Thomas had a way of looking on the dark side.

And so here. He goes by himself.

He keeps away from the others. He broods over Christ's wounds. It is as if he said, “I told Him so.” His doubt, however, was not wilful and wicked. It came from eagerness to grasp nothing but the truth. It led to a firmer faith. As Browning has it:

“You must mix some uncertainty
With faith, if you would have faith be.”

I. Optimism a Christian Duty.

There is a strong modern tendency in the opposite direction, as voiced, for instance, in the poetry of Matthew Arnold:

“Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help, for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and
flight,
Where ignorant armies clash at night.”

There is, indeed, a false, shallow, and irrational optimism. It is better to look on the true side than on the bright side. And criticism, too, has its office. If you are building up any social organism, even the critical and despondent have their uses. They make you watchful, and keep you from working any rotten beams into your structure. But they are not the great builders. These have always been sons of hope. If a man really believes the essential truths of Christianity he has no right to be habitually sad. How contagious is the spirit of melancholy! One despondent doubter reduces the temperature of a whole church. He is like a weight hung around your neck.

II. The Secret of Christian Optimism.

1. *Temperament* has much to do with the matter. Some are, like Thomas, constitutionally melancholy. But grace can subdue even temperament. Christ said to the man whose hand was withered, “Stretch forth thy hand.” And when those who are naturally sad learn the secret of Christian joy, they can with peculiar power sympathize with the despondent and comfort them.

2. *Environment*, too, must not be left

out of account. The Arab riding through the desert on a camel is more likely to enjoy the scenery than the one who is trudging along afoot, and whose legs are being bitten by poisonous ants. "It is very easy," says one, "for you to talk about keeping cheerful; but if you looked out upon the world through my eyes and were entangled in my circumstances, you would talk differently." How hard it is for us to believe that our environment is exactly adapted to our best spiritual development! But grace can overcome even environment.

8. One needs to bring his *will* to bear. "Be not faithless, but believing," says Christ. We must not lie down in our dark moods and indulge in the *blues*.

4. Christian *fellowship* promotes optimism. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." What a sermon he missed! It is a mistake for people in affliction to shut themselves up at home. Solitude breeds cynicism. How striking the confession of poor Amiel: "Like cattle in a burning stable, I cling to what consumes me—the solitary life which does me so much harm." Especially do we need good society as night comes on. If it could only be always forenoon! But evening comes, and we are weak and weary and in need of elevating companionship. Then there are *books*. Take Browning, for instance, with his sturdy and infectious optimism:

"The year's at the spring,
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's night with the world."

5. Finally, *work*. Even in the worldly life the pursuit of any art helps to fire the soul. Art is long and time is short. To make any appreciable progress in these times requires the most strenuous and continuous effort. One need not be afraid during one short lifetime of exhausting any of the arts. According to Madame de Staël, "Happiness comes

from the active prosecution of an enterprise in which one finds himself making constant progress."

How much more strikingly true this is in the Christian life! In a great school of fish those that swim in front get the food, while those that swim behind die of starvation. Look at Stanley's rear column. General Grant writes: "A position among the stragglers and fugitives in the rear of an army is not a good place to learn what is going on at the front." In your church join that inner circle which is bearing the burdens and doing the work. Then you will not feel down-hearted.

"Forenoon and afternoon and night,—forenoon,
And afternoon and night,—
Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is Life: make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won."

UNCONSCIOUS INFLUENCE.

BY WILTON MERLE SMITH, D.D.
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*That at least the shadow of Peter passing
by might overshadow some of them.—*
Acts v. 15.

EACH man casts his shadow. It is a bane or blessing. It is a healing shadow or a blight and curse. It is like the grateful shade at noontide's heat, or a darkling cloud full of portents. This shadow is our influence, conscious or unconscious. The latter is a thousand times more powerful than mere words. The largest influence of character is of this type. As no star rises or sets without the operation of some influence, so no life is free from the working of this law, for we are all bound to each other as atoms of steel. Science tells us that each atom has its individuality, and really is separate or distinct, yet so firmly interlocked by the power we call cohesion, that a bar of steel is a unity. A blow at one end communicates vibrations through the whole. Heat applied to the bar sends its glow to each atom, loosens and sets it whirling. Now we

may call the individual in a community an atom. Society is the unit. A force binds each to the other. Our neighbors' movements affect us. We readjust ourselves to them. Hence the feverish whirl of life. Do you not remember, in childhood's days of innocence, when some evil companion first opened your eyes to sin? Or, in young manhood, some great soul first stirred within your plastic nature the glow of courage and aspiration as never before?

Nothing in electricity so much interests my thought as induced currents. Here may be two wires. They are parallel but not touching each other. The first receives a current and is worked upon. The second is not operated, but it has a similar though fainter throb. Hence you sometimes get faint reproductions of sounds in the telephone not issuing from your wire direct, but the fruit of this electric contagion. Thus you telegraph from moving trains, using delicate instruments which catch power from wires overhead. So in life we catch from natures about us fully charged with good or evil. There is no fleeing from this influence. It is that of Induced Currents. No matter how good you are, you feel the efflux of an unholy life. No matter how low and hardened you are, you cannot help feeling the power of a life and example nobler than your own. This force is all the more potent because so subtle and insidious. Every look and gesture tells tremendously in this silent and ceaseless battle of life. One may exhibit to you some black thought that blackens, another a white and lustrous one that inspires and purifies. Two ideas need special attention:

1. The responsibility of unconscious power. We hold to strict account those who hold high posts, but think that our lives are so obscure that we wield no influence. Strictly speaking, no life is inconspicuous. Each casts its shadow. Of Jeroboam it is eighteen times said that he "caused Israel to sin." What a fearful allegation! more terrible, indeed, than even the crime of Pilate.

Our lives are interlocked as are the forest trees, where, if one falls, its fall crushes others. Here is a business man. He has, perhaps, a hundred clerks. His honesty or knavery is affecting them through this law of induced currents. He lifts or lowers their moral life. He "causes to sin" or he stimulates them to virtue. They some day will have clerks under them. So good or evil goes on reproducing itself to the end of time.

Here is a father. He is kind and provident, but utterly indifferent to religion. His children see it. They grow insensible to the claims of Christ. I have seen a pious wife drift away into the current of worldliness simply because she wedded an impenitent husband. His influence was dominant. This law is inexorable. If the children about your knee, whom you love, see that you have no love for God, they will grow indifferent too. Your shadow is a bane and not a blessing in your own home. It is one of the saddest sights I see—a pious mother, who wishes to nourish a love for religion in her children's hearts, blocked and checkmated by a godless husband. He puts his own soul in jeopardy and he imperils all his offspring. So in society. No truth needs more solemn thought than this idea of responsibility for the influence which is all the time silently issuing from us.

2. The opportunities suggested by this law of unconscious influences. We wish to engage in work that is prominent and brings visible and immediate results. We forget the equally important work that is less bustling and active, the quiet power of a holy, stainless example. This healing shadow is the best exemplification of the power of grace in human lives. Obedience is more than sacrifice. Daily unnoticed acts of fidelity; patience in trial, in sickness, under fettering conditions, in business cares, or in the burdens of family life; devotion to duty and cheerfulness, gentleness and godliness of life—all these will not go unrewarded

of God, nor will they be without fruit among men. A laboring man, with whom I was conversing in reference to religion, remarked to me, in answer to the query what led him to think about his soul: "I worked three years alongside with Mr. B—. I thought if Christianity could do so much for him, I wanted to have it." Oh friends, there is the mighty power of a holy life! I would not decry the value of the more stirring efforts and conspicuous endeavors, but I would emphasize the need of cultivating that deep and vital life of piety within which flows out in noiseless but convincing example, winning men to the Master. Let me close with a simple incident. There lived in an English town a little old woman seventy years of age, poor and feeble. A sermon on foreign missions so fired her enthusiasm she went and offered herself as a missionary for Africa. The rector gently told her that her work was at home. She might pray for the cause and send her alms. So she began saving her pennies from her very scanty earnings, anxious to do something for the missionary work. In that same place there lived a rich young nobleman, who cared more for his dogs than for religious enterprises. He at length heard of the old lady and of her singular zeal and self-denial—for it became the talk of the community. He went to see her one day. He found her in tears, utterly disappointed and discouraged. She said that people only laughed at her, and that all she had gathered together as the fruit of so much pains amounted to but a few shillings. "My barley loaves are worthless!" was her despairing cry. That very night she died. The next day found the young lord sitting silently and alone, with his head bowed held by his hands. The Spirit of God was moving on his heart. The result was that he that night wrote a letter offering himself as a missionary to Africa. Thus was the faith and love of the now sainted woman rewarded and the power of a living belief again illustrated.

This style of humble, consecrated zeal the world needs. Be true, then, to your ideals. Through storm and sunshine press forward. Be in your life a preacher of righteousness. Show the power of the Cross of Jesus Christ in a human life. Be thus an object lesson of the grace of God. Let your shadow be a blessing as it falls on those about you. Verily you will not lose your reward.

HOW A PENITENT PRAYS.

BY T. E. VASSAR, D.D. [BAPTIST],
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*Wash me thoroughly from mine iniquity,
and cleanse me from my sin.*—Psalm
li. 2.

So David expresses his contrition and his desires for pardon when his heart is oppressed with a sense of guilt.

Just as accurately the words describe the convictions and yearnings of a sincere penitent to-day. The confessions and supplications with which this ancient transgressor approaches the mercy seat are precisely the confessions and supplications with which the returning wanderer now comes to God.

His first acknowledgment is:

That Sin is something Real and Radical.

Men religiously unawakened or but partially aroused are apt to speak of mistakes and faults. To their eyes all their badness is superficial. There is no deep sense of anything like guilt. There may be specific acts of wrong that are keenly felt and bitterly deplored, but there is no apprehension that the character is wrong. Where there is genuine repentance it is not so much any particular offence that disquiets and alarms; it is the realization of the fact that evil has grained itself into the very fibre of the soul. Corruption has reached down to the very springs of action. Wrong-doing has struck through and through the whole being as color strikes through and through the fabric put in the dye-vat.

And a second acknowledgment of the true penitent as he comes to God is :

That the Responsibility of Sin is Entirely his Own.

From the day of that disobedience in Eden there has been a disposition to exculpate self if possible, and put the accountability for wickedness on some one else. Circumstances were to blame. Surroundings were bad. Somebody tempted. This repenting sinner says, "My sin." He does not attempt to saddle the wickedness on any one else. The fault is all mine. Just as utterly mine as if there was not another being in all the universe. It is an undeniable fact that influences about us have something to do with what we are. Unquestionably we are shaped more or less by what we come in contact with ; but when a soul gets down before God to beg for pardon, it will not dare to tell Him that others are accountable for its delinquencies. That is no penitence at all.

A third acknowledgment the true penitent makes is :

That Sin is regarded by him as a Wrong to God.

In David's own particular case his shameful act had been an outrage on his brother man and a disgrace to the kingdom that he ruled ; but so much graver seems the dishonor that he has brought on the God that had been his guide and helper, that he loses sight of all the injury that others have suffered at his hands.

And the penitent sinner of to-day may have brought to his memory many a

course that he has pursued that has hurt some one else. His example may have led another far astray ; his business dealings may not in every instance have been altogether just ; but while regretting this, and inclined as far as possible to make reparation, his chief distress will be that Infinite Love has been neglected and abused. It will not be the fear of condemnation that will disturb so much as the bitter reflection that the loving, patient, gracious Lord has been disowned and despised so long.

There is one more longing that the penitent will voice as he bows before God :

It will be a Thorough Cleansing for which he will Cry.

Moral reformation is good as far as it goes, and sometimes it may temporarily satisfy, but the heart that is crying out after God wants more. It will be content with nothing less than such a transformation as makes one a new creature. The affections must be entirely purified. Not a spot of evil must remain. Soiled garments in the psalmist's day were beaten and rubbed and soaked in nitre, so that the last and least stain might be removed. So, he says, let my heart be treated, and so the contrite sinner now prays. To be rid of unrest and pain is not enough. He would have the traces of the old defilement utterly bleached out. To be pure in the sight of the Master's eye is the longing of the penitent.

Thus the true penitent prays everywhere and evermore.

FOR THE PRIZE.

The Importance of Believing on the Son.

He that believeth on the Son, etc.—John iii. 36.

THE Spirit utilized John's peculiar love to Jesus as a vehicle for conveying the great truth, which permeates all John's writings, *that God now regards*

men only as they regard His Son (John v. 22, 23).

To reject the Son and yet worship the Father is to be "a liar," an uncandid self-deceiver, preferring his "darkness" to the clear "light" of the "true God," now fully revealed by Jesus Christ (1 John ii. 22 ; v. 20).

So here we see that

I. *There is no eternal life apart from "the Son."*

This is the leading thought, carried on from the verse preceding—a fitting close to this cardinal chapter.

It is reasonable, too ; for

1. A perishing world has been re deemed by the blood of God's Son ; to save men otherwise would be self-contradiction (Gal. ii. 20, 21).

2. "Thou shalt not surely die" (which is still the devil's master-key for the human heart-door) would otherwise triumph over truth and justice. Salvation save through Christ would degrade God and exalt the devil and the sinner (Rom. iii. 19, 20).

3. A sinner must therefore either be saved through Christ or perish (Acts iv. 12 ; 1 John v. 11, 12).

II. *Every man must assume some attitude toward the Son, and is held responsible by God for it.*

No evasion possible ; His yoke must be either accepted or declined—and practically too ; belief must fructify into "obedience," and *vice versa*. The heathen will be tested otherwise, since they cannot "believe on Him of whom they have not heard" (Rom. x. 14).

III. *"Belief" or "unbelief" is the crucial test of a man's attitude toward God's Son.*

God sent His Son to die for me, because I could not save myself.

1. Have I gratefully placed "on the Son" my reliance for salvation ? (Gal. ii. 15, 16).

2. Or, Have I haughtily turned away ? (Rom. x. 8).

3. Or, Have I listlessly passed Him by, more deeply concerned about other things ? (Matt. xxii. 5 ; Heb. ii. 1, etc.).

4. Or, Am I a self-contradicting hypocrite—both "believing on the Son and having eternal life," and "obeying not the Son and never to see life ?"

5. *Practical belief is God's test of character—God's separating "fan."*

(a) All docile and candid lovers of "light" believe (Matt. xi. 25-27).

(b) All unbelief is due to "love of darkness," "an evil heart of unbelief."

(c) Even intellectual unbelief is by Christ traced to the "will" (John vii. 17). There is no mystery in Christ greater than the mystery of God and the universe.

IV. *The reward of belief is "eternal life" :*

1. *Now*, through the Spirit. "Hath." (1 John v. 7-12 ; Eph. i. 14).

2. "Forever with the Lord" (Rom. viii. 16, 17 ; 1 Thes. iv. 17).

V. *The punishment of unbelief is abandonment to eternal blindness and eternal woe.*

1. *Abandonment by God* : "Abideth on Him ;" refusing salvation, he is left under wrath.

2. *Eternal blindness* : "Shall not see life ;" never see God as "*Love*" (John xvii. 8 ; Psa. lxxiii. 8). No "final restoration" is hinted at.

3. *Eternal woe* : "The wrath of God ;" not "annihilation," else why creation ? but the everlasting displeasure of God purposely manifested against a rejecter of His "beloved Son."

BETA.

Love's Highest Manifestation.

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.—1 John iv. 9, 10.

THE text is one of the loveliest gems of Gospel truth, and the context forms an appropriately beautiful setting. Love is of God, yea, is of the very essence of His being ; to be loveless is to be godless, while to love is to be a "partaker of the Divine nature."

I. THE FEELING MANIFESTED. Not mere goodness or benevolence, but *love*. "I have loved thee with an everlasting love ;" "Like as a Father ;" "Thy Maker is thine husband" (Is. xlix. 15, 16).

It is love "passeth knowledge," for it is an attribute of the Infinite Being.

II. TOWARD WHOM MANIFESTED.

Consider: 1. *Our insignificance*: "What is man, that thou shouldst magnify him, and that thou shouldst set thine heart upon him?" 2. *Our depravity and guilt*. "God commendeth His love toward us, in that, while we were yet sinners Christ died for us" (Tit. iii. 8-6). 3. *Our indifference and hostility*. "Herein is love, not that we loved God," etc. "When we were enemies, we were reconciled unto God by the death of His Son."

III. HOW MANIFESTED. 1. "*Sent His only begotten Son*." Consider: (a) The greatness of Christ. "God over all, blessed forever." Same in substance with Father, equal in power and glory. (b) His nearness and dearness to the Father. "Only begotten, well-beloved;" "His dear Son." Our children are endeared to us because they are our own flesh and blood, resemble us, have been long associated with us, and have shown fidelity and affection. Christ "and the Father are one;" He is "the brightness of the Father's glory, and the express image of His person;" "was in the beginning with God;" and is ever faithful and loving. "I delight to do Thy will; yea, Thy law is within my heart." (See 2 Pet. i. 17).

2. "*Sent into the world*:" a world alienated from God, averse to holiness, and hostile toward holy characters. Parable of the wicked husbandmen (Matt. xxi. 34-38). Incarnate virtue appeared on earth, and instead of worshipping Him, the people crucified Him between two thieves.

God sent Him with full knowledge of His future sufferings and shame. Saw Him recoiling from loathsome touch of tempter, agonizing in Gethsemane with piteous appeal to His Father, and heard Him cry in desertion of soul upon the cross, "My God, my God!"

And not only with foreknowledge, but predetermination. The very conditions of the incarnation necessitated the crucifixion; the path from Bethlehem to Cal-

vary was a straight one marked out by God Himself. "God sent forth His Son, made under the law, to redeem them that were under the law." But Christ could only "redeem us from the curse of the law" by "being made a curse for us." The Father therefore deliberately "laid on Him the iniquity of us all," and delivered Him over to punitive justice (Acts ii. 23; Rom. viii. 32).

IV. FOR WHAT PURPOSE MANIFESTED. 1. "*To be the propitiation for our sins*" (Rom. iii. 23-26; Col. i. 20-22).

2. "*That we might live through Him*" (John iii. 16; x. 10). AGAPE

The Blessedness of the Dead.

Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors.—Rev. xiv. 13.

I. WHAT is it to die in the Lord? One has said that it "implies a previous living with Him."

Living with Him involves the exercise of certain elements.

These are found in v. 12.

1. Faith: "The faith of Jesus."

No man can live with or die in the Lord without faith in Him. With it he can live and die triumphantly.

2. Obedience: "They that keep the commandments of God." Living with God is obeying God.

The obedience of faith—the obedience that is vitally connected with faith—enters into the preparation for a happy death, or death in the Lord.

II. Why are those who die in the Lord blessed or happy?

1. The happiness of contemplation. The Christian has a bright prospect. He can look forward, not to a dark uncertainty, but to the pleasures of home.

When dying, one said: "I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die." Another, "I have experienced more happiness in dying two hours this day than in my whole life."

2. The happiness of release from toil, sorrow, pain. Rest—"That they may rest from their labors." Christians are not free from trials; it is not according to the Divine plan that they should be. But those trials cannot pass beyond the gate of death; and when the Christian passes into the beyond he leaves his trials.

3. The happiness of being with Christ after death.

The psalmist said: "In Thy presence is fulness of joy; at Thy right hand there are pleasures forever more." Again, "I shall be satisfied when I awake with Thy likeness." Paul said: "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Great joy here, but *fulness* of joy with Christ.

VERITAS.

The Loss of the Soul.

For what shall it profit a man if he shall gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?—Mark viii. 36, 37.

THE text is an appeal to the commercial spirit of our age, and invites us to consider religion from the standpoint of personal interest. It is time for you, oh, men, who are making haste to be rich, and are thereby "falling into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition;" time for you, distracted Marthas, whose absorbing thought is, "What shall we eat?" etc.; time for you, young folks, who say in your heart, "Go to, now, I will prove thee with mirth; therefore enjoy pleasure," to stop and ask, "What shall it profit if you shall gain all the wealth and comfort and pleasure of this world and lose your own precious immortal souls?"

What is it to lose the soul? 1. *Corruption of its holy principles and dispositions.* That which exalts the soul, its glory and its crown, is the image of its

Creator stamped upon it; the beauty of the soul is the beauty of holiness. When it loses that grace its glory fades like the grass; "its beauty and its strength are fled."

2. *Loss of fellowship with God.* As the soul's chief beauty is the likeness of God, so its highest enjoyment consists in communion with Him. Cheerless enough even now is the life of the unforgiven, unloved sinner; what will it be when he has heard those awful words, "Depart from Me, thou cursed!" when every carnal solace shall be snatched from him and he shall be left "a desolation, and a hissing, and a curse."

3. *Eternal torments in hell.* There the sinner will reach the culmination of apostasy, corruption, and misery; and he will fully realize the torture of a soul at war with itself and at war with God. His guilty conscience will sting him, till, in a frenzy of agony and remorse, the poor wretch will gnaw his tongue with pain and blaspheme God's holy name. And there will be no respite, no release. "What shall a man give in exchange for his soul?" What ransom price can we offer to redeem our once forfeited, lost soul? (Psalm xlix. 6-9). No, he will have to endure the gnawing of that worm which dieth not, the burning of a fire never quenched (Rev. xiv. 10, 11).

Now tell me, "What shall it profit?" Solomon's experience (Eccl. ii.): Ah, "a man's life consisteth not in the abundance of things which he possesseth." The rich fool (Luke xii. 16-21). Dives and Lazarus (Luke xvi. 19-31). Poor fools! to barter away a precious eternal birthright for a mess of pottage. "They sell themselves for naught." What a sight! God's noblest creature prostituting all that is godlike in him; absorbed in transient, carnal vanities, utterly regardless of the "inheritance incorruptible, undefiled, and that fades not away." "My people have changed their glory for that which doth not profit" (Jer. ii. 11-13; Is. lv. 2, 8).

MÆC.

STRIKING THOUGHTS FROM RECENT SERMONS.

WHEN a man has attained the historical point of view, when his Bible is no longer a flat surface like a Chinese picture, but a long vista of historical persons and events, and the great story of God's love for man is seen slowly unfolding through the millenniums, when a man keeps himself familiar with God's working "before these days," he will possess a spiritual poise and central peace which nothing can disturb. It is a great thing to believe in a God who watches over my life and cares for me. It is a grander thing to rest in a God whose purposes are larger and longer than any concerns of mine possibly can be. It is a glad day when a man first realises, "Thou, God, seest me." It is a better day when a man realises "The eyes of the Lord are in every place beholding the evil and the good." To say of Christ, "He loved me" is indeed the beginning of all Christian faith. But if God is leading us we shall soon pass on to the grander truth, "God so loved the world," and grander yet, "God is love."—*Fussner*. (Gen. v. 56-58.)

God wants every Christian to be a Gospel messenger, preaching the word of life; a godly philanthropist doing good deeds. The supremest thing for us in this world is to tell the good news. Not to be rich or famous or given to luxury, but to live for Christ and for those whom He came to save. To make Christ better known. There is not a single exception to this. No one is exempt from doing this. For this end God gives us time, and opportunity, and money, and health, and a city full of people. For this end He educates us spiritually and disciplines us. For this end He puts us even in the furnace of affliction. God wants us to have such an appreciation of the Gospel and such a love and burden for souls that we cannot remain silent. His whole aim and purpose in His dealings with us is to make us Gospel responsive. A miner goes down the shaft and brings up a rough and useless lump of ore. Other workers come and toss it into the fire, pound it with hammers, draw it through rollers, refine it and refine it until it trembles to a touch, is sensitive enough to yield to a breath, and give expression to the thought of a Beethoven. Then is the ministry of the iron lump complete. It was for this that God ordained the silence and darkness of the mountain and the discipline of the furnace and of the anvil and of the rollers. Everything was intended to make the iron vocal. Even so, everything in God's dealing with man as a Christian is intended to make him vocal—his education, his prosperity, his labors in the shop, his reverses in life and his temptations.—*Gregg*. (Luke xix. 41.)

No wrong thing can live forever. Slavery was a giant. It is a giant yet in Africa; but its brother, American slavery, came down never to rise. Tyranny is a doomed thing. Russia! Ah! I would not be the Czar of Russia for all the gold ever coined, or waiting in the bowels of the earth to be coined. That which uses its power to crush and destroy human beings is a doomed thing. There is a Samuel to be born in Russia as sure as this book is the Word of God. Tyranny in this country will not live forever.—*Charnpness*. (1 Sam. iii. 20.)

BUT though a great unknown and infinite energy may fill us with awe, it cannot awaken in us reverence. I will not worship power; I will only worship holiness. I will not revere mere muscle; I will only revere the righteousness that directs it. And if all that life has to tell me is, that there is an infinite and eternal energy from which all things proceed, I may tremble in the presence, but I will not bow. For man, in all his feebleness and weakness, yet loving, would be more worthy of my reverence than an infinite and eternal energy that was loveless. The babe in the cradle that looks up with loving

eyes into a mother's face would be worthy of more worship than the majestic might that fills the universe, if there is neither conscience nor affection in it.

For the loving worm within its clod
Were diviner than a loveless God
Amid His worlds, I will dare to say.
—*Abbott*. (Ps. xxxvi. 5.)

THE Fifth Commandment is the surest basis of all right government. Selfishness, the brutal predominance of individual appetites and interests, self-assertion, the vulgar claim of every man against his fellows, "I am just as good as you"—these are the disorganizing, the abruptive, the anarchic elements of society, which end in plunder, houses shattered with dynamite, and cities blazing with petroleum. But all the elements of noble progress, all the securities for peaceful happiness, all the fair sum of six thousand years' tradition of civility depend on man's frank and glad submission to those whom God's providence has set over him.—*Ferrar*. (Ex. xx. 12.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Self-Sacrifice the Complement of Idealism. "There came one running and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?" etc.—Mark x. 17, 21, 22. W. S. Rainsford, D.D., New York City.
2. Belief and Vain Belief. "Unless ye have believed in vain."—1 Cor. xv. 2. Dr. Cleveland, Indianapolis, Ind.
3. Isaiah and the Higher Critics. "The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."—Isaiah i. 1. Rev. J. F. Carson, Brooklyn, N. Y.
4. Building up the New Life out of the Old Material. "And they took away the stones of Ramah and the timbers thereof, wherewith Baasha had builded; and king Aza built with them Geba of Benjamin and Mizpah."—1 Kings xv. 22. Rev. P. H. Swift, Ph.D., Chicago, Ill.
5. The Rest Day from an Industrial Point of View. "Six days shalt thou labor and do all thy work."—Ex. xx. 9. Rev. C. Herbert Richardson, Baltimore, Md.
6. One from Many. "I beheld, and lo, a great number which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands."—Rev. vii. 2. Rev. John Humpstone, Brooklyn, N. Y.
7. God's Co-workers and God's Work. "For we are workers together with God; ye are God's husbandry, ye are God's workmanship."—1 Cor. iii. 9. G. W. Hatcher, D.D., Kansas City, Mo.
8. The Obligations of Citizenship. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."—Matt. xxii. 21. Bishop Charles B. Gallo-way, D.D., Greenville, N. C.
9. Spiritual Heart-Disease. "For thy heart is not right in the sight of God."—Acts viii. 21. Rev. P. H. Swift, Ph.D., Chicago, Ill.
10. The Theudas of To-day. "Before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves;

- ... and now I say unto you, Refrain from these men, and let them alone."—Acts v. 36-38. W. H. P. Faunce, D.D., New York City.
11. **Compassion for Cities.** "And when He beheld the city He wept over it."—Luke xix. 41. David Gregg, D.D., Brooklyn, N. Y.
 12. **The Spiritual Treasure.** "But my God shall supply all your need, according to His riches in glory by Christ Jesus."—Phil. iv. 19. Rev. J. Dickerson Davies, M.A., London, Eng.
 13. **The Old House and the New.** "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. v. 8. Alexander MacLaren, D.D., Lancaster, Eng.
 14. **Gain by Death.** "For me to live is Christ, and to die is gain."—Phil. i. 21. Henry McDonald, D.D., Montgomery, Ala.
 15. **The Flight of Time.** "And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz."—2 Kings xx. 11. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
 16. **Idols and Ideals.** "They that make them are like unto them; so is every one that trusteth in them."—Psalm cxv. 8. Rev. James Keils, Englewood, N. J.
 6. **The Divine Sympathy for Woman.** ("Women received their dead raised to life again."—Heb. xi. 35.)
 7. **Positiveness in Choices and Actions.** ("Let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil."—Matt. v. 37.)
 8. **The Stone on the Well's Mouth.** ("Water ye the sheep, and go and feed them. And they said, we cannot until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep."—Gen. xxix. 7, 8.)
 9. **Human Wonder-works Insignificant to the Divine Worker.** ("And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."—Mark xiii. 1, 2.)
 10. **The Warmth and Glow of a Consecrated Life.** ("He was a burning and a shining light."—John v. 35.)
 11. **The Limitations of Suffering.** ("We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed."—2 Cor. iv. 8.)

Suggestive Themes for Pulpit Treatment.

1. **Gilding Crime with Charity.** ("A certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet."—Acts v. 1, 2.)
2. **Unity of Aim—Diversity of Methods.** ("One thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on to the goal unto the prize of the high calling of God in Christ Jesus."—Phil. iii. 13, 14.)
3. **Aged Workers, or Laboring till the Eventide.** ("And behold, there came an old man from his work out of the field at even."—Judges xix. 15.)
4. **Christian Realism.** ("Now faith is the assurance of things hoped for, the proving of things not seen."—Heb. xi. 1.)
5. **Striking a Bargain with God.** ("If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God."—Gen. xxviii. 20, 21.)

EASTER THEMES.

12. **The Extinction of Death.** ("Our Saviour Christ Jesus, who abolished death and brought life and incorruption to light through the gospel."—2 Tim. i. 10.)
13. **The Resurrection-Life of the Believer Begun Already.** ("If ye then were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God."—Col. iii. 1.)
14. **The Reoccupied Tomb.** ("So as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain."—John xx. 11, 12.)
15. **A Christian Certainty.** ("Knowing that He which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you."—2 Cor. iv. 14.)
16. **Healing Power in the Risen Christ.** ("Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole."—Acts iv. 10.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

Faith and Salvation.

John v. 24.

HERE is the Gospel in a sentence. Isaac Newton thought the whole earth might be condensed into the size of a

cannon-ball. Here the whole essentials of the Gospel are embraced in one verse.

Mark the double "*verily*," used by Christ only about a score of times, and always in connection with some vital truth.

In this text we have a lesson on *faith* and another on *salvation*, and both are twofold.

I. The lesson on faith. (1) Its dawn. (2) Its full day.

1. The dawn of faith is in a submissive *hearing of Christ's word*. Sin is rebellion. It will not even hear a rebuke. The Bible describes this hostile attitude by such phrases as "refused to hear," "pulled away the shoulder," "stopped their ears." Comp. Zech. vii. 11; Acts vii. 57; John vi. 45-68; John viii. 43. Comp. John iii. 20, shutting the eye. When a soul turns Godward, the first sign often is a new disposition to *hear* at whatever cost (Psalm cxli. 5); opening eyes to light, and ears to hear, even when one is rebuked.

2. The full day of faith. One *believes* what he hears. Not only so, but believes *on* Him who speaks words of life and salvation. Fighting against the truth and the Divine teacher both stops.

The heart makes the theology. Men believe not, not because of lack of proof, but of will (Psalm xiv. 1; 1 Tim. i. 19). They wreck conscience by evil doing, and then wreck faith so that the wreck of conscience may not trouble them.

Faith is believing *on a person*. We may believe a truth or fact, but we never believe *on* anything less than a *Being*. We lean on, trust in a person. Creed is important, but Christ is more so; and no man becomes a true believer till he finds Jesus and rests on Him.

He begins by admitting the truth to his mind, but he ends by submitting and committing himself to Christ. Faith is thus an alliance and affiance—the soul weds the Redeemer.

II. The lesson on salvation is twofold also; we are taught here that such believing on God brings a present possession of eternal life and a future security from judgment. The language is unmistakable; the present tense "*Hath*"—"is passed from death unto life." A gift is accepted, and so possessed at once; a chasm is crossed and passed; a debt is paid and discharged.

Nor is the future fraught with any exposure. The believer shall never come into judgment. There is a judgment-seat of awards for service; but the great white throne where the Eternal Destiny is settled is not for the believer, whose destiny is already settled. He has been judged in Christ, and in Him paid the penalty. There is for him, therefore, no condemnation (Rom. v. 1). Hence his *peace*.

It may be doubted whether any one verse in the New Testament covers more ground of assurance for the believing soul.

The Naming of Jesus.

Thou shalt call His name JESUS; for He shall save His people from their sins.—Matt. i. 21.

Two scarlet threads run through the entire Scripture—the blood-red thread of guilt and the blood-red thread of redemption; it is a very singular and striking fact that blood is at once the sign of sin and of salvation.

Here Jesus—Saviour—is the name divinely appointed to be borne by the Infant of Bethlehem, and because He shall save His believing people from their sins.

The ruling thought in this text is SALVATION FROM SIN; and occurring thus at the very doorway of the New Testament, which thus seems to be sprinkled with His blood, it seems to me the key to this Gospel not only, but to the whole New Testament.

What is salvation from sin? Note it is not from the consequences of their sins, but from their sins themselves; and this must embrace, as further study will show, three things:

I. Deliverance from Sin's PENALTY. II. Deliverance from Sin's POWER. III. Deliverance from Sin's PRESENCE. These three together constitute a perfect salvation, and nothing else does.

I. *Penalty*. This word expresses both the natural and judicial consequences of sin. No man can sin without incur-

ring a *natural* penalty in the self-inflicted injury to his whole being ; as certain as sowing brings reaping does sin bring a natural fruit ; our sin finds us out.

There is, besides, a *judicial* penalty. God is a moral governor, and must recognize transgression and inflict judgment upon it ; otherwise His law is without sanction. This is retribution proper

Jesus saves us from judicial penalty at once ; for in His own body He bears our sin and suffers an equivalent for the judgment due to us. In some mysterious way He satisfies the law. His obedience makes the law honorable, and magnifies it as a rule of duty ; and His atoning death procures remission of penalty to every believer. He saves us even from natural penalty ; for although in this world some inevitable consequences may follow sin even to a believer, and after repentance, in the coming life even the scars of sin will be obliterated and the perfection of holiness attained by union with our Lord.

II. *Power*. This is really more dreadful than penalty ; and if penalty were removed, if power were not broken, the abolition of penalty would but leave us to fall into new sin and new condemnation, like a discharged prisoner who is ruled by his depraved passions. Christ does nothing by halves. His redemption is from sin itself. He was manifested to destroy the works of the devil. And in two ways the power of evil in the believer is broken : (1) By daily mortifying of the flesh with the affections and lusts ; (2) by daily vivifying of the inner man by the Spirit of God. These two processes go on side by side, and together insure growth. Sin is more and more subdued, and righteousness more and more victorious and controlling. Christ leaves us an example, and the imitation of that example is the limitation of all sinful indulgence and selfish idolatry.

III. *PRESENCE*. Of this we shall never be rid in this life, though every new step and stage of holy growth crowds sin more and more out of our being.

But the final victory in Christ is the utter expulsion and destruction of evil. In heaven nothing enters that defileth, etc. (1) A sinless soul, out of which all evil is purged ; (2) a sinless body, refined of all elements of physical and moral corruption ; and (3) a sinless home, where all associations are pure and holy.

To this outline we add another, which may be regarded as supplementary or separate. A grand Bible reading or discourse may be prepared on the theme **HE BARE OUR SINS**. In eight passages of Scripture this thought is found prominently, each assigning a different object or result of this vicarious suffering :

1. "That He might bring us unto God" (1 Peter iii. 18).
2. "That we being dead to sins," etc. (1 Peter ii. 24).
3. "That we might be made the righteousness of God" (2 Cor. v. 21).
4. "To redeem us from all iniquity," etc. (Titus ii. 14).
5. "To deliver us from this present evil world" (Gal. i. 4).
6. "Leaving us an example" (1 Peter ii. 21).
7. "That we should live together with Him" (1 Thess. v. 10).
8. "That we might receive the promise of the Spirit" (Gal. iii. 13, 14).

These may be so arranged as to present climacterically the purpose and effect of vicarious atonement : New access, new death and life, new image, new spirit, new example, new redemption, new deliverance, new fellowship in glory.

THERE are in Peter's epistles *seven* "*precious*" things : (1) Trial of faith. (2) Blood of atonement. (3) Living corner-stone. (4) THE PRECIOUSNESS itself—Christ. (5) Meek and quiet spirit. (6) Like precious faith. (7) Promises of God. Compare 1 Peter i. 7, 19 ; ii. 4, 6, 7 ; iii. 4 ; 2 Peter i. 1, 4.

WHAT a grand epic might yet be written on the marvels of missions ! What a theme to be woven into the golden web of the poet's loom—the wondrous transformations of the individual and society under the power of the Gospel of Christ and the Holy Spirit of God ! Religion has always given to the fine arts their noblest inspiration. It remains for the poet of the future to tell in verse the story of the “Stone Cut out without Hands.”

DR. THOMAS H. SKINNER used to say that whatever other type of piety may be found in the churches or pastors, without fruit in soul-saving, there is one type of piety that always brings conversion to God in its train—viz., that which is inspired by a deep sense of the *powers of the world to come*.

THE following has been very greatly used to bring inquirers to a decision :

Will You Carefully Read and Consider This ?

Feeling my sin and need, and depending only on the help of God's good spirit,

I TAKE

God, the Father, to be my God,
Jesus Christ to be my Saviour,
The Holy Spirit to be my sanctifier,
The Word of God to be my guide,
And the People of God to be my people.

“To as many as RECEIVED HIM, to them gave He power to become the sons of God, even to them that believe on His name” (John i. 12).

Church Finances.

A PASTOR should not be unnecessarily mixed up with the finances of his church. Professor Granham Taylor, of Hartford, was once told that he would better “look after his subscription list.” “I am not the pastor of a subscription list,” he quaintly replied.

Terence's Maxim and Practice.

THE very Terence to whom is at-

tributed the famous saying, “I am a man ; nothing human is alien to me,” could yet write a letter to his wife, advising her to expose their new-born baby, because it had the misfortune to be a girl.

Bible and Schools.

THE question nowadays is not only whether the Bible should be ruled out of the schools, but whether God should be ruled out of the universe. Guizot's Physical Geography was ruled out of the Chicago public schools because it taught design in the construction of the earth.

Creation vs. Redemption.

MAN is by creation a little lower than the angels ; man by redemption obtains a more excellent name than they.

Filling Up.

WE are to fill up that which is behind of the affliction of Christ in our flesh for His body's sake, which is the Church. There is a present Gethsemane in which we are called to watch with Him who waits to see of the travail of His soul and to be satisfied.

Doubt.

IF some doubters would get their eyes off themselves and fix them upon others outside of themselves, their doubts would often disappear.

Service Illustrated.

JOHANN GERHARD ONCKEN was born at Varel, Oldenburg, about 1800. In early life he was a domestic servant. In early manhood he opened a book-shop at Hamburg and joined the English Independents. He became agent of the Edinburgh Bible Society and Lower Saxony Tract Society. When about thirty-four years old, in April, 1834, he asked Dr. Barnas Sears, of Brown University, then in Hamburg, to baptize him and six others, and form them into

a Baptist Church, of which he became pastor. The next year he was chosen missionary of American Baptists. Then began a most remarkable career. He visited every part of Germany and Denmark, preaching, distributing Bibles and tracts, and organizing churches.

He faced persecution ; was several times imprisoned ; but in 1842, during the great fire, his family and congregation so helped homeless sufferers that the Senate publicly decreed them unhindered worship. He gave himself anew to his work.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MARCH 1-5.—DIVINE COMPENSATIONS.—Is. liv. 11, 12.

This is the Divine message to the destroyed Jerusalem and to the exiled Jews.

But Scripture is capable of multiform applications. Here is a Divine message to us as well.

Our Scripture is poetry of the most soaring sort. But, in the large way of metaphor and various suggestion, poetry is the song of fact. And a most gracious fact sings itself forth in this sweet Scripture.

Think, first, of a *frequent fact of life*—"Oh, thou afflicted, tossed with tempest, and not comforted !" A frequent fact of life is that men are often thus. Analyze a little the terms describing this frequent fact of life. These terms are special ; they are not synonymous.

(A) Men are *afflicted*, literally lowered, humbled. How true it is that passing through this life of ours men are humbled, brought low.

(a) By life's *seriousness*. Life gets painted in more sombre colors. Said De Tocqueville to Senator Sumner : "Life is neither a pain nor a pleasure, but serious business, which it is our duty to carry through and to conclude with honor."

(b) By life's *failures*. Think of the frequent picture of Napoleon's retreat from Moscow. Many a man must beat a retreat.

(c) By life's *infirmities*. The keepers of the house tremble ; the strong men bow themselves ; those that look out of the windows are darkened ; the almond-

tree flourishes ; the grasshopper is a burden ; desire fails ; "or ever the silver cord be loosed or the golden bowl be broken."

(B) Men are *tossed with tempest*—that is, agitated as the waves are by the wind.

(a) By life's fears.

(b) By questionings.

(c) By losses.

(C) Men are *not comforted*, literally *not sighed with*. They frequently feel the need of sympathy from their fellows. And sometimes, in life's direr straits, it seems to them as though they were without even a Divine sympathy.

Yes, the sad minor notes of our Scripture are in complete key with much of our experience.

But, second, listening further to our Scripture, hear the *glad note of a most blissful fact*. Listen ! God speaks ! "Behold I will lay." Ah, yes ; humbled as men may be, and tossed about as men may be, and without sympathy as they may sometimes seem to themselves to be, God is with them. And of this there is utmost proof—better proof for us than for those ancient troubled ones. That utmost proof is Christ. From Hupfield, the great Semitic scholar, Wendell Phillips quoted this upon his deathbed, acknowledged the truth of it, and stayed his soul on it ; "I find the whole history of humanity before Him—Christ—and after Him points to Him, and finds in Him its centre and solution. His whole conduct, His deeds, His words, have a supernatural character, being altogether inexplicable from human relations and human means. I

feel that here there is something more than man." The proof that God is with us is the Christ whom God has given us. Men are not orphaned. Says God, "I will lay thy stones."

And, third, let this Scripture, as it sings on, tell us of two great compensating results :

(a) Stability—"thy stones." The destroyed Jerusalem is to rise again, firm in foundation and in wall. By God's disciplines a man gets sturdy and compacted character.

(b) Beauty—"with fair colors," etc. Out of crosses spring graces. It is the tried saint who becomes a beneficent and benignant saint.

MARCH 6-12.—THE ONE FROM ABOVE, ABOVE ALL.—John 8-31.

Nature is a great word nowadays. Than nature there is nothing other or higher, many say. In the phenomena of crystallization we have the first gropings of the vital force of nature. The difference between those shooting crystal sides and the brain of Christ is a difference in degree only. Nature is sufficient for everything. Nature does everything. Nature will do everything. There is only one word of explanation and efficiency, and that word is—Nature.

With all this sort of thinking and speaking Christianity must be at constant war. For Christianity nature never can be enough. Christianity is the assertion of the supernatural ; of that which is above nature ; of that which is, rather, of Him who is the Source, Cause, Keeper, Ruler of nature—the Supernatural, Personal God.

And so Christianity is the assertion of the constant descent upon nature and into nature of the brooding God. God is not distant from the world. Even as the child lives its life within the parents' care does the earth spin round its orbit within the care of God. God is not a cold, passionless, infinite abstraction. God is a personal, powerful, loving, infinite Heart. Upon the shoulders of

His affection and His pity He bears the world. Human sorrow may speak to Him in prayer ; human weakness may lean upon His strength ; human blindness may trust to His vision ; human sin may rejoice in His forgiveness ; human death may be certain of the comfort of His rod and staff ; human change and decay may be sure of His permanence, wisdom, heaven.

And now, that men may be sure of this, God has given men the most shining and convincing reason for certainty in the person of His Son, our Lord and Saviour Jesus Christ. Christ has stood in our world, and Christ is above nature. The only possible explanation of His person and character is the explanation of our Scripture—"He cometh from Above."

That Christ came from Above must be true because of the contrasts appearing in His life.

(a) The contrast between His lowly birth on earth and all the stir which went sweeping through the heavenly places concerning it. Think of the stable, and the manger, and the exultant choirs of angels.

(b) The contrast between the early death of Christ and the astounding achievement of His life. He was standing but upon the threshold of early manhood when He climbed the cross ; He had seen but thirty-three short summers ; His active ministry had been scarcely three years long. And yet, from the moment when those young lips exclaimed, "It is finished !" the most permanent, controlling, revolutionizing, reforming, consuming force has been Christianity. As Jean Paul Richter says, those young hands "have lifted empires off their hinges, and turned the stream of centuries out of its channel, and still govern the ages."

(c) The contrast between the place of Christ's birth and training and the universality of His doctrines. Standing amid that narrow Judaism, He first proclaimed a Heavenly Father for all men, and so a universal brotherhood.

(d) The contrast between the ritual-

ism and ceremonialism of the time, and our Lord's teaching of a spiritual worship and religion.

(c) The contrast between the Jewish thought of a merely material Messianic kingdom and Christ's teaching of the severely inward and spiritual order of it. The only possible explanation for such sheer contrasts is that of our Scripture—Christ cometh from Above.

That Christ came from Above must be true because of His *sinlessness*. Other men have been noble, but not sinless; other men have wielded the sceptre of a great power, but they have not been sinless; other men have been gracious, but not sinless; other men have been cultured, but not sinless. Sinless—He only. When all other men, in every possible circumstance, from Adam down, have failed, He triumphs.

That Christ came from Above must be true because of His *assumptions*. His assumptions are such as these: power to forgive sins, power of conferring salvation, equality with Deity, Himself the world's only hope and help, authority of judgeship, the rightfulness of worship toward Himself. Now what does such assumption mean?—either our "adoring devotion" or our "indignant sham." "*Aut Deus aut non bonus.*" But the "*non bonus*" is impossible. He must then be "*Deus*"—very God of very God, Immanuel, God with us. And so from Above.

Lessons:

First. Since Christ is from Above, He is above all; and His teachings are the highest possible. This is my chiefest and most reasonable duty—that I listen, beyond all other teachers, to Him.

Second. Since Christ has come to us from Above, let it not be said of us, "No man receiveth His testimony."

Third. If a man will receive the testimony of this Christ who cometh from Above, he "will set to his seal that God is true." Accepting Christ, one comes into personal possession of the very truth of God.

Fourth. If a man reject such descent of God Himself to him, he rejects the

utmost even God can give him. Even God can have nothing higher or more convincing for him. Necessarily, Christ is God's last and utmost word.

MARCH 13-19.—PRAY WITHOUT CEASING.—1 Thess. v. 17.

For many months no clouds have drawn their grateful folds across the glaring sun; no dews have ministered refreshment to fainting fields. Panting and lean the herds; shrivelled the harvests; dried up the springs. Into every window, from the palace to the hovel, stares famine gaunt.

Then the Divine promise and announcement: "Behold, I will send rain upon the earth." One would think, especially after the mighty victory on Carmel, Elijah now had all he wanted. One would think that now Elijah's work was done, and that he could surrender himself to rest and leisure. Think what he has—the Divine promise, and backed by so great a triumph.

But not thus thinks Elijah. He must still bestir himself. What the apostle James calls the effectual fervent prayer of the righteous man must yet urge heavenward its cry before the rain shall come. There on the jutting peak of Carmel Elijah's prayer must stand, mediating between God's promise of the rain and the falling of the rain upon the blistering fields.

I cannot altogether understand it or explain it. But it is this high place of mediation and connection which prayer holds between the Divine promise and the fulfilment of the promise.

Take another instance. Our Lord is urging on His ministry. There amid the cities and villages of Galilee the people seem to Him like sheep shepherdless. Then our Lord turns to the disciples and exclaims: "The harvest truly is plenteous, but the laborers are few." And then, as though there could be no laborers for the waiting and ripened harvest of souls except the disciples lifted heavenward their mediating and priestly prayer, our Lord continues: "*Pray*

ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

I cannot altogether understand it or explain it. But it is this high place of mediation and connection which prayer holds between a crying and hungry need and the Divine filling of the need.

Take another instance. The need of these disciples, that they may do their world-subjugating duty, is the power of the Holy Ghost. And the Master does not forget their need. They shall be girded with such strange and awful power (Acts i. 4, 5, 8). One would think now the disciples had enough—this unequivocal promise of the Master. But no. (See Acts i. 13, 14; ii. 1.)

I cannot altogether understand it or explain it. But it is this high place of mediation and connection which prayer holds between the Divine promise and the fulfilment of the promise.

Notice, also, in this connection, the crowned place the Lord Jesus is continually giving prayer; how He insists on it and reinsists on it (Matt. vii. 7, 8, 9, 11).

Notice, further, in this connection, how our Lord Himself steadily made use of prayer (Luke vi. 12, 13; ix. 28, 29; xxii. 22-24; Mark i. 25; Matt. xxvi. 36).

It is this, then, I have been urging—the imperial place of mediation and connection between Divine promise and the fulfilment of the promise which the Scriptures give to prayer.

Pass now to a second fact concerning prayer—the *present so great scepticism as to the value and validity of it*. Two gentlemen were passing a lighted chapel. Nodding toward the open door, one of them asked: "Do you believe in this matter of prayer?" "Yes," was the reluctant answer; "I suppose I do, in a certain way. I think it is a good thing for those who really believe in it. But whether there is any one at the other end of the line who does actually listen and respond is a thing about which I am not certain." "It seems to me," replied the other, "that your posi-

tion is that of a man who believes in prayer, but not in the answer." A far too common thought and feeling about prayer! Yet even Mr. Tyndall tells us: "It is a matter of experience that an earthly father listens to the request of his children, and if they do not ask amiss, takes pleasure in granting their request. We know that this compliance extends to the alteration, within certain limits, of the current events of the earth. It is no departure from the scientific method to place behind natural phenomena Universal Father, who, in answer to the prayers of His children, alters the currents of those phenomena."

No; there is nothing unscientific or irrational about prayer. And remember, too, that a Divine denial to our prayer, for infinitely wise reasons, is as really a Divine answer as is a Divine granting of our request.

Since, then, the Scripture gives such place to prayer, and since there is nothing irrational and unscientific about it, heed the injunction of the apostle and "Pray without ceasing"—that is, *Pray, and do not let intervals break in upon the habit of prayer*.

(a) We confine our praying too much simply to crises.

(b) We too much pray in fits and starts.

(c) We too much pray about special things and *not* enough about everything (Phil. iv. 6).

(d) We too much pray in mere routine; we simply say our prayers.

We need the exhortation of our Scripture—have times for prayer, but unite the times of special prayer by a steady lifting of the heart Godward. Make prayer habitual. Make everything a point of contact between your soul and God.

MARCH 20-26.—DIVINE BULWARKS.—Ps. xlviii. 13.

Who has told the story better than one of the masters of our English verse? You remember the familiar lines of Byron:

"The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming with purple and gold," etc.

And our psalm is the song of thanksgiving and praise for this deliverance from the invasion and beleaguering of the Assyrian Sennacherib. Standing here amid the strong and untouched defences of the sacred city, the thankful singer goes on. (See vs. 12, 13, 14.)

God's ancient and material Zion found assault. God's present and spiritual Zion—the universal spiritual Church, the whole company of God's faithful people—finds assault as well.

Let us follow the suggestion of the ancient song of thanksgiving for a Divine deliverance. Let us mark, or, as the margin reads, "Let us set our heart to" some of the bulwarks of God's spiritual Zion.

First. Mark well the *character* of the spiritual Zion's Head and Founder—our Lord and Saviour Jesus Christ.

(a) It is the character of One who *actually existed*. Nothing in the history of religious thought, criticism, discussion is more remarkable than the steady defeat of those who in any way have sought to overthrow the historic Christ. Paulus, with his explanation of rationalism; Strauss, with his explanation of myths; Baur, with his explanation of a modified forgery; Renan, with his explanation of legend—all these and others like them have been clashing with each other, have been confessed as unable to explain the historic Christ. Listen to the statements of those who, refusing to believe, do yet confess the verity of the historic Christ: "It is more inconceivable that several men should have united to forge the Gospel, than that a single person should have furnished the subject of it; it has marks of truth so great, so striking, so utterly inimitable, that the inventor of it would be more astounding than the hero" (Rousseau). "It takes a Newton to forge a Newton; what man could have fabricated a Jesus? None but a Jesus" (Theodore Parker). "Who among the

disciples, or among their early prose-lytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee, as certainly not St. Paul, still less the early Christian writers" (John Stuart Mill).

(b) It is a character *sinless*. Grasp the mighty meaning of this fact. Sin is a contagion universal. Christ alone the sinless one.

(c) Since Christ's is a character historic and sinless, His is a character *to the moral deliverances of which it is most rational to submit*. The purest must know the most of moral truth. Purity reveals itself to purity. The pure in heart see God.

(d) Christ's is a character crowning itself with the *utmost proof of truthfulness*. Said our great American infidel, "No one has yet shown whether death is a wall or a door." "If there is a place for the spirits of the pious; if, as the wise suppose, great souls do not become extinct with their bodies," writes the pagan, Tacitus, in his life of Agricola. "If"—as another says, "in that 'if' lies the utter disconsolateness, the whole torturing uncertainty, and no less the ardent longing of heathenism." Nineteenth century infidel and agnostic, ancient pagan historian—how the two do clasp hands across the centuries in a close companionship of ignorance. What a confession here to the hungry need in man for a Divine revelation! And such revelation has been given as with a noonday radiance in the historic *Resurrection* of the historic Christ—that Resurrection at once the proof of the truthfulness of Christ, and as well the certainty that death is not a wall, but a door.

The character of Christ is an unassailable bulwark of the spiritual Zion.

Second. There is the bulwark of *Christian experience*. There are multitudes of Christians who can say, We know. And that inward spiritual knowledge is of a sort most unassailable.

Third. There is the bulwark of the

Scripture. It has withstood all assault in the past; it will in the future.

Stand within the bulwarks. They are impregnable.

MARCH 27-31; APRIL 1, 2.—THE PARTING OF THE CURTAINS.—Matt. xvii. 2.

Here, in the transfiguration, behold the curtains parting from the truth of doctrine. The disciples behold Moses and Elijah talking with the transfigured Christ. Fifteen hundred years before God had given Moses sepulchre in that unknown grave in a valley in the land of Moab, over against Beth-Peor. Now, vigorous with heavenly life, he comes from the heavenly realm to hold converse with the Christ.

And who was Moses? He was the messenger and representative of the law. It was Moses who, out of that forty days' audience with Deity, brought forth at last the tables of stone on which were written with the Divine finger the ten great words—the rule of absolute right. It was Moses through whom was appointed, in all its minute detail, the intricate Jewish ritual.

But Elijah also stood amid the splendor of the shining mount talking with Jesus. A thousand years before, the chariot of flame, rushing past the tomb, had swept him to the skies. And who was Elijah? He was the prince and chief among the prophets. Beyond them all he had the prophetic fervor, dignity, authority.

So here the two stand upon the Mountain of the Transfiguration talking with Jesus. And of what? Concerning the decess He should accomplish at Jerusalem. They come—Moses and Elijah, the one standing for the law, the other standing for prophecy—to talk with the Christ, *who is the law's substance and prophecy's fulfilment*, to give over into the hands of the Christ of God their delegated and expiring power. And from out the enfolding radiance of the Shekinah comes even the voice of Jehovah Himself, "This is My Beloved Son, in whom I am well

pleased; *Hear ye Him.*" The curtains part before this mighty doctrinal verity—the Lord Jesus is the Supreme Authority!

Second. Behold the parting of the curtains from the true use of vision-hours.

When the glory shines around, Peter breaks out, exclaiming: "Lord, it is good for us to be here; if Thou wilt, let us make here three booths," etc. As if he had said: "Lord, this glory and companionship is better than Thy announcement of death and suffering; let us shun them; let us stay here in the peace and brightness of this mount." You will remember that the Saviour makes no reply to the suggestion; but when the help has been received and the vision finished, He at once descends the mountain to His redeeming work.

Is not this significant to us of the true use of prayer, the Sabbath, the vision-hours of Christian experience? Amid them we are to get girded for duty, and from them we are to descend to duty. They are for girding, not for selfish tarrying and merely enjoying.

Third. Behold the parting of the curtains from the fact that *by death the soul is undamaged*. Moses does not sleep in that grave heaped by God's hand fifteen hundred years before. Though he has passed through death, on its thither side he is alive and alert with heavenly vigor.

Fourth. Behold the parting of the curtains from the heavenly glory. Some notion of its brightness and of its difference from the pain and trouble of this earth of ours, as these are illustrated in the baffled and troubled father and his diseased boy at the mountain's foot, we may gain, as we gaze upon the brightness of the transfiguration-radiance.

Fifth. Behold the parting of the curtains from the way of entrance. Is it not significant that when the vision was done, and the disciples, stricken with fear, looked up at the touch and word of Jesus—is it not significant that they saw no man *save Jesus only*? And is not the teaching plain?—that He and He only is the entrance for us into the Bright Beyond.

SUGGESTIONS FOR EASTER.

(From the German.)

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The Origin of Easter Celebration.—Connecting with the ancient Jewish custom of celebrating Easter on a fixed date of the month in the Jewish calendar—namely, the 14th of Nisan—the congregations in Asia Minor began to celebrate the Christian Easter on the same day, while the Christians of the West, more independent of Jewish influence, probably at first did not celebrate this festival at all, but were content to celebrate *each* Sunday as commemorative of the resurrection of the Lord. In addition, they celebrated every Wednesday and Friday—the former as commemorative of the betrayal (Matt. xxvi. 4), the latter of the crucifixion of the Saviour. Accordingly every Friday was, in a certain sense, a Good Friday, and every Sunday an Easter Sunday. Quite naturally, then, the custom began to prevail to fast on those days dedicated to the sufferings and death of Christ, while the day of resurrection—the Sunday—was an occasion of joy. Only in later years the West began to feel the need of agreeing upon *one* certain Friday and *one* certain Sunday in memory of the crucifixion and resurrection of Christ. In this way arose the difference between the Eastern and Western churches on the Easter celebrations. The former adhered to the Jewish custom of celebrating on fixed days of the month, no matter on what day of the week these happened to fall, while the latter clung to the days of the week, without paying any regard to the Jewish calendar, and possibly, in a greater or less degree, of antagonism to the Jewish Easter. The Romish Bishop Victor decided in favor of the Western custom, and at the great Synod at Nice, 325 A.D., settled the question in this sense for all the times since.—*Hagenbach, Geschichte.*

(1 Cor. xv. 1-20).—This is a song of triumph which we here hear from the lips of the great apostle. As a herald of victory, he proclaims the good news that Christ has arisen, has become the victor over death and the grave; the victory of Easter faith over fear and doubts.

The central thought of his proclamation is to show

WHAT CHRISTIANITY WOULD BE WITHOUT THE RISEN LORD, AND WHAT CHRISTIANITY IS WITH HIM.

I. *What would Christ have been had He remained in the tomb?* Christ without the resurrection would have been merely a star of the night, disappearing, meteor-like, in night and storm. It is true that even if He had not conquered death there would have been much in Jesus Christ; but He would not and could not have been the Saviour of mankind. Without this victory His words would yet have been the wisest and most lovable that have ever been spoken; His person would still have been the miracle of history on account of His noble qualities of heart and soul; His work as planned—namely, the redemption of Israel—would still have been the grandest conceived. But without this final victory over His chief adversary He would have been only an enthusiast, and His life and work a failure; its ideals would never have been attained. Then, too, the Christian's faith would be in vain, being built upon a great prophet and seer, but not upon a Redeemer; mankind would be as a body without a head, a fold without a shepherd.

With the resurrection, however, Christ is the Saviour. He is not a meteor-like star, but a new sun victorious over the darkness of sin and death. Now the word of promise has been made good, now His self-testimony has been proven to be correct; He and His words

and teachings have been vindicated, and He has shown that His claims to being the Saviour are true and reliable.

II. *What would the apostles be with and what without this resurrection?* Without the resurrection, they would have been false witnesses, as the Apostle Paul himself here declares. The testimony of the apostles and early Christians on the resurrection is exceedingly complete and abundant. The risen Lord appeared to many, and few facts of history are better testified to than this great event. And are all these witnesses in error? Did they dream and see visions of the night, or have they been deceived by false testimony? There certainly was no reason or profit or advantage to spread false reports on this matter. The apostles all had to suffer severely for their proclamation of Christ's resurrection. Their firm adherence to this glorious fact can only be explained by the fact that in their heart of hearts it was a conviction fixed with adamant certainty that Christ the Lord had risen.

With this resurrection the apostles are enthusiastic heralds of the truth. Now we can understand the great change in them before the crucifixion and after the resurrection. Now the lambs have become lions; the cowards have become heroes; the disciples have become apostles and enthusiastic preachers of the doctrines of the despised Nazarene. Now that Christ did not appear to them only as the martyr teacher on the cross, covered with sacred wounds, but as the risen Saviour, with the crown of life and the halo of victory, they have been transformed, and now glory in the proclamation of the Gospel.

III. *What would we Christians in the world be without the risen Christ, and what are we with Him?* If He has not risen, then we are, as Paul says, "of all men most pitiable." We are a deceived race; our faith is in vain, as it would then be built upon idle imaginations of the heart and not the solid facts of Divine truth. Then our struggle and contest against sin and evil lusts, our

striving to follow in the footsteps of the Lord, would be in vain and for no purpose, as then our ideals and objects could never be attained.

With the faith in the arisen Lord we are blessed pilgrims of God, on our way to heaven and happiness. The conviction that Christ lives gives to the believer the certain assurance that they too through Him shall live; that death has lost its terrors and horrors because our substitute has conquered these, and what He did was done for us; of His victory we shall have the spoils and the booty.

IV. *What would become of our beloved dead without the Resurrection, and what of them now that Christ has arisen?* Without this resurrection they are lost in eternal night. There is no other light in this darkness, no other anchor to cling to, no other name given in which to be saved except that of the risen Lord, and only because He has arisen. How could we comfort a dying man without the vision and hope of the resurrection of the Lord as the guarantee of his own blessedness after death?

With this resurrection our dead and dying are in good hands. We have the absolute assurance, according to the apostles' teachings here, that death will not only not end all, but also that death is not the beginning of a worse but of a better existence. The resurrection is for all believers the sure testimony that their Saviour has for them too conquered all the terrors of death and opened for them the portals of heaven. — *Gerok, Hirtenstimmen*

The Resurrection the Living Hope of the Christian (1 Peter i. 8-9). — The Apostle Peter, who, like a coward, denied Jesus before the crucifixion, here glories in that same Lord. What a change! It is owing solely and alone to the fact that through the resurrection he has learned to know Christ aright. He here proclaims

THE LIVING HOPE OF THE CHRISTIAN.

(1) *What gives us this hope?* (2) *Who*

can entertain this hope? (3) *What does this hope bring?*

I. Cf. v. 3. It is God who does this, according to His great mercy. Without this love of God there is fear of Him, and a lack of trust in Him on the part of man, and an endeavor to base and build upon other foundations. Yet all of these prove to be dead hopes, and end in self-deception or even despair. The living God, through the resurrection of His Son, has given a firm foundation for a living hope; the resurrection being the sure evidence that Christ's atonement for our sins had been accepted, and that in Him and Him alone we can hope.

II. Cf. v. 5. It is those who are guarded through faith unto salvation. The only assurance and certainty in this living hope springs from the faith in God's mercy and Christ's life and work. And reasons to believe we have now as many as had the early Christians. To them, indeed, the Lord appeared visibly—even to Paul; but we have His sure Word and testimony, and the Holy Spirit working through that Word, convincing and convicting the heart.

III. Cf. v. 4. It is an inheritance incorruptible and undefiled which this living hope guarantees. All this, however, is only possible under the presupposition that those who are to receive this realization of their hopes are also alive and have been raised from the tomb. Christ's resurrection is thus to us also a sure sign that we too shall rise and live in and with Him eternally.—*Wülfelm Bauer, Predigten.*

The Risen Christ's Ever-gracious Presence with His Own (Matt. xxviii. 20).—The risen Lord did not associate with His disciples after His resurrection as He did before. But notwithstanding this they were assured of the presence of His grace and power, notwithstanding His bodily absence. He here says that He will be personally present, and not be represented by another. Herein is involved a most comforting promise

for all Christians. In their needs and wants the Lord is as much and as powerfully present through His Word and Spirit as if we could see and hear Him. What comfort to know that we need not fight our battles alone! that as warriors of the Lord He is our shield, helper, and ally! In the assurance of this presence we have the certainty that the enemies He overcame—namely, death and hell and Satan—shall not overcome us.—*Lochner, Osterbuch.*

True Easter Joy (Mark xvi. 1-8).—Whence does true Easter joy spring? It springs out of a believing knowledge that Christ's resurrection is also our resurrection. He is our substitute. Just as His death was endured for us, and upon Him were our sins, thus, too, was His victory ours, and we are arisen together with Him. The victory has been given "to us" (1 Cor. xv. 57). Christ arose "for our justification." It becomes such, however, only if we in faith and confident trust accept the Gospel of His death and resurrection. This is the subjective condition for participation in the glorious results of this resurrection. As the resurrection is the completion of the great work of salvation, the festival of Easter is for this reason too the greatest one in the Church year. It finishes the work begun by the birth in Bethlehem. In accepting the Easter message in this sense we have the genuine Easter joy.—*Hörger, Zeugnisse.*

The Importance of Christ's Resurrection (Luke xxiv. 1 sqq.).—What good would have been accomplished if Christ had done nothing more than to assume in abject poverty and humility our human nature? What would all His teachings, wounds, sufferings, and death have helped us, which He endured voluntarily for our salvation, if He had not conquered death and the grave? All this would then have availed us nothing; but if He had remained in death all His honor and all our salvation

would have been lost. What good would have been done if Gideon, Jephthah, Samson, and others, in risking life and body for their people, had been conquered and slain? Nothing; their own honor would have been gone, and

their people would have only suffered all the more. The same would have been the case with Christ and His work. Therefore His resurrection is His whole honor and glory, and our entire salvation and deliverance.—*Allenburger Bibel*.

EXEGETICAL AND EXPOSITORY SECTION.

The Position of "also," as a Translation of *καί*, in the Revised Version of the New Testament.

BY PROFESSOR S. STANHOPE ORRIS, PH.D., L.H.D., PRINCETON COLLEGE, PRINCETON, N. J.

THE word "also" fails more frequently, perhaps, than any other word in the English language to receive its proper position—a position in close proximity to the word or phrase which it serves, or should serve to render emphatic. Our literature, including the Authorized Version of the Scriptures, abounds in examples of this defect in style. But I wish to call attention to some of the numerous passages in the Revised Version of the New Testament only, where the revisers have failed to eliminate this defect.

When *καί* in Greek is equivalent to "also" or "even" in English, it is *never* placed *after* but *always before* the word or phrase which it is employed to emphasize. For instance, 1 John iv. 21: "And this commandment have we from him, that he who loveth God love his brother also" (*καὶ τὸν ἀδελφὸν αὐτοῦ*). Acts. xii. 8: "And when he saw that it pleased the Jews, he proceeded to seize Peter also" (*καὶ Πέτρον*). Matt. xxv. 29: "From him that hath not shall be taken away even what he hath" (*καὶ ὃ ἔχει*).

And in view of the common translation of a passage in 1 Thes., I deem it proper to say that *καί*, when used in this sense, is placed not only before but *immediately* before the word or phrase which it serves to emphasize, except when the word or phrase is preceded by

a preposition, in which case *καί* is placed before the preposition. For instance, Rom. ix. 24: "Not from the Jews only, but from the Gentiles also" (*καὶ ἐξ ἔθνων*); and Acts xvii. 13: "The word of God was proclaimed by Paul at Berea also" (*καὶ ἐν τῇ Βερεῳ*).

This fixed position of the *καί* in Greek should have secured for its English equivalent the proper position in the Revised Version of the New Testament. But it has not always done so, and it is to be regretted that it has not. Take the following examples: Matt. vi. 14, "If ye forgive men their trespasses, your heavenly Father will also forgive you."

The antithetic words, the latter of which is emphatic in this passage in the Greek, are not those which express the acts of forgiveness nor those which represent the agents of the acts, but the objects of them. This is made manifest, apart from other considerations, by the position of *καί* and the fact that the pronoun "ye" is not expressed in the original. The verse should read: If ye forgive men their trespasses, your heavenly Father will forgive *you* also (*καὶ ὑμῖν*).

Luke vi. 13: "And when it was day He called His disciples; and He chose from them twelve, whom also He named apostles."

The verse should read: And when it was day He called His disciples; and He chose from them twelve, whom He named *apostles* also (*καὶ ἀποστόλους*).

He had previously named them disciples; on choosing them, He named them apostles also.

Acts xix. 21: "Paul purposed in the

spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome."

The emphasis in the closing part of this passage is not on the act of seeing but on the place seen. Accordingly, the verse should read: Paul purposed in the spirit . . . to go to Jerusalem, saying, After I have been there, I must see Rome also (*καὶ Ῥώμην*).

Rom. v. 2: "Let us have peace with God through our Lord Jesus Christ: through whom also we have had our access into this grace wherein we stand." When "also" is properly used, as the adverbial *καί* in Greek is used, it imparts emphasis to a word or phrase as other than and additional to a preceding word or phrase of like grammatical relation. In the phrase, "through whom also," the "also" is made to throw emphasis on the relative pronoun, as though the pronoun here represented a person other than and additional to that denoted by its antecedent! Paul, however, places the emphasis where it belongs, and says: Let us have peace with God through our Lord Jesus Christ; through whom we have had the access also (*καὶ τὴν προσεγγύην*).

Rom. vi. 5: "For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection."

The verse should read: For if we have become united with Him by the likeness of His death, we shall be by the likeness of His resurrection also (*καὶ τῆς ἀναστάσεως*).

2 Cor. i. 7: "Knowing that, as ye are partakers of the sufferings, so also are ye of the comfort."

The position of the word "also" in this verse, as in several of the previous verses, is an instance of an error which is common in English. But that the error should be common, as it is, in our translation of the Scriptures is unpardonable. The verse should read: Knowing that, as ye are partakers of the sufferings, so are ye of the comfort also (*καὶ τῆς παραλήψεως*).

Jas. ii. 26: "For as the body apart from the spirit is dead, even so faith apart from works is dead."

The *καί* in the original of this verse is not equivalent to "even," but to "also," and lends emphasis not to "so," but to the faith which is without works.

"As the body without the spirit is dead, so the faith also (*καὶ ἡ πίστις*) [which is] without works, is dead."

Heb. viii. 6: "But now hath He obtained a ministry the more excellent, by how much also he is the mediator of a better covenant."

I doubt if any one with a knowledge of the English only, and without direct or indirect help from one who knows the Greek, could say what office the "also" in the phrase, "by how much also," performs or should perform. But if the "also" be placed where the *καί* is placed, so as to emphasize a "better covenant" as distinguished from a "superior ministry," the passage will need no commentary: But now hath he obtained a ministry more excellent, by as much as he is the mediator of a better covenant also (*καὶ κρείττονος διαθήκης*).

Heb. xi. 12: "Wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude."

The verse should read: "Wherefore"—that is, for the signal faith displayed, "there sprang even from one (*καὶ ἅψ' ἐνός*) . . . as many as the stars in heaven for multitude."

1 Thes. iv. 14: "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him."

This language teaches that, on condition of our belief in the death and resurrection of Christ, God will raise our friends who have fallen asleep in Him; teaches that the resurrection of departed believers is conditioned on the belief of those who are alive. But as this is at variance with the teaching of Christ, we must question the correctness of the verse as a translation of the Greek.

εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνίσταται, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ δέξει σὺν αὐτῷ. This is the original, quoted first, so far as I have observed, by Hippolytus,* Origen,† and Basil the Great.‡ It is quoted also by Cyril of Alexandria,§ John of Damascus,|| and Theodorus Studita.¶ But as these authors quote the passage literally, and without any attempt at exegesis, we cannot say what they regarded as the apodosis.

Gregory of Nyassa** quotes the passage in part, without using the conditional form: "For as Jesus died and rose again, so we also, says the apostle." Theophylact†† says, by way of comment on the verse: "As God raised the Lord Jesus, who corporeally suffered and died, so He will raise us also." Chrysostom‡‡ and Theodoret§§ made the mistake of regarding the words τοὺς κοιμηθέντας, and not the clause of which they are a part, as the words requiring the emphasis of the καί. But, as Greeks, they knew that the καί = *also* must in that case stand immediately before these words. They, therefore, removed the καί from the position which the apostle gave it, and which it must hold in order to express the apostle's thought, and placed it before τοὺς κοιμηθέντας. Œcumenius,||| essaying an exegesis of the passage, emphasizes the protasis, and makes it evident that he understood the consequent clause to be, "Them that sleep in Jesus will God bring with Him." Some of the Latin Fathers, as Cyprian,¶¶ for instance, translate the passage verbally, and passing over the protasis without comment, emphasize the doctrine of the resurrection of those

who fall asleep in Christ. Others, among whom is, perhaps, Tertullian,* represent the apostle as teaching the doctrine which is contained in our own translation. German commentators, including Meyer and English commentators, including Ellicott, in saying what apodosis they should have expected, show that they fail to appreciate the position and office of the καί, and otherwise miss the real apodosis. Accordingly, they, with the German and English versions, with some Latin versions, and with Œcumenius, if not with Chrysostom and Theodoret also, make the apostle teach that God will raise believers who are fallen asleep, if friends who survive them believe that Jesus died and rose again!

It is surprising that translators and commentators should have perpetrated and perpetuated such an error, and that the Church should have cherished and should still cherish and recite the language which embodies it.

For the words which follow οὕτω καί—that is, for the words, "them that are fallen asleep in Jesus will God bring with Him," let us substitute the word τότε = "the following," and the verse will read, "If we believe that Jesus died and rose again, so the following also" (καὶ τότε). The reader must feel that after "so," πιστεύομεν or its English equivalent is implied, and that what is said is, "If we believe that Jesus died and rose again, so we believe the following also." Hence, the translation of what the apostle says is, "If we believe that Jesus died and rose again, so we believe also that those who are fallen asleep in Jesus God will bring with Him."

These are a few of the numerous passages in which the authors of the Revised Version of the New Testament have failed to observe the position and office of the adverbial καί.

The error is not an unimportant one, as these examples indisputably show.

* De resurrectione carnis, cap. 24, ed. Oehler, and see Beza.

* Patrol. Gr., vol. 10, p. 785, ed. Migne.

† Vol. 1, p. 900, ed. Migne.

‡ Vol. 2, p. 401, ed. Garnier.

§ Vol. 1, p. 812, ed. Migne.

|| Vol. 2, p. 913, ed. Migne.

¶ Vol. 99, p. 1456.

** Vol. 2, p. 1189, ed. Migne.

†† Vol. 2, p. 1353, ed. Migne.

‡‡ Vol. 11, p. 435, ed. Migne.

§§ Vol. 4, p. 261, ed. Migne.

|| Vol. 2, p. 89, ed. Migne.

¶¶ Vol. 2, p. 619, ed. Migne.

The Divine Rule of Enjoyment.

By TRYON EDWARDS, D.D.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know that for all these things God will bring thee into judgment.—Ecclesiastes xi. 9.

MOST commentators and preachers seem to have understood this text as a pointed and solemn challenge, uttered in sarcastic irony by the writer. As if the wise man had said to the young, "Plunge headlong if you dare and will into all the follies and sinful indulgences of the world; seek in them your highest enjoyments, forgetting God and conscience and duty; riot in them to the full, as if this life were all and eternity only a dream; but know that God will soon bring you into judgment and fearfully punish for it all."

So we find good Dr. Watts, like many others, understanding it. In his well-known paraphrase of the passage, so often sung as a hymn, he says:

"Ye sons of Adam, vain and young,
Indulge your eyes, indulge your tongue,
Taste the delights your souls desire,
And give a loose to all your fire.

"Enjoy the pleasures you design,
And cheer your hearts with songs and wine;
Enjoy the day of mirth, but know
There is a day of judgment too!

"God from on high beholds your thoughts;
His book records your secret faults;
The deeds of darkness you have done
Shall all appear before the sun.

"The vengeance to your follies due
Should strike your hearts with terror through;
How will you stand before His face
Or answer for His injured grace!"

All this, however, we believe, is an entire misapprehension of the meaning of the sacred writer. He does not speak in rebuke or in the spirit and tone of solemn challenge and threat. On the contrary, he evidently sympathizes with the young in their natural fondness for enjoyment, knowing and feeling that it is right for them, and that God intends and wishes them to rejoice, and has richly provided for and delights to behold their enjoyment. Take, he would say, all the happiness you can; enjoy to the full all the good things which the world can offer, but in all and as to all bear in mind your accountability, and remember so to enjoy them as not to be led into sin; so to enjoy them, with your final account in view, that you can feel they are not leading you away from God or duty, but rather making you faithful to both and thankful to the great Giver of them all. Enjoy, as your nature craves, all the good things which God has given as sources of enjoyment, but let the thought of your responsibility ever be a check against everything which is forbidden and sinful, and with this and only this limitation enjoy to the full all the blessings which God is bestowing, knowing that He rejoices to see you do it, and that enjoyment in this spirit will ever keep you near to Him.

This meaning seems clearly to be that which the context suggests, the one which is in keeping with the whole spirit of the Bible, which most accords with the wishes and feelings of God as the loving Father of His children, and through which He designs and seeks to prepare us for that blessed world where joy is to reign forever!

SOCIOLOGICAL SECTION.

Ethics and Politics.

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I. *The Ethics of Patriotism.*

SOME two years ago a brilliant West-

ern senator turned from the superficial aspects of politics and entered a field which has been traversed by Hebrew prophets, Greek philosophers, Roman jurists, and the ethical thinkers of every school. These all have been occupied with the relations of ethics to politics;

he frankly avowed his conviction that the two have nothing to do with each other—that the Ten Commandments and the Sermon on the Mount furnished no guidance to political action. The sensation his words produced was the greater in that their author by no means stood for the lowest grade of unscrupulous partisanship. But they owed still more of their effect to their putting before us a common maxim of our public life in all its native ugliness. They revealed us to ourselves, for deep moral distinctions like this will generally be found to run through us, not past us. This vicious notion is the monopoly of no party, of no set of men. It clings to all parties, to all movements, to all of us.

Those who take this view consciously, as well as act on it unconsciously, are fond of comparing politics to a state of war, and of claiming for them that suspension of ordinary ethical rules which attends war. It is said that ethics define the relations of men in a state of harmony, while politics belong to a state of contention, and reject all anxiety to avoid injury to other men, and regard such injury as a duty if the other men are "on the other side." Ethics can pervade the whole of human life only by abolishing politics.

But it is a false assumption that war lies outside ethics, even although it suspends some of the obligations which exist in time of peace. The ethics of war contain no justification of personal enmity; they justify no falsehood to those who are entitled to know the truth; they forbid acts of useless slaughter and of cruelty; they require the cessation of hostilities the moment the purpose of the war has been reached.

Politics, like war, belong to a stage of conflict, and therefore to a transitional stage in human development. The conduct of government through the antagonism of parties is as much a makeshift as the redress of international wrongs by bloodshed. But the two are not as parallel as is assumed. In war men stand outside the social bond and renounce ordinary obligations. In poli-

tics the bond is unimpaired. Both parties profess to seek the highest good of all, including their antagonists. Both profess to value national welfare more than party success. Both are embraced in the same national unity, and are under unimpaired ethical obligations to all. The common understanding of a suspension of some of these exists in war, not in politics.

The first thing to be considered is what is involved in this national bond. It is to the growth of a sense of patriotic duty to all that we must look for a check to partisan feeling, which regards only a part as friends and the rest as enemies. The more clearly the nation is brought into view as a higher object of devotion, the less parties will weigh with us, and the less will parties be able to put themselves into the place of the nation, to claim the credit of the nation's achievements, and to intercept the loyalty and enthusiasm which belongs to the nation only.

Fortunately our political literature possesses a book in which the meaning and greatness of the nation has been treated with singular ability. Dr. Elisha Mulford's work, "The Nation: the Foundations of Civil and Political Order in the United States," is already a political classic. He shows us that the nation is a moral personality, with a character as distinct as that of any individual, and like that the outcome of moral growth and discipline; that it possesses a life which is more than the sum total of the lives of its citizens, as every form of organic life embraces more than is to be found in the past. It is invested with an inalienable and indivisible sovereignty, for whose exercise it is responsible only to God; and it possesses the right to determine the form and order of its public life, and to maintain its independence of all other powers. Within it and by it are realized those natural rights and liberties which are necessary to the complete development of our human nature. In return it may make the largest demands on its people, not stopping short of their lives, in its de-

fence. Within the nation lies the process of human history, which is but the biography of the peoples which have attained a true political existence, combining order with freedom. As Burke says: "It is not a partnership in things subservient to the gross animal existence of a temporary and perishable nature. It is a partnership in all science, in all art—a partnership in every virtue and in all perfection."

The worth of national existence was revealed to the American people by the war for the Union. They did not know how much their country was worth to them until it was threatened with disruption and disintegration. The domestic temper, the unmilitary habits, the love of gainful pursuits were all abandoned gladly. On the battle-field or in the hospital two hundred and four thousand of our fellow-citizens died for their country, and so large a share of the younger manhood of America was swept away as seriously to affect the social character of our people. Was the object worthy of the sacrifice? The dead did not begrudge it, nor did the bereaved, who "kissed their cross with lips that quivered." And coming generations will rise up to bless that one which spared no effort and flinched from no pain that it might transmit to the future an undivided American nation. Even from that section which bore its share in the suffering without a share in the victory, there comes, thank God! the expression of profound thankfulness that the war resulted as it did.

So great is the nation that no sacrifice, not even that of life, is too great for it to ask. And it asks the sacrifice of life still; not in the grim holocaust of the field of battle, but in the steadfast, watchful consecration of duty. The nation always is in peril, always demanding the surrender of men's lives to avert the peril. The greatest peril is that its life may decay at the very core, until the coming of enemies for its overthrow is but the gathering of vultures to a carcass. The battle of national defence has but shifted to another field;

but the demand for patriotic devotion, manful resistance, a watchful public spirit is as great as ever. Its enemies are less easy to recognize than when they were certain gray-clad squadrons fighting under a strange flag in open warfare. They are the vices which break up national fellowship and throw each man back upon himself—the love of indulgence, the love of money, partisan bitterness, and a loosened sense of our obligations to God and to men.

How shall we give our lives to-day to the defence of the nation? First of all, by giving our country its full measure of patriotic affection and devotion. The discharge of ethical duty begins in right sentiment, in setting our affections on the right object. Now it is not so easy as it seems to keep this commandment. Much that passes for patriotic feeling has a false ring, as being personal egotism "just a little projected." If our regard for our country is conditioned by the fact that our citizenship in it adds to our self-importance, that regard has no ethical worth. Just as worthless is the patriotism which nourishes itself on statistics and bird's-eye views, and despises other peoples, which bulk less than we. Ethical patriotism does not revel in material immensities. History does not make much of them either. Palestine, Greece, Italy, Switzerland, Holland, England are large only in ethical importance, and are invested with a perennial interest which does not attach to the immense empires of Asia. A true patriotism clings as lovingly to a petty island as a continental area. *Σπάρταν ελαχες τανταν κοσμει!*

Equally worthless is the patriotism which feeds itself on the depreciation of other countries, and which is strong only when it has something to fight. If it were of the right sort it would make us sympathize with the true patriots of other lands, and rejoice in their devotion to their country. The more we see of the worth of our own position the higher we will value theirs.

But in criticising false and unreal exhibitions of patriotic feeling we must

guard ourselves lest the disgust for shallow boastfulness and narrow intolerance may produce in us a languor of national interest or an indifference to the obligations of patriotic attachment. This is our danger at present. The educated American has reacted against the spread-eagle style, and this reaction has been helped by the growing influence of the American humorist, who has managed to fringe our historic sanctities with ridiculous associations. When Professor Tyndall, in one of his American lectures, made an allusion to Plymouth Rock, he was surprised and indignant to find he had provoked a ripple of laughter in his audience. Now humor is a good condiment, but a poor food. It produces a detachment from our convictions which may be useful as enabling us to look at them in an independent way; but such detachment is not wholesome as a permanent condition of mind, as it weakens moral earnestness.

Nor is this the only intellectual obstacle to patriotic feeling. Indeed, the very variety of intellectual interests works the same way. The average American of the seventeenth century had but two interests—politics and religion. By the close of the eighteenth century he had narrowed them to one—politics. Since then religion has resumed its old place, while philosophy, science, invention, literature, the plastic arts, and even music have made their home with us, and not one of them has managed to identify itself with patriotism. Literature comes the nearest to doing so; but while it is largely patriotic in its choice of themes, in neither quantity nor quality does it suffice to furnish the chief intellectual food of our educated classes. Our art is equally inadequate, and is decaying as regards patriotic motive. As a whole our culture lacks the note of devotion to our country, and its various forms divert much of the energy once given to politics. A pale and impotent cosmopolitanism is diffused among our educated men, lowering them politically, as Dr.

Mulford says, to the level of a polite mob, without consciousness of participation in the organic life of the nation. We have indeed some "scholars in politics," but their scholarship never took them thither; rather it tended to unfit them by distaste for public life. You cannot eat your cake and have it. We cannot give our mental energies to pursuits which lie apart from the public interests, and then exhibit the old-fashioned American devotion to those interests.

If this be true of even the higher pursuits which occupy the minds of our people, much more is it true of the lower; of the pursuit of pleasure or excitement and of gain which have attained vastly greater proportions with the increase of opportunity. It is a mistake to confine the former to the limited circle which calls itself "society." The same life in an ethical sense is led in a coarser way by multitudes, who set pleasurable self-indulgence before them as the end of existence. The temperance reformation has done much to check this evil in one direction, by attaching a stigma to one of the means of attaining sensuous excitement. But the craving which in one man tends to alcoholism, in another leads to other vices, to debasing forms of art and literature, to gambling in business and sports, to a thousand means of undermining sobriety of character and public spirit by putting selfish before social ends.

Just as anti-social, anti-national, and utterly selfish is the business life of those who accept gain and not use as the end of business activity. We often hear the demand that politics shall be reformed by introducing into public life the spirit and methods of business life. Unfortunately our politics are debased by the influence of the low ideas which too generally control the business world; and for my part, I see no reason to expect a general reform of the politicians until we have got rid of the immorality of business. It is from this last that the lowest politicians take their tone; and the worst that is said of the worst

among them is that he "is on the make"—i.e., is looking out for his private interests with the singleness of aim and unreserved selfishness which are accepted as all right in business. Before the nation can come by its rights in the sphere of politics, there must be a far higher ideal in the sphere of commerce.

The very existence of the politician grows out of the neglects of duty of those who have given themselves up to making money and similar selfish pursuits. It is nature's effort to fill up the vacuum left by the general diversion from public duties and the decay of public spirit. Our neglect creates the class, and our neglect leaves them free to mismanage as they please. It is said that a wealthy New York merchant declined to take part in the measures for the exposure and overthrow of the Tweed Ring on the ground that he could make more money in the time this would require than the Ring was likely to rob him of! This was but an extreme case of the general indifference to ordinary political duties, which explains that failure to procure a clean and efficient regulation of municipal affairs which Mr. Bryce declares the worst blot on our political system.

Quite as harmful, though less generally diffused, is the cynicism which tells us that politics always must be a dirty business, and politicians always and in all cases will be found to be irredeemably selfish and unscrupulous. This cuts the sinews of reformatory effort, and teaches the despair which is the unpardonable sin. Like all cynicism, it rests on a mere selection of facts and a contempt of the broad lessons of history. Politicians generally are neither much worse nor much better than the people at large. Their profession has its special temptations, as has every other. Their reform can come only from a general quickening of the public conscience and a general elevation of our social standards. And as these have risen in the past, politics have grown cleaner also. My friend, the late Hon. John Welsh, told me of hearing Vice-Presi-

dent Wilson challenge a loose statement made by an Episcopal bishop as to the degeneracy of our public men and of public life. Mr. Wilson said: "I have been an observer of that life for a quarter of a century, and even in that time the change for the better has been wonderful. The scenes which once took place on the floor of Congress and the social life of the capital were such as the country would not tolerate." Certainly the day is past when the President of the United States and the Mayor of Washington could appear as chief pall-bearers at the funeral of the wife of a keeper of a gambling hell!

The task of political reform is no labor of Sisyphus. The past teaches us hope for the future. But the only mainspring of a genuine and lasting reform must be found in the awakened sentiment of duty to the country as superior to all private interests. Love of country must become a social passion—not an emotional enjoyment reserved for the great public festivals of national life, but constant as the household affections. And like them it must be recognized as a duty not in the least affected by the faults of the country or its public men, or, in any case, to be postponed to any intellectual or social pursuit, or any desire for selfish gratification.

Shop-Girls.

BY PROFESSOR J. H. HYSLOP, COLUMBIA COLLEGE, NEW YORK CITY.

I HAVE been asked to say a few words on the problem connected with the subject of shop-girls, and on the method of dealing with it. In accepting this invitation, however, I must remind the reader very emphatically that the problem is not a simple one. Otherwise I might encourage the expectation that there is some easy cut-and-dried solution of it, which there is not. The problem is a very complicated one; and whoever studies it or pronounces upon it must reckon with a multitude of moral and economical perplexities. If he does not take these into account, he is cer-

tain to accept conclusions which will not bear criticism. Hence I would insist upon the complexity of the question and the corresponding variety of methods of dealing with it.

We know what is generally meant by this problem. It is simply a question of the justice or injustice done to shop-girls by employers and superintendents of their labor. I shall assume that the reader is well enough acquainted with the common details of the injustice done in various ways to shop-girls, and then proceed to examine the methods by which this evil may be prevented. By way of definite remarks, however, it might be well to observe that this injustice may consist in refusing them their promised pay; it may consist in the exercise of arbitrary authority over them, in exacting too many hours of work from them, in refusing them necessary privileges and conveniences in their employment; or in paying them insufficient wages. These evils are practised in multitudes of ways which there is not the space here to enumerate. How can they be prevented?

The methods of preventing or mitigating the evils of which every one is conscious must be determined by the nature of the special act of injustice done, and hence no way of dealing with the problem can be suggested until its complexity has been unravelled. Now there are three general classes of unjust treatment inflicted upon shop-girls. The first is a refusal to pay, even after the work has been done and accepted, the wages that were promised. The second is the exercise of arbitrary and irresponsible power in the exaction of overwork. The third is the payment of insufficient wages. Distinct methods of dealing with these matters are determined by the radically different sources of the evils just mentioned.

The first class of cases are easily dealt with. They constitute a matter for the law to settle. Contracts can be enforced, and hence an appeal to the law will result in forcing the merchant or employer, provided he has any prop-

erty at all, to pay whatever wages he has promised. But too often the sufferer is too poor to pay the expenses of litigation, and the unscrupulous employer often calculates upon this condition of things when he refuses to fulfil his contracts. This is shown by the very many cases which have come before the working women's protective unions of various large cities in the country. If, then, the shop-girl cannot defend her own case before the courts, the only resource for justice is the interference of others who, for the sake of seeing justice done, are willing to push the matter before the law. This interference may take the form of organizations for the purpose. Such institutions exist in most of the large cities in the Union, and they are perfectly effective and successful in their work. They investigate all individual cases that come to their attention, and prosecute them at the expense of the society. But this work requires to be extended. Even smaller cities and towns need this means of protecting the poor of all kinds as well as the shop-girl from the negligence and betrayal of the employer. This work will depend entirely upon the sacrifices of those who are interested in seeing justice done. The Christian community has a great responsibility in this matter. It has the power to prevent much of the injustice practised in this way.

In regard to the second class of cases, where it is an exaction of overwork, or exposure to cruel physical conditions—like standing all day, or for twelve or fourteen hours, without a chair, for a moment's rest—that are complained of, the method of appealing to the law is not applicable. The law deals only with contracts, or promises and agreements between employer and employed. It cannot fix the terms of their agreement without assuming the exercise of functions which no modern state ventures to do. The employer, it is true, enjoys a great deal of irresponsible power, and the use of this power will be according to his personal character.

We know how often it is abused. But the only available force in such cases is an enlightened and sympathetic public opinion. This may succeed in fixing a general standard to which a merchant or employer must conform in order to receive patronage. Men ought to be made to feel that their custom depends as much upon their moral treatment of shop-girls as upon the prices of their goods. People may combine to announce their intention of not patronizing those who have a reputation for injustice to shop-girls. But to make any plan of this kind effective there must be organizations for investigating all individual complaints, and to determine the truth and the extent of injustice. Much can be done in this direction. As an illustration, we might refer to what would be accomplished by some such combination in New York City if men and women philanthropically inclined could combine to have the present law enforced that every store should have seats for the female clerks. This law is wholly ignored, and yet it only awaits the interference of the proper persons to have it enforced. Public opinion, if it were organized in this and in other matters, could do a very effective work in diminishing the enormous amount of injustice inflicted by the irresponsible power of employers. It could, if it would, as easily establish a moral as it does a social criterion for judging men, and so insist that the possession of so much power be subject to some limitations or responsibility to society as the shop-girl has to submit to in her subordinate position of servant. Public opinion can say to such men: "You are accountable to us for your treatment of shop-girls; and if this is not just, you must expect the withdrawal of our patronage." This may not cure all the evils incident to the system, but it would remove many of them and be at least a step in the direction of a higher ideal and a better state of society.

The third class of cases concerns the payment of wages, which are notoriously insufficient in many cases. The effect

of this state of things, we all know, upon many thousands of shop-girls is disastrous; and there are few questions of a moral and social character that should be of more interest than this. But there is no simple solution of the problem. Indeed, we fear it is altogether insoluble until we have changed human nature more than has been done in the past. Nevertheless, the injustice so frequently observed can be diminished by a strong public opinion and the general method just indicated. But the organization and investigation must be vastly more extended than any yet practised. They must take into account a very complex system of moral and economic conditions. Hence it will be found that no adequate treatment of the problems due to insufficient wages can be presented until we know the causes of them, and these causes are various. Sometimes the cause is the injustice of the employer, sometimes it is a set of unavoidable economic conditions, sometimes it is the want of sufficient knowledge or skill on the part of the shop-girls, sometimes it is due to some capricious change of public taste and demand for certain goods affecting the profits of the merchant, and sometimes it is caused by the competition between differently situated shop-girls. These several causes give rise to as many classes of distinct cases which require correspondingly separate methods for their treatment. The girls' boarding-house, which is now a common institution in most of our large cities, is a solution of the last problem or set of cases. It consists in providing board and lodging for those poor girls who are obliged by the labor market to take less wages than the cost of living would require. Those cases due to unavoidable economic conditions are not so easy to prescribe for; but it may be doubted whether they are very numerous. The other three classes, however, will yield, if they yield at all, only to moral forces of some kind. On the one hand the shop-girl must be educated to her duties, and be as ready to render just service to the employer as

she is to demand it of him. In the majority of cases these duties are no doubt performed. On the other hand, and this is one of the most important considerations, the public must learn its own responsibility in the matter. People who are indignant at the injustice to shop-girls must ascertain who is guilty of it, and must be willing to pay such prices for goods as will enable the merchant to pay justly for his service. Then, again, they should see that the merchant does not profit by this at the expense of the shop-girl. It is not to be denied that the suggestion of such a course will appear preposterous. But Christian effort has done so much in the

past that much may be expected of it in the future. Christian organization and co-operation can do a great deal to diminish the power of men in business to drive honest trade to the wall. As it is to-day, the moral tone of business is brought down to the level of the worst man who can sustain himself in it, and he often does this by robbing his clerks of fair wages. Christian people can refuse to patronize such men. The problem, however, is a stupendous one, and is not to be solved easily. Nor have I space here to deal with it in detail. I can only suggest a universal reminder to Christian people of their responsibilities in the matter.

MISCELLANEOUS SECTION.

A Prophylactic Benevolence.

By REV. A. McELROY WYLIE, BROOKLYN, N. Y.

THE rapid increase of the baser classes of immigrants who are pouring in upon our shores, together with the frightful growth of the saloon power, render it more necessary than ever that the benevolent shall see to it that their means shall be wasted as little as possible upon the designing and unworthy.

In all our larger towns and cities a not inconsiderable portion of our kind-hearted and well-to-do people are much engaged in field work where vice has left its victims in every stage of defacement, misery, and want.

The sights at the tail-races of human life, into which sin and crime thrust their victims after they have passed through the grinding mills of pleasure and passion, are enough to move a Nero with pity and horror.

The samples from the sample-rooms, the reek from the victims of debauchery, the rags, the stale and staggering confusion, the unutterable and swarming woes that follow in the track of the body of this death, tax to the uttermost

the sympathy of the feeling and the resources of the benevolent.

But amid all these swarms of vice's progeny, whether the woes are self-inflicted or imposed through the connection of family ties, there is a large proportion who make it a study to practise the most cunning deceits upon those who are ready with the helping hand. Even visits of scrutiny do not always protect societies from the designs of the unworthy and the traps of those who do not need relief.

Do you say that those bare, dirty, and cold rooms in a tenement block tell their own tale of want, and you cannot mistake when you order clothing and ample supplies of food sent to those dens of destitution? But wait until you have reached further experience, and that very extreme emptiness of those apartments will awaken your suspicion; and a watch put upon the recipients after the goods and provisions have been handed in will disclose the sequel, and that sequel is the fact that our destitute pleaders have taken the donations in at the tenement-house only to carry them away to a well-provided home in another part of the ward or

the school of vice; and we need a prophylactic benevolence in order to defend us from the designs of the vultures of human society.

"The poor ye have always with you" is as true now as when spoken by the Master nearly nineteen centuries ago. The poor must be looked after, and every church or community which neglects this duty is marked for a blight.

Let us set forth for the readers of *THE HOMILETIC REVIEW* a plan which we found did good work to prevent fraud and waste, and, at the same time, furnished a very simple method to secure a correct auditing of the accounts.

Let it be premised, however, that no plan can work itself. There is no more an easy road of safely distributing money than there is an easy way of honestly accumulating it.

In any church or society there must be secured a corps of visitors who will agree to enter upon the campaign with system and patience, and the more of Christian grace and grit the better.

There must also be a districting of the neighborhood; and it will be all the more important if the churches combine, or, at least, if at appointed times committees from the different churches and societies in a district or ward meet and compare notes as to the families who are receiving aid. This precaution will tend to break up the schemes of the "rounders," and uncover the tracks of the dishonest.

Let the Church select a grocery-store, a dry-goods store, and a shoe-store to which orders are to be sent. But it will simplify the matter if shoes can be ordered from the store which furnishes the dry goods. Such stores are generally willing to help the cause of the needy by selling at cost, or nearly so, upon the society's orders.

Then let it be understood that in no case is money to be given.

It is usually best for the visitors to go out in the New Testament order—two and two together.

Let all the visitors be supplied with

blank orders—some for the dry-goods store, some for the grocery-store, and some for the shoe-store. On the top of each of these orders is printed the name of the church or society which issues them, followed by the address of the store which receives the order and provides the goods. On the back of the order may be printed a list of the visitors who work in a given district, but this is not necessary, provided each store possesses a list of the names of parties authorized to sign the orders which are to be sent to that particular store. On the left side of the blank, printed in a perpendicular column, are the names of the different articles which the visitors may designate shall be furnished to the applicant who bears the order to the store. On the top of the blank should also be left a space to receive the name of the recipient. At the bottom is space for the summing up and for the name of the visitor who makes out the order. There should also be a limit assigned, beyond which an order is not to extend.

A visitor finds a family in need of various kinds of food. Let him or her write opposite to each article ordered the amount in money value, adding up the various sums and placing the total at the bottom, stating the limit of the order. Then let him or her draw the pencil or pen across the name of each article which is *not* ordered. Then let the visitor make out an exact duplicate—date and all—which he or she is to retain and file away. All of these orders should be numbered, the duplicate bearing the same number as the order taken by the beneficiary. The recipient, of course, uses the order he receives to enable him to obtain the needed relief, and the visitor retains the duplicate to act as a complete check upon the beneficiary, and to be used as a voucher in settling the accounts. Once a month, or once in three months, let the visitors hand in all their duplicates to the treasurer, and let the merchants who have supplied goods to the beneficiaries produce the orders they have received, and

the order which represents the order which is not signed, and ready to use.

No. 20.

ISSUED BY GRACE CHURCH BENEVOLENT SOCIETY.

Store, No. 231 Chelton Avenue.
Recipient, Patrick O'Flannagan.
Visitor, Miss Rebecca Freestone.

Date, Dec. 12, 1890.

Quantity.		\$	Cts.
Bacon	15		
Corn-meal	12		
Flour	50		
Salt	10		
Potatoes	40		
Molasses	20		
Coffee			
Tea			
Sugar	20		
Butter	25		
Vinegar			
Soap	20		
Oatmeal	15		
	\$3	27	

REBECCA FREESTONE.

In the left-hand column let the merchant put down the quantity of each

the order. The number which the visitor has self issued, this being the twentieth.

This plan will be found to work with visitors of ordinary sense and discretion. Some visitors may need to be restrained; and some, who are sympathetic, may need a cooler head. In all cases of young persons entering upon the work it is well to have accompany them a companion of experience and discretion, and thus mistakes will be avoided and not a little money saved.

There is more and more a pressing call for thorough system in all our charities, and it is time that a mutually protective plan were adopted among the churches. Untold sums are now wasted squandered by impulsive and judicious giving, which only tends to empty all self-respect out of the recipients and increase the number of chronic paupers. Let business methods more generally prevail in our plans of disbursement.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

Concealed by the Message.

JULIAN HAWTHORNE, in a recent number of *Lippincott's Magazine*, writing of Sidney Woollett as an interpreter of English poetry, says: "He tells us in a quiet, conversational tone what he is going to do; and then, after a moment's pause, he proceeds to do it. And now the second feat or phenomenon occurs: Mr. Woollett disappears. We are looking straight at him—and he is, as has been intimated, a very agreeable object of contemplation—but we cease to see him. Why is this? I suppose it may be because we cannot give our at-

tention to two things at once. Mr. Woollett is himself deeply interested in what he is reciting; he is not in the least interested in or solicitous about his own person; and he constrains us to adopt his attitude. As the theme evolves itself before the eyes of our imagination, the speaker vanishes."

This, it seems to me, should be the object at which every preacher should aim—to turn all thought away from himself to the message he brings. Like John the Baptizer, he should regard himself as but a voice, "the voice of one crying." He is a witness for an-

mer, not for himself. "Behold—not
but—the Lamb of God." The
cher, as was John, may be a shin-
light, and men may rejoice in his
not for a season; but he should be so
sessed with the thought that he is
to bear witness of the Light that men
all see not him, but Christ, "no man,
but Jesus only." Thus felt the great
ambassador apostle, "as though God
d beseech you by us, we pray you, in
Christ's stead, be ye reconciled to God."
"Ye are the light of the world" indeed;
not only as the true "light of the
world" is "glorified in you."

W. L. S.

Does It Pay?

THE question has often risen in my
mind, Does it pay to keep up the im-
perfect acquaintance with the Hebrew
and the Greek which the majority of
our ministers acquired while in college
and at the seminary? With the mul-
tiplicity of duties that press upon them
in the prosecution of their pastoral office
a very small minority can retain any-
thing like a helpful familiarity with
those tongues; and even their ac-
quaintance is rarely of that scholarly
order that will constitute them authori-
ties in the settlement of any question
that may arise touching upon the trans-
lation of a given passage. Where our
most illustrious commentators—men
who have devoted their lives to the
study of the original languages in which
the Scriptures were written—cannot
agree, shall humble pastors—men who
at the best can give but a comparatively
small part of their time to this study—
render the final decision? And, after
all, was not our Saviour Himself content
to make use of a translation rather than
to resort to the original Scriptures?
Indeed, we do not know that He could
read the original, "having never been
taught." He set very little store by the
exact language of Holy Writ, as did
His apostles after Him, whose quota-
tions from the Old Testament often
varied greatly from the text. Let our

ministry devote themselves to their work
with such instruments as Christ and
His apostles were content to use, and, if
baptized into the same Spirit, they will
have larger results from their labor than
if they waste many precious moments
puzzling over questions which all their
puzzling will not enable them to solve
with any convincing exactness.

S. W. L.

"Benefits of Long Pastorates."

I WAS much interested in the article
from the pen of Dr. Haskins in the last
number of *THE HOMILETIC REVIEW*.
At the same time, I should like to hear
from some of our prominent Methodist
brethren on the advantages of short
pastorates. I remember that Mr.
Beecher, when asked the question:
"What is the occasion of the tendency
toward short pastorates in churches
nowadays?" replied, "Largely, I
think, the Divine mercy toward the
parish;" and then explained his answer
by the further remarks: "When the
cup is empty it would better be re-
moved and another one filled and
brought in its place. . . . A long pas-
torate has some advantages that cannot
be overestimated. But shallow men,
who are sometimes called broad men,
ought to have short pastorates. If you
take the Erie Canal, and, without in-
creasing the amount of water, remove
one bank to a distance of half a mile,
you will broaden it very much; but
you will have perhaps only a quarter of
an inch depth of water. A great many
men spread themselves out and broaden
in that way, and grow shallower and
shallower. Such men soon evaporate."

Of course the advantages of short
pastorates under such circumstances are
readily to be seen. But are there any,
and, if any, what are they, in the case
of pastors who are not broad and shal-
low, but broad and deep?

E. L. E.

"Quality, not Quantity."

To the editorial note in the Novem-

ber REVIEW on "Quality, not Quantity," let me add an instance bearing on the desirability of ridding a community of a portion of its population. I am preaching in a place of one thousand inhabitants, where a prohibitory liquor law is enforced. Several years ago the town was noted for its number of saloons and the prominence of "hard characters." It had gained an unenviable reputation for general "toughness," and many disgraceful scenes were enacted by the baser sort. Tales could be told which would seem incredible to a law-abiding community. Church meetings were broken up, and revival services were interfered with. Crime and iniquity abounded on every hand. But when the prohibitory law went into effect, and the lawless were confounded by the punishment of certain of their number, the effect was startling; some mended their ways, but the greater number removed to other places, where greener and "wetter" pastures could be found. Our population was diminished to a considerable extent, but the loss has brought a decided gain to the general well being of the community. Such a thing as the saloon element is now unknown to us, and as a result our politics are cleaner and our morality purer. Of course vice is not eradicated from among us, but our experience bears out your assertion that a diminished population is no indication that the material welfare of a community has been injured.

McC.

"The Little Rift."

"It is the little rift within the lute,
That by and by will make its music mute,
And ever widening slowly silence all."

"The little rift within the lover's lute,
Or little pitted speck in garner'd fruit,
That rotting inward slowly moulders all."

So the Laureate. "A dead fly causeth the ointment of the apothecary to send forth a stinking savor." So the wise man, less poetically perhaps, but no less suggestively. It is not infrequently the

case that in a sermon otherwise perfect some little flaw spoils the beauty, as the dark vein in the marble the else exquisite attractiveness of the statue. The painter Haydon says that "in everything that Burke wrote, spoke, or did, there was always a certain want of good taste. In the midst of the most sublime passages he suddenly disgusts you by the grossest similes." So we have heard famous preachers who, by want of care as to grammatical expression, as by making a plural of the singular "none," or by some infelicitous use of language, as by employing "transpire" in the stead of "take place," or by some carelessness in the matter of style, insignificant as it may seem, have destroyed the impressiveness of entire sermons. This is not because the hearer is on the lookout for faults, but because the human mind by education is rendered sensitive to the imperfect, has a sense of injury when confronted with it, and retains the recollection of it, as men are wont to retain the recollection of a wrong done them long after the memory of kindnesses has vanished.

S. Y. E.

A Question.

NEAR the close of the article "Have the Monuments and Papyri Anything to Say of the Hebrews and the Exodus?" the author says: "If it is accounted surprising that the monuments do not mention the sojourn of Israel in Egypt, it is equally noteworthy that the Bible itself compresses the entire history into one verse—Ex. i. 7."

If this be true, under what head would the first twelve chapters of Exodus be classed? Do they not record some very important things which occurred in connection with the sojourn of Israel in Egypt, covering a space of many years? The paper is exceedingly interesting and instructive, but the sentence mentioned is hardly understood by a reader of Exodus.

J. B. J.

PAWTUCKET, R. I., Jan. 6, 1892.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Child-Murder.

*Lo, children are a heritage of the Lord:
and the fruit of the womb is His re-
ward.—Ps. cxxvii. 8.*

IN the course of the recent trial of a Catekill minister for manslaughter in the first degree for having caused the death of his adopted daughter by a criminal operation, a physician named Mackey, when called to the witness stand, confessed that he had declared that "if every physician who did this illegal kind of work were arrested, all the churches would have to be turned into jails;" and also that he had answered the coroner's question, "Have you ever done any of it?" "I have; but you can't prove it."

How far the assertion with reference to the medical profession is true and how far false we have no means of ascertaining. There are few among the number who would have the hardihood to make the declaration made so boldly by Dr. Mackey. It is altogether too probable that the crime of pre-natal murder is widespread and increasing. Judged by the fact that the number of childbirths in what are called the higher classes has been rapidly diminishing in late years, and that society's main increase is through the middle and lower classes, it seems certain that this crime is largely confined to the former. Such was the case with Roman society of old, when the day of the Empire's judgment was hastening on. How aptly do Juvenal's plain words describe the condition of things in our own day:

"She who shows no long gold on her neck,
Consults before the Phale, and the pillars of
the dolphins,
Whether she shall marry the blanket-seller, the
victualler being left.
Yet these undergo the peril of child-birth, and
bear all
The fatigues of a nurse, their fortune-urging
them;
But hardly any lying-in woman lies in a gilded
bed;

So much do the arts, so much the medicines of
such a one prevail,
Who causes barrenness, and conduces to kill
men in the womb."

In a brief but suggestive work recently published, Dr. Paul Paquin, late Professor of Comparative Medicine in the Missouri State University, gives the results of a series of investigations made by him on this subject, revealing a condition of things which is truly appalling. He says:

"Of 500 women in six different denominations, married not less than five nor more than fifteen years, selected indifferently among the well-to-do, taking care not to include any one who had lost a single child even, the following was obtained: Of 100 in denomination A, Protestant, 18 are childless; of 100 in denomination B, Protestant, 16 are childless; of 100 in denomination C, Protestant, 9 are childless; of 100 in denomination D, Jew, 8 are childless; of 100 in denomination E, Roman Catholic, 3 are childless; of 100 in denomination F, Greek Church (in Europe), 2 are childless. It is safe," continues Dr. Paquin, "to conclude that marriage under many circumstances affords a convenient cloak to cover repulsive crimes, and that Christianity, in some denominations at least, is inadequate to prevent them, while in others it prevents the most repressible, but fails to subdue the passions permanently, or even for any satisfactory length of time—not enough to eradicate what is known as lust."

The showing is a bad one for the Protestants. There is no reason for believing that Dr. Paquin's investigations were not perfectly impartial; and this is one of the reproaches which the Romish Church has cast upon Protestants for years, that they set a light valuation on the marital relation, its responsible obligations and privileges.

That modern modes of living have much to do with the facts here stated we believe needs no proof. The tendency to abandon home life for that of compartments, in many cases where

the necessity does not exist on the ground of economy, is in measure, at least, responsible for the evils against which this paper is a protest. The main reason for the unwillingness of married couples to have children and so to fulfil the true end of marriage is undoubtedly an overweening love of ease, a selfish devotion to personal pleasure, an unwillingness to undergo the privations which the having children entails. It may not be that Dr. Paquin's inference that lust is back of this childlessness in the cases cited is true; but if not lust, it is an undue devotion to the self, which, if not so low an evil, may be as great a one in its consequences.

Upon this subject the pulpit—perhaps

from a false sense of delicacy—has been well-nigh silent. It is time its voice should be heard. Let it magnify the sacredness of life. Let it exalt the dignity of parentage. Let it proclaim without faltering that the supreme function of any creature—pre-eminently of the human creature—is the reproduction of life. Let it declare, as it is warranted in doing, both on scriptural and scientific grounds, that the crime of the taking of life from the unborn child is on a par with that of the murder of the child that has come to its birth. Let it brand with words hot with the fire of a Divine indignation all who prostitute a vocation, which should be held sacred, to uses that are nothing short of devilish.

EDITORIAL NOTES.

Award of Prizes.

AFTER a careful examination of the contributions sent us in response to our offer of prizes for the best "Sermon Outlines," we give herewith our decision. The large number of competitors has rendered the work of examination by no means light. We regret that not a few of those who have taken part in the contest have failed to distinguish between an "outline" and a "skeleton," and have sent bare analyses, which do not meet the conditions of our offer. The successful competitors are: Textual and Topical, first prize, Rev. E. C. Murray, Summerville, S. C.; pseudonym, "Alethes;" second prize, Rev. Robert Dingwall, Christiana, P. O., Jamaica, W. I.; pseudonym, "Beta." Communion, first prize, George L. Petrie, D.D., Charlottesville, Va.; pseudonym, "Memorial;" second prize, the writer under the pseudonym of "Chalmers." (Though we have been careful to preserve all the envelopes with enclosed pseudonyms, we find none disclosing the identity of this writer, and intend to leave it to his honor to inform us whether he con-

formed with the condition of the contest in this particular. In the event of his failure so to do, we will render a new decision as to this prize and that which follows.) Funeral, first prize, "Chalmers;" second prize, Rev. E. C. Murray; pseudonym, "Ego." Revival, first prize, S. P. Rose, Montreal, Can.; pseudonym, "Montreal;" second prize, George L. Petrie, D.D.; pseudonym, "Teman."

Sunday Evening Sacred Concerts.

WE find a good suggestion in the *Vocalist* for January, which we commend to the readers of our REVIEW. Commenting on the custom which obtains in some of our larger city churches of having what are called "musical services," the editor says: "It has often seemed to me that when such services are nearly all musical, it would be well to change the time for holding them to a weekday evening. The service becomes almost a concert, and supplants a regular service of the church. That such a service does good I do not doubt, but I think when it is held on another evening than Sunday, it will attract a differ-

ent class of people than goes on Sunday, and will do more good. That leaves the Sunday service for more deeply religious exercises."

We believe that there should be no Sunday service that is not "deeply religious," and that anything short of this is little better than a kind of amusement, which, while well enough in its season, is entirely inappropriate for that day which, though made for man, belongs to God. We would not be understood as hinting that the religion of Jesus Christ does not appeal to the æsthetic nature, or, rather, to the spiritual through the æsthetic, but we believe that the tendency of such services as those to which we allude is to aim at the gratification of the æsthetic and leave the spiritual untouched. Therefore let them be relegated to the week-day evening, while that of the Lord's Day is devoted to the saving or the edifying of immortal souls.

Over-Long Pastorates.

We confess ourselves in sympathy with most of the views advanced by Dr. Haskins in his article on Long Pastorates and their Benefits, but there is another side to the question. The demands of the Church to-day are such that only the most vigorous in mind and body are capable of adequately meeting them. Many a church is losing instead of gaining because, in its devotion to a pastor long identified with it in service, it considers his feelings instead of the interests of the community in which it is located. It wonders, perhaps, that it is falling behind, not realizing that, in the nature of things, a man at sixty-five cannot do the work of one at forty. Its attitude reminds us of the driver in the story told by Mr. Polard in the "Editor's Drawer" of the February *Harper's*. "In the days when the stage was still the prevailing mode of travel in the West, a traveller one day grew incensed at the slow progress made by the vehicle in which he was a

passenger. Remonstrating with the stage-driver, he said: 'What's the matter with the team this trip? We're going as slow as a New England prayer-meeting. I was over this route ten years ago, and we went fast enough then.' 'We do seem to be gittin' a leetle less hump on oursel's than we did then, fur a fac', pard,' said the driver; 'but the why of it beats me. These here's the identical broncos we hed then.'"

Charles H. Spurgeon.

By the death of Mr. Spurgeon the Church on earth has lost a most honored laborer, the Church in heaven gained a royal witness. In the truest of senses he was a "divine," a man of God, in the testimony of his life as in that of his lips. He was a prophet and more than a prophet, speaking the truth with the unction of the Spirit. He was a priest, pouring out his intercessions with an inspiration caught from his great High Priest in the heavens. His power in prayer disclosed, in measure at least, the secret of his power in preaching. His faith was mighty, his faithfulness unfailing. But while a godly man, he was also a manly man. As he never lost his hold on God, so he never lost his touch with men. These two characteristics gave him the wonderful influence he retained till the hour of his death. Ever susceptible to the impressions of majestic truths, he was equally sensitive to the lightest touches of pure humor. A flash of his wit came across the Atlantic very recently to his American publishers, in the last communication ever received by them from his pen, when, acknowledging a remittance, he wrote: "I have received the 'royalty,' if such a word has any meaning in a republic." His natural sunniness won to him many a one who might have been repelled by the seeming sternness of his theology. Nor was he content simply to win men to himself; not until he had brought them to see the secret of his winsomeness, the constraining power of

the Divine love, did he feel that his mission to them was accomplished. His work was well done. His life was an effectual answer to the question of a skeptical age, "Is life worth living?" We congratulate him on his promotion in service, as we have no doubt he has already received higher and more blessed congratulations.

The Tabernacle Pulpit.

A NOTE from Dr. Pierson, just received, brings the following information, which we have no doubt will be of interest to the readers of this REVIEW: "After three months, the Tabernacle authorities unanimously invite me to continue three months longer, and if all goes well at home I may do so."

BLUE MONDAY.

The Meanest Parishioner.

DURING an illness of my wife, and while she was still in bed, an invitation came for us to take tea with Mr. and Mrs. Lofty. My wife insisted that I should accept. I did so and spent a very pleasant evening in company with numerous friends. The following day, early in the morning, Bridget took to my wife's bed a package which had been handed in for her with the compliments of Mrs. Lofty. She opened it, but immediately delivered it over to our faithful servant, with orders to empty it into the swill-pail. Bridget took one glance, and in her sarcastic way said: "Shure and Mrs. Lofty 'moost ha that we'uns were hoongry for cake."

The package was made up of the cut slices of half a cake, each slice such that it resembled glue in color and consistency. But this was not enough; we must have insult heaped upon injury. After my wife was able to leave home, and in the presence of others, Mrs. Lofty said to her: "I hope, Mrs. W., you didn't think that cake I sent to you was a sample of what I gave my guests? It was one I found unfit for use, so I sent half to Mr. Ford's and the remainder to you. I always try to remember the *po-o-h*."

J. K. W.

The Best Parishioner.

IN W——, in Galloway, in a former charge, there lived an aged believer who went by the name of "Nelly." She was bent and racked with rheumatism. She made a few pence by selling "peats" and firewood, which some of the farmers were kind enough to leave at her door. Against her will, and somewhat to her indignation, the "Poor Board" resolved, without application, to pay her two shillings and sixpence (sixty cents) per week. On the week of her first payment she sent me, carefully wrapped in paper, one shilling and sixpence for church purposes. She was scarcely able again to crawl to church. But to the very end she sent, by a little girl who passed her door every Sabbath morning, one penny to put on the "plate" for her.

"All they did cast in of their abundance; but she of her want,"

D. D. R.

Gall in Sweetness.

He was an apiarist. He called to sell me some honey, and was informed that none was needed. Having expatiated on the merits of that particular honey, and having used his persuasive powers to their utmost extent toward its sale, he departed, much to my relief, for I was unusually busy. But this was not the end. Late in the afternoon he appeared with a liberal smile on his face, handed me about twenty pounds of honey, saying, "Keep this till I call for it." As this remark had been used by others, who had made me presents, the honey was accepted in good faith as a gift, rather than give the brother offence by refusing it. Part of it had been disposed of among the neighbors, on the principle, "Freely ye have received, freely give." The rest was still in the cellar. But the end was not yet. On settling with the church treasurer I found that the honey parishioner had charged me with the amount that the honey would sell at the highest market price, and had induced the treasurer to give him credit on his subscription for that amount. Thus an article that was a drug on the market was forced on me under the cloak of beneficence. That honey, thereafter, was "sweet in the mouth but bitter in the belly."

THE preacher was in charge of a small station where several of the members lived in the country. One day a very prominent and wealthy member from the country was in town and called at the parsonage for dinner, ostensibly to save a hotel bill. The preacher was glad to see him; but the pantry was empty and so was the purse. Not willing that his parishioner should know the true situation, the preacher went out and borrowed a dollar with which his wife provided a very nice dinner. The guest ate heartily and praised the dinner in a most flattering manner.

A few days afterward one of the stewards of the charge called on this parishioner for quarters for the pastor, upon which he indignantly replied: "I won't do it! I took dinner with that preacher last week and he lives better than I do."

G. T. A.

THE HOMILETIC REVIEW.

VOL. XXIII.—APRIL, 1892.—No. 4.

REVIEW SECTION.

I.—IS THE HIGHER CRITICISM SCIENTIFIC?

BY PROFESSOR FRANCIS BROWN, D.D., NEW YORK CITY.

To this question Professor Robert Watts, of Belfast, has given a decided answer in the negative.* If the Higher Criticism were what he appears to think it is, and if it pursued the method he appears to think it pursues, there would be no occasion for this article. What he asserts is a process that aims to disprove "the plenary verbal inspiration of the Holy Scriptures," and that advances to this end by taking as "its chief, its fundamental *a priori* principle" "that miracle, in any shape or form, is impossible;" by "minimizing the positive evidence of verbal inspiration and magnifying the counter testimony," assuming further, at the same time, "that such intervention of the supernatural agency of the Holy Spirit as the verbal theory demands would be destructive of the freedom of the sacred writers, and would transform them into mere 'automaton compositors.'" How far Dr. Watts succeeds in exposing the error of this method and the inherent vice of this process need not be here discussed; for whatever the process may be, it is not Higher Criticism, and whatever the method, it is not that which the Higher Criticism pursues. The Higher Criticism is quite a different thing, has quite a different aim, and seeks to approach it by quite a different path.

I. The Higher Criticism deals with the human element in the Bible, and with that under certain aspects only. It has to do simply and only with the literary problems furnished in the Bible. It aims to learn the structure and authorship of the different books, to study the literary form of the Bible as distinguished from other biblical matters. It is not occupied with determining the exact meaning of Scripture—this is the province of exegesis. It does not construct narrative on the basis of the statements of Scripture—that would be biblical history. It does not seek to learn the religious teachings of the Bible in their historical setting and their original relations—that belongs to biblical theology. Still less does it

* HOMILETIC REVIEW, JANUARY, 1892, pp. 13 sqq.

construct a complete system of doctrine by the aid of exegesis, history, philosophy, and the enlightened consciousness of man—that is the crowning work of dogmatics. As distinguished from all these, it is concerned with questions more external—with literary phenomena, with historical situation, with anything that throws light on the problem of how, when, and by whom the books of the Bible were composed. It does not claim to be “higher” than all other kinds of Bible study. “Higher” is here a technical term, used for convenience’ sake over against the technical term “lower,” to distinguish this literary criticism from another and still more external kind of criticism—viz., that which is occupied with determining the exact original text of Scripture. The “Lower Criticism” is textual criticism; literary criticism is “Higher Criticism,” because it rises from the subordinate and subsidiary question as to the accuracy with which certain records have been transmitted to us, to the higher and broader question as to how these records came into existence at all. In considering this question, however, it confines its attention to the human agency in the matter. It does not thereby deny a Divine agency any more than the botanist denies a Divine agency in the production of plant-life by dissecting flowers and determining the conditions of their growth. It simply, for purposes of thorough and systematized study, devotes itself to the minute examination of certain phenomena connected with the Bible—namely, those which aid in the solution of problems of structure, date, and authorship. It endeavors, as a result of this minute examination, to actually attain satisfactory solutions of these problems—solutions, that is to say, that explain all the facts which the examination brings to light as far as these fall within its province. The ultimate facts it does not undertake to analyze. It does not ask whether there has been a revelation from God, or whether there is a God at all. It does not try to show how God may speak to men, nor the impossibility of such communication. Nor does it inquire how men learned to write, nor enter upon the mysteries of language, its origin and early history. These are all worthy objects of study and thought, but they are not the business of the Higher Criticism. Like every separate science, the Higher Criticism is a segment, not the entire circle of knowledge. The province is definite and limited; and it is within that province, and there alone, that it can be estimated and judged.

Since, then, the Higher or Literary Criticism deals only with the literary form of the Bible, it is evidently no part of its business to form an “estimate of it as a professed Divine revelation.” When higher critics proceed, from a study of the phenomena, to derive such an estimate, they are entering another field; and here Dr. Watts is waiting for them. In this other field they may or they may not be in error. They may hold dogmatic opinions about the Scriptures as a Divine revelation similar to those of Dr. Watts, or they may hold different ones, but in these opinions they are outside the domain of the Higher Criticism. A zoologist does not become such

because he entertains a particular view of the origin of species ; a botanist's claim to the title does not depend on his belief or disbelief in separate creative acts for each kind of plant ; and so the Higher Criticism, which contemplates literary phenomena as these sciences do the phenomena of plant and animal life, includes students of diverse opinions as to the distinctive quality and ultimate purpose of the Scriptures. As a matter of fact, those who are thoroughly familiar with this criticism, and especially those who practise exegesis, disagree in increasing numbers with some of the dogmatic opinions believed by Dr. Watts, for the reason that literary criticism and exegesis both have brought to light many facts that appear inconsistent with the verbal inspiration and inerrancy which Dr. Watts holds dear.

But if the facts pointed the other way, and they drew conclusions that agree with his, these students would be neither less nor more "higher critics" than they are at present.

II. The Higher Criticism being thus purely a science of literary phenomena, and having as its purpose the recognition and classification of such phenomena, it follows not only that it is not concerned with theories of the nature of Scripture as a Divine revelation, but also that the methods which Dr. Watts ascribes to it are not its methods at all. There is no propriety in tossing it into the same basket with "all modern criticism which denies the plenary, verbal inspiration of the Holy Scriptures," or cataloguing it with "all classes of anti-verbalists," because it is neither verbalist nor anti-verbalist, neither denies nor affirms a doctrine of inspiration ; nor is there any more propriety in charging it with assuming the impossibility of miracle. The possibility of miracle is a philosophical and theological question with which many gifted minds have dealt during the last hundred years ; men who pursue the Higher Criticism may have opinions in regard to it ; and if they are men of ordinary intelligence, probably do have, but they do not all agree in their opinions ; and the genuineness of their criticism is not determined by the orthodoxy of their opinions on this matter, nor by the opinion which one of them may hold about the opinion of another. Still less has any particular opinion the right to be called that of the Higher Criticism.

III. A similar line of remark applies to Dr. Watts's second charge : "It is true of these critics and of all anti-verbalists, that instead of giving a fair and full exhibition of those passages in which a full plenary, verbal inspiration is claimed, they minimize the instances, reducing them to the smallest possible dimensions, while, on the other hand, they are sure to seize upon and hold up to the disparagement of the sacred text every passage which has even the semblance of an incongruity with any other." Undoubtedly, if any higher critic deals thus unequally with two sets of phenomena that belong to his science, his course is reprehensible ; but in such unequal dealing he is untrue to his science, and it is not fair to condemn the science because one of its votaries is disloyal. The fact is, however, as we have seen, that it is not the business of this science to establish

or controvert any theory of inspiration whatever. How difficult it is for Dr. Watts to conceive of a biblical science that is not controlled by a dogmatic purpose may be seen from the following classification which he gives of the biblical facts: "The phenomena presented in the Bible may be divided into two classes—the explicit, didactic statements it makes regarding the question of its inspiration and consequent infallibility and inerrancy—statements in reference not only to particular portions of its contents, but statements of unlimited reference, embracing its entire contents. Besides this class there is another, consisting of apparent discrepancies, some passages appearing to contradict others in regard to matters of fact, and passages which, it is alleged, commend or command the perpetration of immoralities." Dr. Watts probably would not be willing to stand by this classification as exhaustive, but it plainly includes all that of which he supposes the higher critics to take cognizance. For he says again: "Having reduced the positive evidence to a minimum, and after rifling that minimum of its point and force, they proceed to construct their theory upon the basis of alleged discrepancies, and whatever else may be construed as inconsistent with a genuine plenary, verbal inspiration of the sacred text. Is this," Dr. Watts asks, "a scientific procedure? Genuine critical science," he replies, "pursues a very different course. It begins with the positive evidence, and is anxiously careful to note and record and take into account every particle of that evidence. Having done so, it is then prepared to take up and deal with objections." That is to say, for Dr. Watts there is no "genuine critical science" of the Bible except that which proposes as its distinct aim the defence of a dogmatic proposition about the Bible, the truth of which cannot possibly be known without clearly understanding what the Bible itself says, and the assumption of which as true presupposes the work not only of the Higher Criticism itself, but also of the lower criticism, of exegesis and of systematic theology. He expects every branch of biblical science to be apologetic, on the defensive, fighting for a preconceived opinion. But it is surely no disparagement of the Higher Criticism that it is not exegesis, or dogmatics, or apologetics—something different from what it is, and something it never claimed to be! If it tried to follow Dr. Watts's method, it would make no progress at all—it would never get anywhere. It is not constructed for any such locomotion. A fish is an awkward animal on dry land. We do not expect textual criticism to tell us how the canon of Scripture was formed, nor Hebrew grammar to masquerade in the panoply of speculative theology; neither can dogmatics tell us who wrote the Pentateuch, nor the Higher Criticism champion a dogmatic opinion about inspiration. Attempts to bring such things about are sure to end in disaster—a disaster which not only harms the reputation of those who make the attempt, but also endangers the faith of those who are misled by them.

IV. It is hardly necessary to examine Dr. Watts's third point, in which he handles the "unscientific *à priori* postulate," that the "verbal

theory" is "destructive of the freedom of the sacred writers," because here he takes Coleridge as his adversary, and forgets the Higher Criticism altogether. This only brings out into clearer light what has been evident from the beginning, that Dr. Watts is not really examining the Higher Criticism at all, and that the title of his paper is a misnomer. It is greatly to be regretted that men in prominent positions thus foster a confusion of thought that cannot promote real science, but tends inevitably to indiscriminateness and rough epithet-hurling, in which the delicate qualities of truth, which sometimes alone distinguish it from error, and which at best so often elude an earnest search, are readily obscured. Bible students who seek to make advances in knowledge will not be unwilling to meet Dr. Watts on his own ground, and contend for what they regard as juster and more fruitful views of Scripture; but there is no excuse for confounding one part of their work with another, and endeavoring to force them into battle for a dogma, when they are seeking with all the calmness of mind and clearness of vision at their command to perceive, register, and interpret a particular set of biblical facts.

V. To sum up what has been said in a brief, positive form: The Higher Criticism is Literary Criticism as distinguished from Textual Criticism, which is the "Lower." It is not biblical philology, nor exegesis, nor biblical history, nor dogmatics, nor apologetics, although it has relations with all of these. It is the science of the structure and history of the biblical writings as works of human authorship. Its method is that of every true science, the method introduced into modern learning by Bacon, whose name Dr. Watts takes boldly upon his lips, but of whose principle he shows so imperfect an application; it does not begin with a thesis which it tries to establish by the facts, but with a candid study of the facts, to learn exactly what they are, and, as far as may be, what they mean—to collect and classify them, and generalize from them to those literary and historical conclusions about the writings which the facts justify. No doubt its attainment of these ends is imperfect. It shares the limitations of all human science. It is fallible, being a mode of operation of fallible men. But in regard to considerable parts of the Bible it has succeeded in reaching definite conclusions, which satisfy in their main features an increasingly large number of Bible students. There is every reason to suppose that it will go on its way learning more and more fully, stating its results more and more precisely, and winning a wider and wider acceptance. Of the life and beauty with which it has invested the Bible for hundreds and thousands of questioners there is no room to speak.

Space may be taken for a single concluding paragraph. If the questions which the Higher Criticism seeks to answer cannot be answered by its methods, then there is no answer for them at all, at least upon this earth and in our present stage of existence. There is no revelation from heaven which makes known the matters with which the Higher Criticism deals without the need of scientific process. Whatever may be said to

the contrary, neither Christ nor His apostles have decided questions of Old Testament composition, authorship, and date by utterances with authority, and no one pretends that they have done it for the New. What we cannot learn of these things by patient search, as the chemist learns the elemental properties, as the geologist learns the history of the earth's crust, as the anatomist learns the structure of the human frame—that is a sealed book to us. To attempt to discredit the only instrument by which our knowledge can here be enlarged is surely ill advised ; to call such an attempt by the name of a defence of the faith is surely pitiable. If we are afraid of the truth, let us decry the Higher Criticism—only we must join with it in one condemnation the Lower Criticism, exegesis, and every branch of biblical science. If we really believe in God, and believe that whatever is true belongs to Him, and in its measure manifests His glory, let us rejoice in all these sciences, bid the workers Godspeed, be prepared to welcome their results—and more than otherwise if they are fresh and new—else why was the labor worth the while?—and give thanks that the Lord of the Bible and of men has endowed His creatures with faculties which they can employ in searching out the hidden treasures ; for these treasures He has deposited in the Bible as He has the metals in the earth, to be searched out and brought to light, that they may enrich the life of men.

II.—IMAGO DEI.

BY THE RIGHT REV. ROBERT BALGARNIE, D.D., BISHOP OF AUCKLAND.

If by this title we are to understand Scripture to mean that man was made "in the image and likeness" of the TRINITY, the subject opens up to us a new and wide field of thought and investigation. Man in that case would be the first Bible, the first revelation of the mystery of the Godhead, a book of inspired divinity, theology, Divine philosophy and prophecy so deep and comprehensive that we have not in six thousand years exhausted the depths of its riches nor the fulness of its meaning. If God, at man's creation, stamped upon His creature His own triune "image and likeness," gave to him not only moral resemblance, but a constitution of being analogous to that of his Maker, then He furnished him not only with a subject of study and knowledge of his object of worship, but a code of ethics and duty plainer than the decalogue itself. "Whose is this image and superscription?" "God's?" "Render, therefore, to God the things that are God's." Like a slave, he has branded upon him the *stigmata* of his Master, or, rather, like a child, he bears the "image and likeness" of his Father.

It has been said, I know not with what degree of truth, that man was created in God's *moral* image and likeness only, and that that image was shattered, defaced, and rendered illegible by the Fall. It was the guilt, then,

that was effaced, not the gold that was changed? It is *character*, and not "body, soul, and spirit" that has been redeemed and is at last to be restored to Christ's image and likeness? God's revelation of Himself appears to have been withdrawn almost as soon as it was made? And the angels have been made in God's "image and likeness," seeing they retain their holiness of character, although Christ took not hold of their nature at His incarnation, but took hold of the seed of Abraham? This does not seem either a lucid or satisfactory explanation of the phrase.

Nor does "dominion over the creatures" solve the difficulty. No doubt man may be said to be a "god" to the lower animals, and may exercise over them the power and influence which the Creator exercises over us. But man's power and influence over the creatures is based upon certain recognized qualities of mind and body possessed by him; he must be seen and heard and felt to be feared, obeyed, or loved; there must be something in him, and visible and intelligible to them, that asserts his superiority and vindicates his prerogative, and compels them to acknowledge his supremacy; but this only throws us back upon the inquiry as to what those awe-inspiring attributes are, or, in other words, in what the image consists. That it consisted in "a superior spiritual nature" (Alford, Gen.) is also objectionable, as such nature was only subsequently imparted. (See also Keil and Delitzsch.) But of this afterward.

These theories of interpretation seem to have originated in the idea of the Divine formlessness in the conception of God as an infinite, invisible, and incomprehensible spirit, of whom no image or similitude was either possible or conceivable. "No man hath seen God at any time." "Ye have neither heard His voice at any time nor seen His shape." Anthropomorphism was repellent to the Jews of the later ages, leading them in some cases to alter or suppress in their translations of Scripture any reference to Divine appearances. See, *e.g.*, the LXX. on Exodus xxiv. 11.* They were slow and reluctant to apply the name "Jehovah" to the Divine Personage who appeared in human shape to the patriarchs and prophets, and perhaps it was this rather than superstitious reverence that led them to substitute "Adonai" for the "Incommunicable Name," and eventually, in their versions, to suppress the word altogether. One is sorry to think how deeply this foolish and mischievous superstition of these Hebrews has infected the fathers and reformers of the Christian Church. Jehovah has not yet been restored to our English Bible, nor is the bearer of that name in Old Testament Scripture always associated in our minds with Christ, who from eternity was "in the form of God," and bore the image of the Invisible.

But although this conception of Deity may be true as regards the Divine Essence and the personality of the Father, it is untrue as regards the Eternal Son, the Second Person of the Trinity, by whom the worlds were made, and in whose bodily image^a and likeness therefore man was created.

* Professor Robertson Smith, "Old Test. in Jewish Church," p. 89.

It does not seem to have occurred to the authors of our earlier commentaries that when the Son of God became man, "by taking to Himself a true body and a reasonable soul," He was only making manifest through His Incarnation the form He had borne through the Old Testament ages and His "image and likeness" from eternity. It was to reveal the image and likeness of God, and not to deify humanity that He assumed our nature. And now that He has ascended in that nature all that is and ever will be visible, audible, approachable, and comprehensible of Deity, in time or eternity, must be realized in "the face of Jesus Christ." It was an error therefore to ignore the Second Person of the Trinity in seeking for the prototype of our godlike humanity.

It may be also that the "Evolution Theory" unconsciously accepted by orthodox theologians, and applied to revelation, although sternly rejected in its application to natural science—such is the irony of history—has not been without its influence with those who have formulated our doctrines and written our commentaries. "The doctrine of the Trinity could scarcely have been known to Moses, much less in those ages whose traditions he has collected. It required long ages to develop, and, in fact, was a truth reserved for New Testament times. 'Image and likeness,' therefore, was a phrase that could not then have been understood of the Trinity." But (1) this development theory of Trinitarian doctrine is not true as a matter of fact. It was known, *e.g.*, that "*Elohim*" comprised "the Spirit of God, who moved upon the face of the waters;" the God whose voice was heard in Eden; whose form was seen by the patriarchs, and whose glory was revealed to Moses; besides Him whose face no man could see and live. But (2) it is one thing to give out a text and another thing to unfold it in a sermon. It was enough for God to hint to our progenitors in Eden that the mystery of His own being was shadowed forth in the person of the creature He had formed in His own "image and likeness" to ensure the study of a problem above all others interesting. The mystery of the Godhead is a problem still. It will be our study throughout eternity. But the key to the mystery then as now will be in the *Man Christ Jesus*, and this text man had from the beginning. "That which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him, since the creation of the world, are clearly seen; being perceived through the things that are made (even) His everlasting power and divinity" (Rom. i. 19-21).

As might naturally be supposed, the subject did not escape the notice of the Fathers. In the interminable discussions of the early Church over the incarnation of the Logos, the constitution of human nature, and the effects of the Sin Original, the *εἰκὼν* and *ὁμοίωσις* were keenly and frequently debated. Justin Martyr, Irenæus, Tertullian, and others were at one as to the trichotomy of man's nature, and its resemblance to Christ, although they differed upon certain minor points. Thus Irenæus says: * "When

* "Iren.," i. iii., c. 20; "Neander" (History), vol. II., p. 384.

the Logos became man. . . . He revealed that *image* by becoming Himself that which was His image ; and He exhibited the *likeness* of man to God by making man like to God." Tertullian also : " Et fecit hominem Deus, id utique quod finxit, ad imaginem Dei fecit illum, scilicet Christi" (" De Res. Carnis," c. 6). The prevalent idea in those patristic times was that man had been created in the image of the Logos.

The Reformers set aside the distinction between "image" and "likeness," and held that the resemblance lay in man's spiritual or higher nature. Thus Calvin : " Quamvis enim in homine externo refulgeat Dei gloria, propriam tamen imaginis sedem in animâ esse dubium non est. . . . Modo fixum illud maneat, imaginem Dei, quæ in his externis notis conspicitur vel emicat, spiritualem esse." In reply to Osiander, who had said that the Father, Son, and Holy Spirit had placed the Divine image in man, he asks, with some air of triumph : " Sed ubi reperiet Christum Spiritus esse imaginem ?" *

This, then, may be considered as the modern interpretation of the phrase "image and likeness of God."† No doubt it contains a modicum of truth. The Divine and eternal purpose unquestionably was to raise man in Christ, and through the work of the Spirit into spiritual resemblance to his Maker, to make him a "partaker of the Divine nature" (2 Pet. i. 4), and to bring him at last into His eternal kingdom and glory. It may be questioned, however, whether the first Adam was in this sense *created* in this image and likeness of God ; for that is surely what the Bible means : " In the image of God created He him ; male and female created He them." The first man could not have fallen from his spiritual standing in Christ. Nor has Adam ever been the representative of the spiritual man ; He is spoken of in Scripture as the federal head of our natural manhood, in whom as natural men we have all died. In this respect he represented not only the Adamite, but the Pre-Adamite races, supposing such races to have existed ; natural manhood for all races and all ages being in its trial in him. The spiritual nature and new life he received after the Fall, as we receive it, through believing union with the Woman's Seed, the Second Adam, the Eternal Son, and the power of the Holy Ghost.

There is no valid reason, therefore, why we should not fall back on the simple and natural hypothesis that man, in the constitution of his being, was created in the "image and likeness" of the Trinity. There is a trinity in humanity. In the lowest organisms there is life ; in the higher orders there is life and intelligence ; but in man there is a triune completeness that distinguishes him from the entire brute creation, and stamps his dignity as supreme. But there is more than this ; for body, soul, and spirit, that are merely temporary attributes of clay in brute existences, are actual *hypostases* in the human family, with distinct consciousnesses and capability of existence, while separate from the outward body and immor-

* "Inst." I. c., xv : 3.

† *Vide* Hagenbach, Neander, Keil and Delitzsch, etc.

tal in their nature. In saying this, I am assuming, of course, the inspiration of Scripture, although the facts may otherwise be made credible.* The soul is not merely life in man, that may or may not be combined with intelligence, as in the vegetable and lowest organisms of the animal kingdom, but conscious, intelligent being, with many attributes, with a subsistence of its own, and a destiny beyond the grave. What it is in essence we cannot tell. It defies definition and discovery ; it baffles analysis and comprehension ; it hides itself behind the veil of the flesh ; silent, changeless, unapproachable, shrouded in mystery impenetrable, yet ever asserting its existence, its all-pervading energy and will. Yet this Life in us, although baffling every attempt to apprehend its nature, is unspeakably sacred and precious to us. Its presence gives light and love and enjoyment. Its withdrawal is death. "What will a man give in exchange for his life?" And if we turn from the thought of life to contemplate the soul's attributes, its faculties of perception, its capacities for knowing, remembering and willing, we are still more deeply impressed with its god-like nature. It is not omniscient, yet it takes cognizance of worlds millions of miles distant, computes their weight and magnitude, and foretells their revolutions. It masters the history of our own little world, exploring the past, summarizing the present, and venturing even to forecast the future. It is not omnipresent, yet in thought it roams the universe, mounting even with daring wing to the throne of light itself. Neither is it omnipotent, and yet its power for good or evil, as compared with other creatures, is vast and transcendent ; it levels mountains, braves the ocean tempests, chains the lightning, and has all things on earth under foot. The will is free. "We are fearfully and wonderfully made!"

Does not this part of our nature, then—the soul—bear the impress of the invisible and incomprehensible *Father*, the First Person of the glorious Trinity? As the frailest flower may carry the image of the sun, the human soul within us, with its transcendent faculties, may be intended to reflect the image of the great Source of Life, "the King, eternal, immortal, invisible, the all-wise God." How else can we think of Him? There is no other analogy furnished us in nature that can help us to a true conception of the Invisible Life and Divine Fatherhood. It is through the consciousness of an indwelling *nephesh*, ψυχή, *anima*, that we are led to the primal source of life :

"There lives and works a Soul in all things ;
And that Soul is God."

Anthropomorphism has its opponents as well as its defenders. That which was visible, audible, comprehensible, and approachable in Deity, being from eternity "in the form of God," has been called the Coeternal Son. Heaven may have been peopled from unreckonable æons by the spirits of other worlds than ours ; and angelic races may have worshipped before

* "Physical Theory of Another Life" (Isaac Taylor).

the throne before any world existed ; but however far back we may carry our thoughts there was ever that "Form of God" in the centre of the silent Infinitude—"The Word was with God, and the Word was God."

Was that form also a Divine *hypostasis* and the "Image of the Invisible God" anthropomorphic ? It has ever been so. Throughout the Old Testament ages "Jehovah," the Coeternal Son as seen by patriarchs and prophets, appeared in human shape. As He ascended also in our humanity, it is only natural to conclude that He still bears our image and likeness. When He comes again, it is promised that "we shall be like Him ;" and our hope of happiness for eternity is that we shall be with Him where He is, and see Him face to face. There is the strongest reason, therefore, to suppose that He existed in that Form from all eternity.

But even if this be held to be nothing more than a conjecture, the fact remains that man, in his outward bodily form, was created in the image and likeness of the visible Jehovah. The external manifestation of an indwelling soul was part at least of that resemblance. We may go further and say it was an essential part, for without it in both we should not only have been unable to realize the unity of the Godhead, but to attain to any conception of God at all. Some conception on our part of the Form of Deity seems essential to intelligent worship. Thus Dr. Martineau tells us* that Unitarians, who profess to worship the Father only, in reality worship the Coeternal Son. He is the "*manifested phase*" of Deity. "*The Father is absent from the Unitarian Creed.*" But if Form be essential to an intelligent conception and rational worship of God, why should we suppose that He would suggest to us by His appearances in human shape an anthropomorphic idea, if men were not made in His image and likeness ? We cannot suppose that the pre-incarnate Son was different in form from our incarnate Lord. This would be to suggest that the Alpha was not the Omega, or that Man had given shape to Deity. We are driven, then, to the conclusion that there was a Form of God from all eternity in which the unity of the Godhead was embodied, and that man was created in the "image and likeness" of that Form Divine.

There yet remains to be considered man's resemblance to the Trinity in his possession of a *rational spirit*. It will not be necessary to discuss the distinction between *ψυχή* and *πνεῦμα*. "The human spirit is not a mere part of nature, to be flung in among the fabricated objects of the physical world, and dealt with by the common Providence that manages cosmical affairs and engages itself to inexorable laws. We are persuaded of something diviner within us than this—akin in freedom, in power, in love to the Supreme Mind Himself. In virtue of this prerogative, we have to be otherwise provided for, in our highest life, than the mere products of creative order ; we need not control simply to be imposed and obeyed, but *living communion*—like with like, spirit with spirit. To open this communion . . . is the function . . . of the Holy Ghost." †

* "A Way out of the Trinitarian Controversy." † Dr. Martineau (*Essays, Reviews, etc.*, vol. II.).

Here, in this part of our threefold nature, lies the groundwork for the common theory of spiritual resemblance. This is the domain of *character*, the realm of *holiness*, the province of "*a reasonable service*." Here, too, is "dominion over the creatures." For it is through the rational spirit that man exhibits the image and likeness of God's Holy Spirit in its quickening, converting, conquering, assimilating power over other spirits. It is not in man's healthy vitality, nor the strength of his arm, not by soul or body that he subjugates other men and brings them into conformity with himself, but in virtue of his mental and spiritual powers and force of character that he plays the conqueror, and shows himself a God to others. The common theory is true, although it is only one third of the truth.

The Trinity, then, is the prototype after which man was created. Our body, soul, and spirit were moulded at first after a Divine pattern. We still bear the lineaments of a Triune Fatherhood. And although sin has defaced, and disease has marred, and death has broken up the image and likeness, yet body, soul, and spirit have been redeemed, and will rise at last in perfect likeness to their Redeemer, and through Him and by the Spirit's power will attain to the measure of the stature of His perfect manhood in the paradise above. "We shall bear the image of the heavenly."

It has been asked by secularist writers—Colonel Ingersoll among others : "Why the Almighty—supposing such a Being to exist—does not reveal Himself to His creatures, and so put an end once and forever to all doubt and speculation respecting His personality?" To our reply that the Son has revealed Him, and the Bible is the record of His revelation, it is asked again : Why should such communications have been confined to the Hebrews? But if in our Lord's words man himself is a god, bearing the impress of God's image and likeness, and revealing His nature, attributes, and character in the constitution of his being, having the witness in himself, these questions are answered. Even pre-Adamite man, if we may for the sake of argument assume his existence, and all races of men, whether Jews or Greeks, have had a Bible in themselves in which was written with Divine finger, without error or ambiguity, a complete revelation of the Deity ; a Book so plain and decipherable that even runners might read it ; teaching him not only his duty to his brother, whom he hath seen, but to God, whom he could not see. "He hath never left Himself without a witness."

III.—THE TEMPER OF ABELARD.

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THE legacy of "hard questions" which Abelard has left to posterity may well remind one of the famous budget which the Queen of Sheba brought to Solomon to "prove" him. As if with ominous significance his very name has ramified into a kind of orthographic labyrinth. The

inquirer must thread his way to certainty among discordant authorities, through such tangled paths as are suggested by Abælard, Abaillard, Abaiolard, Abaulard, Abulart, Abaalarz, and Baiolard—not to notice minor eccentricities of form.

If, beyond this, he ask the biographers and critics to illuminate the man himself so that he may come into clear outline and right perspective, he will be met by a play of cross-lights and dancing shadows thoroughly bewildering. "Few ancient writers," says Migne, in his "Patrology," "have furnished more material for satire and for apology than the famous Abelard. The unfriendly critics of his writings represent him as a headlong philosopher, who would sacrifice the majestic simplicity of our doctrines to the subtleties of a false dialectic. His defenders pretend, on the contrary, that, sustained by the canons of a sound logic, he introduced order and method into theology; that he clarified its principles and measured its depths with a precision which the insight of his foes did not enable them to attain."

The acute Anglican critic Maurice, in his "Mediæval Philosophy," represents the history of Abelard as having been "disguised by French and English sentimentalists; scarcely less, perhaps, by Churchmen, who have denounced Abelard as a heretic; by philosophers, who have exalted him into a hero; by critics incapable of looking beyond the habits of their own age, who have questioned the traditions respecting the power of his intellect." He seems, in fact, to regard the history in question as a kind of ecclesiastical and philosophical loadstone, by his instinctively assumed attitude toward which the partisan affinities of any particular writer may be at once detected.

He confidently assumes that it will be "our own fault if we are misled by any of these partial guides;" since we can not only readily see their bias and its causes, but because we have abundant original testimony, including the autobiography of Abelard himself, his voluminous correspondence with Heloise, the theological and other treatises which led to his prosecution, and the records of the councils and letters of the theologians by whom he was condemned. "There are few histories," he remarks, "of which we possess so much accurate information as this."

These suggestions seem sagacious and plausible. Nothing is more certain than that nearly every thinker is held in the leash of some partisan law of gravitation, by which the lines of judgment are insensibly deflected toward the centre of his own particular globe. If only the writer could be located among "sentimentalists," "Churchmen," "philosophers," or "critics," and the normal angle of variation of his particular class be determined, it would seem not to be hard to make out his "personal equation," and by proper mathematical computation and allowance restore from his statements the perpendicular truth. It does seem inexcusable, moreover, to rely upon secondary information where there is such abundance of primary; and surely the most fanatical seeker of "original

sources" could demand little more authoritative than are here at hand.

Unhappily, however, the haven of certainty is not so near at hand as is thus implied. The commentators refuse, on trial, to disclose any such uniformity of class bias ; and the original documents, which are represented as being explicit and conclusive, have actually produced upon the minds of equally competent judges diametrically opposite impressions.

Ignoring the "sentimentalists" as too vaguely described to be confidently identified, let us ask whether "Churchmen" agree in "denouncing Abelard as a heretic." It should be remembered, in the first place, that the Pope never excommunicated Abelard as a heretic, although he condemned his teachings and methods as heretical ; and that Peter the Venerable, the amiable Abbot of Clugny, under whose care he died, not only furnished, at the request of Heloise, a formal certificate of blamelessness to be affixed to his grave, but did all he could to canonize him, by declaring him a man "ever to be named with honor, the servant of Christ, and Christ's philosopher."

Mabillon declared himself "unwilling to count Abelard a heretic," holding only that he had "erred in some particulars, which he himself admitted." Even this mild judgment is regarded by Bernhard Pez as "too severe." Migne, to be sure, pronounces a somewhat bitter judgment ; and under circumstances that amusingly hint the subtlety of that swing of tendency by which one is precipitated even into a clearly foreseen gulf. Migne cautions himself, once and again, against the partiality which has befallen his predecessors, and resolves to reach the sober truth by the "light of an equitable criticism." Having reached what he reckons clear vision in this "white light," he sums up as follows : "If, without regard to truth, we had resolved to portray an absolute paragon of literature, nothing would better serve this end than the epitomized account of his talents, with which Gervaise concludes the history of his life." "That man," he says, "without equal, was grammarian, orator, poet, musician, philosopher, theologian, mathematician, jurisconsult. He played upon instruments, knew five or six languages, and was ignorant of nothing in history, sacred or profane. What age has produced a man who knew so many things ?" Mindful of his duty to "truth," Migne now resolutely pronounces this supposed "paragon" to have been "nothing better than an arrogant sophist, a bad reasoner, an indifferent poet, an ineffective orator, a superficial scholar, and a disowned theologian." Now the noticeable thing is that Gervaise and Migne were both "Churchmen." There is a further hint in the treatment of the subject by Cardinal Newman. He does not see how to deny that the method of Abelard was at least incipiently scholastic ; and scholasticism has become the recognized method of Rome. He finds it necessary, therefore, to resort to skilful word balancing, while practically reversing the papal judgment. That judgment had condemned the method, but failed to excommunicate the man. But that

method was scholastic ; how could it then have been condemned ? Easily explained : the method itself was not wrong, but he was wrong in introducing it, for he did it too soon. There is thus "no difficulty in condemning the author while we honor his work."

Enough has been adduced to show that "Churchmen" are by no means uniform in class-bias against Abelard. How is it as to "philosophers" ? Cousin thinks him entitled to high honor for founding scholasticism, and Descartes to still higher, curiously enough, for destroying it. But Ueberweg denies that he did found scholasticism, and so does Maurice ; while Milman affirms that he distinctly anticipated Descartes, which would make him essentially an anti-scholastic.

As to "critics," some who are quite "capable of looking beyond the limits of their own age" hesitate as to the intellectual pre-eminence of Abelard. Archbishop Trench, for instance, thinks he "owes his reputation largely to his misfortunes, and to the fact that in these a woman of far nobler type of character than his own was entangled." Townsend, on the other hand, in his "Great Schoolmen of the Middle Ages," ventures the opinion that "the sentimental interest thus stirred has interfered with the fame of Abelard as a philosopher, for he was the brightest luminary of the twelfth century." Poole also, a far weightier authority, in his "Illustrations of Mediæval Thought," is confident that "Abailard's permanent reputation was founded on his dialectical eminence." He insists that he was "the commanding figure in the intellectual history of his age," "*Cui soli patuit scibile quidquid erat.*"

Plainly, then, the suspicion of class-bias in a predetermined direction affords no reliable clue to exit from the labyrinth. "*Quot homines tot sententiæ.*" Let us turn to the "original sources."

There certainly seems great promise here, as before noted. For what more could be asked, as a basis of unquestioning confidence, than such a spontaneous and unreserved outflow of a troubled soul, pouring its deepest experiences into the ear of friendship, as is to be found in the "*Historia Calamitatum*," supplemented as it is by the voluminous correspondence with Heloise, which is not so much a chronicle of experiences as a fossilized exhibition of them. But even here we are warned that the footing is treacherous. There is either astigmatism in the judges who have pronounced on it, or the lines of the picture are awry.

The story of Abelard, on its face, seems to be candid, artless, minute, conclusive. And so Mr. Maurice regards it, accepting it as an "unvarnished tale." Milman also, and Robertson, in their "Church Histories," give it like literal credence : the one concluding, accordingly, that Abelard "deliberately planned" the ruin of Heloise, there being "nothing chivalrous or reverential in his love ;" the other, citing in proof of a like impression, the words of Abelard as to the committal of Heloise to his care, "I was no less astonished than if he were to entrust a tender lamb to a famished wolf."

But to Mr. J. Cotter Morison, who refers to it in his "Life of St. Bernard," it seems utterly unfair to accept the words of the autobiography in their natural sense. For they "are not the reluctant admissions of a depraved man, but the exaggerated self-accusations of a broken-hearted one." It would be as unfair to make them the basis of biography, he urges, as to use the "Grace Abounding" of Bunyan or the "Confessions" of Augustine for a like purpose. Mr. Reginald Stuart Poole, again, argues to the same effect. "Abailard himself," he says, "our sole informant of the particulars of his love for Heloïssa, was a man whose self-reliance, as we have said, required that every act of his should seem to be a skilfully devised link in a chain of consistent policy; he almost writes as if he meant to persuade us that from the outset he deliberately planned his mistress's ruin. To those who read his words with a deeper perception of his character, and much more to those who go on to the lifelong correspondence and the lifelong interdependence of Abailard and Heloïssa, such an explanation will appear not merely inadequate but incredible. Abailard's account, written, moreover, under the oppression of enduring remorse, is too highly colored by mixed feelings to be taken as it stands; his interpretation of his error or his guilt is misleading. In the words of his wisest biographer [Remusat], 'he deceives himself; a noble and secret instinct bade him love her who had no equal;' and the same instinct kept the two in spiritual union, however far apart their lives might be, until the end."

But even the "lifelong correspondence," to which Poole here refers, as supplying palpable and indisputable proof of the depth and genuineness of the love of Abelard, and which Tennemann calls a "glorious monument of romantic love," is far from receiving a uniform interpretation in that sense. It begins to be manifest that promptness of judgment is not always furthered by increase of testimony. Quality is of more import than quantity. "Ponderantur, non numerantur," as used to be said of the portly old Dutch witnesses. While there is uniform recognition of the exquisite tenderness and tenacity of the affection of Heloise, as there disclosed, the responses of Abelard have seemed to many "cold and colorless," "measured and methodical," or even indicative of a nature "cold and harsh."

In support of either of these discordant interpretations, the candid inquirer will discover that plausible suggestions can be urged. The sympathetic interpreter will naturally emphasize the pathetic allusions of Abelard to their common misfortunes, which have bound them into a common destiny; the remorseful reference to his own share in the past; the solicitous care he shows for the safety and welfare of Heloise, and the willing lending of his genius to her in the preparation of formularies for her use; the lack of expressions of personal endearment being due to the monastic sense of propriety which forbade such carnal utterances from a "ghostly father" to one also "dead to the world." But the more phlegmatic reader

will notice, in the letters of Heloise, the thoroughly human cry of a sensitive heart for recognition by some word of gentle sympathy—a cry uttered often and piteously, but in vain, stifling itself at last through heroic self-devotion into a sob and then into silence. He will be reminded, by the allusions of Heloise, of the absolute self-surrender which has withheld nothing from him, and of the long neglect and withholding of confidence which have requited it. He will question the genuineness of that monastic delicacy which can appeal so humanly for sympathy in its own behalf, but can so inhumanly withhold like sympathy from one to whom it owes so much.

Turning to the autobiography, like natural reasons for divergent impression are readily discoverable. For on the one side the circumstances are genuinely pathetic in themselves; there is an impressive air of ingenuousness in the telling, and the intensity of self-denunciation does fairly suggest exaggeration through over-sensitiveness. But, again, the prosaic reader will be apt to brush aside sentiment with the remark that the story professes not to be a confession of wrong-doing, but a “story of misfortunes,” displaying abundance of shame and resentment, but no contrition; the writer being forward to call himself a “fool,” but never a villain.

When astronomers find the heavenly bodies unaccountably falling into eccentricity of movement, they suspect, and begin to seek for, some hitherto unrecognized disturbing cause. The like suspicion and the like search seem naturally suggested in case of curious critical aberrations such as are here disclosed. If such a clue can be discovered, our recapitulation of contradictions will not have been in vain. Perhaps the very contradictions may be as instructive as concurrence would have been. More than once the old proverb has fulfilled itself: “Out of the eater came forth meat, and out of the strong came forth sweetness.”

One cannot fail to be impressed with the circumstance that the most heartily sympathetic of the interpreters of Abelard are precisely those who most earnestly protest against literal acceptance of his words. It appears paradoxical that the very men who believe most in him should believe least in his account of himself. Yet it may not be an inexplicable nor indefensible attitude; for it may reasonably be maintained that with increasing richness and complexity of nature the man becomes less capable of reporting himself or being reported in human speech. For words cannot be safely gauged and passed by mathematic computation, like cord-wood or cotton cloth. Like all representative currency, they are liable to shrink and swell in value, and must be dealt with accordingly. They are invested with an atmosphere of personality, of which they are the creatures and expression. Like clouds, therefore, which take on perpetual and subtle change of form and hue, and sometimes move, above and below, in opposite courses, the more grotesque and inexplicable their transitions become the more clearly do they hint of the intricacy of the occult aerial forces behind them.

If the genuine words and the undisputed circumstances of the life of

Abelard be taken as thus indicative of the personal atmosphere of the man, it may reasonably be inferred to have been an extraordinary one, rich in elemental forces, breezy, electric, and capable of high temperature. But these forces were as ill-adjusted as they were tremendous ; so that the sky was restless, tempestuous, explosive. It cannot be fairly doubted that he was a man of large contents—mental, passional, volitional—nor that these failed to be, in scripture phrase, “fitly joined together and compacted.” The Damascus blade could take an edge keen enough to cut the floating gauze, and yet could bend upon itself until point touched hilt. The hardness that permitted the one and the toughness that endured the other were not in the original metal, but due to the exquisite art of the metalman. By the dexterous balancing of fire against water he had learned how to work in the blade that still more dexterous balancing of hardness against toughness which is known as “temper,” on the exactitude of which the excellence of his work depended.

Unhappily, fire and water seem to have played, unharnessed and untamed, upon the crude elements in Abelard. For lack of some Damascus metalman, the forging went awry. Rarely has keener falchion flashed in dialectic tournament than that which cut down so many mighty men and won so loud plaudits from the multitude in the famous University of Paris. But the combats were relatively fruitless, and the victory was insecure. Hardness without complementary elasticity brings brittleness. The very keenness of edge which brings present victory must be bought at the cost of thinness and consequent frailty of the weapon. So it befell Abelard. He flashed and broke. Like many another, he had “won heights which he was not competent to keep.”

If it be true that the temper of Abelard was thus imperfect, if the incoherencies, the fickleness, the self-stultifications of his career, are to be thus accounted for, then the contradictions of the critics are not hard to comprehend ; they are but magnified reports of elemental contradictions in the man himself. Abundant phenomena, supplied by the records, strongly indicate that the idiosyncrasies of Abelard are due to such a lack of healthful balance and interplay of the intellectual, emotional, and moral powers.

Most conspicuous in his relations with Heloise are the indications of a curious walling apart of intellect and passion. In the first outburst of his sensuous nature, his intellectual energies are overwhelmed and swept down the stream helplessly. He is like a tropic sun, whose excessive heat evokes a tumid haze in which its own light is swallowed up. But the noontide of feeling passes. The stately intellect resumes its sway. The warm mists are gone. There is unobstructed light again ; but, as revealed in the later correspondence, its rays are pale and cold as those of the distant, burned-out moon. If it seem incredible that passionate animalism and passionless intellectualism should thus coexist in the same nature, without interfusion or interaction, it is needful only to appeal to literary history for confirmatory parallels. More than once has genius, towering above its

neighbors, seemed chastely beautiful through the haze of oratorical or poetic sentiment, like a mountain robed in virgin snow. But a nearer and deeper glance has shown the scarred sides encrusted with congealed lava, the abiding witness to hidden fires beneath whose blazing outflow tender life has been destroyed. The conduct of Abelard in many of its features and the stinging reproaches of Heloise in her letters certainly lend color to the belief that in him passion had never been truly endowed with those richer elements of vitality, by the help of which alone it ripens and mellow into love.

Closely related to the infirmity thus specified is that "sad lack of moral earnestness" by which Archbishop Trench is most of all impressed. There is in the healthful moral nature an alertness and clearness of response that gives its judgments affinity with sensation, and yet a steadfastness that gives them the aspect of rational conviction. The co-operation of the instinctive and deliberative faculties thus implied may be too subtle for analysis, but its reality is too obvious to be denied, and the evil consequences that spring from its disturbance are serious in the extreme. Cardinal Newman seems to point rather vaguely at this disjunction of forces, meant for united action, when he describes Abelard as a man of "weak head and heart, weak in spite of intellectual power." Taken each by itself, it would be untrue to describe either head or heart as weak in Abelard. As a philosopher, his fame was world-wide, and, apparently, justly earned. And whether "heart" be taken to mean emotional or moral instinct, he did not lack heart; for he was sentimental even to morbidness, and he was not insensible to the ideal distinction between right and wrong. But the heart ought to nourish and suffuse the brain, and the brain ought to modulate the heart. Here, again, Abelard was singularly weak corporately, while elementally strong.

His autobiography being impeached as evidential of facts recited, might not safely be used to decide upon them; but no such suspicion attaches to it when cited as illustrative in form and tone of the traits of the writer. Seeking to lay aside wholly all prepossessions derived from other sources, let us try to surmise what impression it would make upon a reader who, being ignorant of the author, should come upon it for the first time. He would probably remark the intensity of self-accusation in it, but only as one of several equally conspicuous and cognate features. He would detect a tone of sentimental exaggeration in every allusion to the personality of the writer—a magnifying of personal woes, implying an appeal for pity, and of personal wrongs as begging sympathetic indignation against foes; a grotesque self-conceit that lauds itself, exposes itself in minute unreserve, and condemns itself with a kind of theatrical vehemence that betrays the conscious presence of an audience. He would find evidence of the recognition of the hatefulness of injustice and of the certainty of retribution for transgression. But as the injustice denounced is always that of others, and as the sufferings of the narrator are invariably described as calamities,

he will be puzzled to decide whether he means to represent himself as a sufferer for sin, or rather a victim of his own indiscretion and the spite of others. On the whole, he would feel sensible of a certain lack of delicacy, dignity, sobriety, and equipoise throughout.

And yet he could not mistake or ignore an open-heartedness and blank unconsciousness of eccentricity that almost disarms criticism. It is the self-engaged, artless, petulant, pleading cry of the hurt and indignant child ; a cry of indiscriminate resentment against that which hurts, whether person or thing ; the cry, in fact, of a nature as yet unripe, untrained, and unpoised, whose moral judgments are, therefore, correspondingly crude.

(*To be concluded.*)

IV.—THE PRAISE OF THE SANCTUARY.

BY WILLIAM M. TAYLOR, D.D., NEW YORK CITY.

PRAISE may be defined to be the ascription of glory to God for His works in creation, providence, and redemption, or the expression of gratitude to Him for His goodness, in words of rhythmic cadence and poetic fervor, sung to appropriate music. It is akin to prayer, and, indeed, in some of its outpourings is hardly distinguishable from it save in the measured form which it assumes and the melody to which it is chanted. But in their rudimentary features the two are easily marked off from each other. Prayer in its simplest form is the making of a request, and praise in its root idea is the giving of glad thanks to God ; the one is the exclamation of a soul in need, the other is the joyful overflow of a full heart. But both are addressed to God ; and as on earth we are constantly travelling between our own emptiness and God's fullness, it is not difficult to understand how it comes that the one merges so often into the other. If, with many, we regard adoration as included in prayer, that is the very essence of praise ; while again, if we take the Psalms of David as models of praise, we shall find that the elements of confession and petition enter into them as frequently as those of thanksgiving and adoration. Nor is the philosophy of all this difficult to discover, for the reception of an answer to prayer stimulates the heart to praise ; and, on the other hand, the joyful rehearsal of God's goodness to us in the past encourages us to pray more fervently for blessings to come. Still, though they thus run into each other, the predominant feature of the one is request, while that of the other is thanksgiving ; and the Apostle James has given us the *differentia* of each when he says : " Is any among you afflicted ? let him pray. Is any merry ? let him sing psalms." They are co-ordinate branches of the same tree—both growing out of our dependence on God and our trust in Him ; but in the one that trust is expressed in supplication and in the other in song ; the one is a cry for assistance, the other is a celebration of deliverance ; the one is a *miserere*, the other a *hallelujah*.

Now in praise, as in prayer, the one great essential is sincerity. First and before all things else must be the melody of the heart. We must appreciate the grandeur of the works for which we give God the glory. The deliverance which we celebrate we must ourselves have experienced. The gratitude which we express we must really feel. This is fundamental. No matter how beautiful the words which we use or the music to which we sing them, there is no real praise unless the heart be in them ; while if the soul truly appropriates the sentiment and utters it as its own, the praise is acceptable to God even though the voice may be harsh and the music may seem anything but melodious to a cultured ear.

But while this must never be lost sight of, we must remember, also, that for praise we need the poetic form and the musical expression. And between these two, again, we must discriminate in favor of the poetic form. The words are more important than the tune. This does not mean, however, that the tune is of no importance whatever. On the contrary, in its own place, the tune demands special attention. It must be appropriate to the sentiment, so that there may be no division in the soul of the singer, the words taking it in one direction, and the music in another. It ought to be reverent in its associations, partaking of the majesty of Him to whom it is sung, and not carrying our thoughts to the opera or the theatre. It ought to be so simple in its structure that even a child may learn it without difficulty, and so strong in its texture that it may bear with ease the weight of the united voices of the great congregation. It ought, in fine, to be so wedded to its own spiritual song that any other words would seem to be unfitted to it, and that the moment it is sounded it will bring up the same song to the memory. The music thus should be as perfectly the expression of the words as the words are the expression of the thoughts of the singer ; and so in praise, we have a trinity corresponding in some sense to the Trinity of Him to whom we raise it—the heart, the words, and the music—and it is then only in highest perfection when we can say “ these three are one.”

But now restricting ourselves more especially to the substance of praise, which, as I have already said, is concerned with the works of God in nature, providence, and redemption, and is the poetic expression of the emotions of the heart regarding these things, it seems clear that if a man has the poetic gift and can make a song for himself on such topics, he is at perfect liberty to use it in the praise of God. Or if he finds that the words of another thoroughly correspond to his feelings at the time, he may appropriate them and make them the vehicle of his devotion. And what one may thus do for himself the members of a congregation may do for themselves. But the great majority of us must be content with the words of others ; for as it is not every musician that can compose a tune, so it is not every Christian that can write a hymn. True, there are many hymns which, after they have been written, seem to be so natural and so appropriate to all believers, that each feels that it has given expression to that within

him which has long been seeking to find utterance. But it is always so in the highest products of human genius, and for all so simple as it looks, a sacred song of true inspiration has needed the poet's intuition to see the suitable occasion; the poet's imagination to idealize the individual experience, so that it may become the type of that of multitudes; the poet's fervor to give a form in burning words to his breathing thoughts; the poet's eye to look beyond the visible into the spiritual and unseen; and beneath all these, qualifying and quickening them all, the humble, penitent, believing, and adoring heart prompting him to bend in lowliness before the throne of God. Some one has defined a proverb to be "the wit of one man and the wisdom of many," and much after the same fashion we may say that a psalm or hymn is "the genius of one Christian and the experience of many." The poet has described what multitudes have felt; and so the strains which he sings awake responsive echoes in all their hearts, and carry the feelings of these hearts up with them into the ear of God.

The source of supply for this part of the service of the sanctuary is wide as the history of the Church itself and diversified as the experiences of its individual members; but naturally we find the richest and most valuable material for it in the Word of God itself. So far as we are aware, the first occasion on which praise was sung to God in measured verse and with musical accompaniment was when the enemies of the Hebrews were overwhelmed by the Red Sea, and the tribes stood upon the shore rejoicing over their deliverance. Next after that ecstatic ode—which struck the key-note of every later song of salvation, and is to be in heaven the groundwork of the song of the Lamb—we come upon that psalm of Moses, known by us now as the ninetieth in the Psalter, which even yet is found to be the fittest for lifting up the thoughts of the bereaved from the contemplation of their sadness to the comfort there is for them in the eternity of God.

Then, passing over an interval of centuries, we come upon the finest hymnology the Church has ever known—the Book of Psalms—the principal contributor to which was David, King of Israel. From the days when he followed his father's sheep on to the utterance of his "last words," the son of Jesse seems to have been in the habit of expressing his inmost and holiest feelings to the accompaniment of his harp. It was what we may call the safety valve of his soul. When grief overtook him, that which in other men would have taken the form of tears clothed itself for him in a hymn; and equally when joy filled his soul, it overflowed in song. His harp thus became a part of himself, and its use became at length almost automatic. Thus he went on singing through life. And what a life his was! He swept the scale of human experience from its deepest sorrow to its highest joys. Through his one heart there passed

"All thoughts, all passions, all desires,
Whatever stirs this mortal frame,"

and so his personal history combined with his Divine inspiration to make

him a leader of song for God's people of every generation. He knew at the one extreme the solitude of the fugitive, and at the other the lonely glory of a throne. He made trial alike of exile and desertion ; of wandering and settled life ; of love and hatred ; of confidence and suspicion ; of the service of God and the service of Satan ; of sin and of repentance, and so his songs are comprehensive as the soul and varied as human life. For the lover of nature in her many moods he has sung his psalm of the seasons, which tells of the year crowned with the goodness of God ; for the devout astronomer as he contemplates the silent stars, he has left his night song on the greatness of the heavens and the nobler excellence of the mind that can consider them. For every phase of nature and every mood of mind he has an appropriate utterance. And the same is true of the vicissitudes of religious experience. His psalms have given a staff to the weary pilgrim, a sword to the warring saint, a solace to the weeping mourner, a penitential prayer to the backslider, an expression of gladness to the pardoned sinner, and a pillow of peace to the dying believer, while most interesting of all, they were often on the lips of Christ Himself. Never, therefore, while the Church of Christ exists, can the Psalter cease to have an interest of the deepest sort for the devout believer in the Lord Jesus.

Many other ancient Hebrew hymns are to be found in the writings of Isaiah, Jeremiah, and their brethren the prophets ; for they were psalmists as really as was David ; and though we have no record of their use in the ancient sanctuary, we may believe that such odes as the twelfth chapter of Isaiah and the third of Habakkuk would be often sung to the accompaniment of music. Now the Christian Church, which is the outgrowth and development of the Jewish, came into possession of this precious legacy of inspired hymnology, and the words of Paul to the Ephesians, when he urges his readers to sing in psalms and hymns and spiritual songs, seem to imply that the use of these psalms was part of the worship of the early Christians. But they seem also to indicate that the primitive churches did not feel themselves under obligation to use no other than such productions in their stated services. Besides, we have evidence from the first ecclesiastical historians that other hymns than those contained in the Hebrew Scriptures were introduced into their worship. I cannot, therefore, agree with those who maintain that we are not at liberty to use any other than the Hebrew Psalter in our praise. We have the same liberty as the Hebrews themselves had in this matter ; and if our praise is to be distinctively Christian, we must have something that is purely of Christian growth. But to say *that* is one thing and to neglect the Psalter altogether is quite another. In former days the tendency was to restrict us to the Psalter ; but now, I fear, it is to ignore the Psalter altogether ; and that is to be equally deprecated. I like the hymn-book, but I am sorry that we make so little of the psalms. It may be said that we may read them regularly, responsively, as some do ; but to that there are, in my mind, two objec-

tions—namely, that they were written to be sung, and that they are so continuous in their structure that the sense is constantly broken up by the reading of them in alternate verses. But what doth hinder us to chant them? I do not mean that they should be chanted by the choir for us, but that the congregation as a whole, led by the choir, should chant them. It would take a little care and some considerable practice, but by the introduction of a psalm, to be chanted by the people, into the service, we would bring back the Psalter into prominence, and so make more clearly manifest the unity of the one true Church of God throughout both the old and the new dispensations.

For the use of hymns, we have now abundant facilities in the numerous hymn-tune books that have been published during the last thirty years. The poets of the sanctuary form of themselves a goodly constellation in the firmament of song, and the names of the brightest, whether on this or the other side of the Atlantic, will at once suggest themselves to every one. But their productions must be used with judgment. My own opinion is that most of the hymn-tune books now in use are too large. It is impossible for a congregation to become familiar—so familiar as to sing them easily and heartily I mean—with so many tunes as are required for thirteen or fifteen hundred hymns; and though our language is rich in first-class hymns, I do not believe that there are so many as thirteen hundred first-class English hymns. But every pastor, out of these thirteen hundred, can make his own selection, and if he be wise, he will make that selection with special reference to the excellence of the hymns, on the one hand, and the quality of the tunes with which they are connected on the other. It is not enough that the hymn be appropriate to the topic of the discourse, it should also be high-class poetry and the expression of a true Christian experience. Appropriateness is purchased at too dear a price when we have to take it in doggerel or in mere rhyming prose; and a tune that the people cannot or will not sing ought to be forever discarded.

For the rest, let us express our great indebtedness to the sweet singers who have enriched us with their sacred lyrics. In ancient times and in Eastern lands, when one desired to be a benefactor to successive generations, he dug a well, out of which they might draw copious and cooling supplies of water. Such a well in the burning heat of life is a good hymn to the Christian pilgrim. Nay, better still, it is like the stream which followed the Israelites in the wilderness, for it goes with us whithersoever we go; it is to us a constant source of refreshing, and our obligation to its author is only increased when we discover, as in so many cases we do, that it came from his own suffering and smitten heart.

V.—CLERICAL AUTHORS AND MEN OF LETTERS.

By PROFESSOR THEODORE W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

No careful student of European and American literature can fail to notice the large number of authors who have come from the ranks of the Christian ministry, or who, in connection with their clerical work, have found the time to add to the sum of human knowledge by the contributions of their pens. In such a nation as England, we see special illustrations of this combination of preacher and author. There is much in the method and history of English university life to encourage and secure such a result. It lies within the well-defined plan of such an institution as Oxford to bestow livings upon the more promising theological graduates, and upon some, indeed, on the basis of social and civic rank. These livings are, indeed, practical sinecures in so far as any distinctively clerical work is concerned. It is rather the design of their bestowal that their incumbents shall devote the leisure that is thus given them to specifically educational and literary pursuits outside of the regular duties of the English rector. Hence, we find that some of the best literary work that is done in England is done by such authors. A glance at a list of the titles published by the Clarendon Press, Oxford, will disclose the names of not a few of the regularly ordained ministry, representing all the varied departments of intellectual work. Drs. Scott, Wordsworth, Cardwell, and Liddell in the classics; Drs. Morris, Skeat, Church, Fowler, and Bosworth in English, and Kitchen, in the modern languages, are signal examples in point.

If we inquire more closely as to the particular spheres of authorship in which such writers might be supposed to do their best work, and in which, as an historical fact, they have done it, we note, first of all, the department of theological, ethical, and doctrinal discussion, adorned, in English annals, by such men as Tillotson, South, Burnet, Owen, Howe, Charnock, Clark, Pearson, and Warburton. In the province of philosophical and logical discussion, we find such exponents as Cudworth, Chalmers, Maurice, Whately, Tulloch, and Calderwood. Even in mathematics and general science such a theologian and preacher as Dr. Isaac Barrow achieved eminence; while in the spacious area of educational writings the names of English authors are not a few. In the discussion before us, however, primary reference is had to the wide department of literature as one in which the English and other clergy have achieved honorable distinction. If we have reference to literature on the side of biography and history, such names as Neal and Stanley, Hanna, Eadie, McCrie, Blount, Duff, and Stubbs rise to view. In such an historical serial as "The Fathers for English Readers," each one of the monographs is from the pen of an English clergyman. The same remark is literally true of the serials "The Heathen World and St. Paul" and "The Conversion of the West," while it is approximately true of others, as "Non-Christian Religious Systems." In such an historical collection as "The Home Library," illustrative of

the visible development of the Christian Church, most of the volumes, such as "Constantine," "Huss," "Wesley," and "The Church in Roman Gaul," are of clerical origin. If we interpret the term literature on the side of miscellany, *belles lettres*, and criticism, the name is legion. Authors such as Lowth, Newman, Maurice, Robertson, Trench, and the Brothers Hare are sufficient to exemplify the principle. As is well known, the province of fiction is one that has ever had attractions for the clergy, and never more so than at present. Charles Kingsley, George Macdonald, and Cardinal Newman are not without a numerous following in this inviting field. Representative names in all these departments might easily be cited from the golden age of the French preachers, such as Bossuet and Massillon, and from the records of American history, as Dwight, Witherspoon, Nott, Sprague, Channing, Bushnell, Adams, Bellows, and Beecher. While, in the review of such names as these, it is noticeable that many of them, especially in England, were bishops of the Established Church, theologians by profession, and professors in universities and colleges, it is still true that numbers of them, at the same time, performed pulpit and parochial duties; while, did space permit, an extended catalogue might be gathered of those clergymen who were authors in connection with no other official function save that of ministers of the Gospel.

If we inquire as to the reasons for such a connection between the clerical calling and authorship, they are not difficult to find. We note, at the outset, that the teacher of Christian truth is an author by the very nature of his calling. The large amount of yearly product that he prepares as a sermonizer makes him such; nor does our wonder cease that the clergy as a class can aggregate, from year to year, such a commendable result as they do. Common judgment, we are sure, does not accord to such a result the high degree of intellectual value that it deserves, as from no other one of the liberal professions is a larger or more testing mental productivity demanded. Hence, we have the basis already laid for a wider authorship. Power and facility of expression are thus secured. Intellectual reflection, insight, and judgment are thereby developed. Direct and collateral reading is thus made necessary. Though the sphere be that of sacred discourse, and though the final object be the determination of moral character, the great principles and methods of verbal expression are substantially the same in sacred and secular truth, so that education in the one is, to a large extent, education in the other. As a law, no class of writers embody their ideas more clearly, cogently, and correctly than do the public teachers of religion, and to no class can rising authors more safely look for safe and suggestive examples of what is called prose style. Thus it is that the step from the one sphere of expression to the other is an easy and a natural one; so that, when the divinely commissioned teacher passes over into the domain of the secular, he carries with him all the best qualities he possesses as a thinker, logician, and verbal artist, and has simply to modify methods, and aim at somewhat different results.

In all this, moreover, there is manifest advantage to the clergy and their constituency, in that their intellectual horizon is thus materially widened and the way fully opened for the best observations and conclusions. Any one branch of knowledge, if pursued by itself, will beget prejudices and narrowness. Any one vocation followed to a practical exclusion of others will ensure manifold mental evils. The sphere of the ministry is no worse and no better here than other pursuits and departments. As dealing with the highest forms of truth, it is supposed, thereby, to have kinship with all truth, and will avenge upon its unworthy exponents any disregard of such relationship. For this reason, if for no other, the clergy should be many-sided men, open to conviction, and mentally inquisitive ; pursuing, in connection with biblical study, independent lines of study and reading. Ministerial narrowness is often referred to what an American writer terms "confining reading within a limit so circumscribed that preaching becomes less effective than it otherwise would be." In view of current events and prevailing tendencies, it must be conceded that the modern ministry must be a well-read ministry in all the leading departments of secular thought. Whatever may have been true of earlier eras, of the days of Philip Doddridge and Matthew Henry, the clergy of to-day must keep in line with contemporaneous opinions and issues. The Word of God given them to interpret, defend, and enforce is, indeed, a final and complete revelation. Those, however, to whom it is to be proclaimed sufficiently vary from age to age as to make some variation of approach and appeal necessary to the Christian teacher.

True as all this is, there is a danger lurking at the door against which we are to be cautioned. Secular and even theological authorship may succeed in diverting a minister of the Gospel from his primary function and duty ; subordinating the preacher to the scholar, and the pastor to the author ; causing a decided lowering of spiritual tone and substituting the aim of literary reputation to what should be the absorbing aim of saving souls. Few results, if any, are more to be deplored than this. Of all subterfuges, that of making the ministry a mere makeshift is the worst ; performing the sacred duties of the pulpit and the pastorate under a kind of reserved protest, while bending every energy to the realization of some scholarly or literary ideal ; studying German philosophy more than biblical theology, and the latest Russian novel more than the Old and New Testaments.

Against such a danger as this we may successfully guard when we insist that all clerical reading, study, and authorship should be made contributive to clerical needs, instrumental to pulpit and pastoral work. Just at the point where an interest in literary pursuits is detected growing at the expense of ministerial fidelity, just there the spell is to be broken and the pastor is to seek a reanointing to his holy mission, as Chalmers and Thomas Guthrie sought it. There is, however, no need of antagonism and mutual exclusion. There is a common ground on which the divinities and

humanities may meet and work. The minister of God is a minister to men, and must speak of Divine things somewhat "after the manner of men." Hence it is important to state that the clergy should study English letters on the side of *character*, seeking to discover that moral purpose that lies beneath our authorship and gives it its efficacy as a moral force among forces. We are far too apt to speak of a nation's literature as the expression of its mental and æsthetic life, and of that only, while the fact is that its final expression is in the direction of the moral sense and the moral law. A brief examination of such books as Selkirk's "Ethics and Æsthetics of Poetry," Brooke's "Theology of the English Poets," and Morley's "Illustrations of English Religion" will confirm this view. Our theological reviews are calling attention to the verse of Wordsworth as ethically helpful to the Christian student. A score of names from Shakespeare down might be added to that of Wordsworth, of whose ethics Leslie Stephens so suggestively writes. One or two additional claims which literary studies may be said to make upon the attention of the clergy may be briefly stated.

One is found in the fact that the general culture of the clergy depends upon such studies more than upon aught else. The discipline of the taste is secured—the eye to see and the sensibility to feel all that is sublime and pleasing. All that is involved in the literary temper and spirit is thus obtained. Authors have written at length upon the literary beauties of the Bible. How few educated readers of Scripture see and feel them! Moses, Daniel, and Paul are as distinctive in their writings as are Addison and Macaulay in theirs. When we note how much of the internal evidence of the Bible rests upon the style of the respective authors and the inner spirit of their compositions, this secular side of biblical teaching has been too much neglected by many of the clergy. Is it not so that this human element in Holy Writ is a part of the Divine plan in its adaptation to men? There are passages in Scripture whose correct exposition is literary as well as spiritual. In our Revised Version, students of English have not been slow to mark the notable lack of English literary insight which it reveals.

A further claim of such studies is seen in their effect on sermonizing, whereby the sermon is composed in the light of those great, distinctive canons of style which have received the sanction of the best authors. As to the outline and unfolding of subject, choice of words, formation of sentences, unity of discussion, methods of argument, and means of persuasion, the masters of thought and expression are to be consulted. In this respect the critical study of the best English sermonizers would be an important element in the homiletic drill of our divinity schools. There is nothing within the wide range of literary study which the sacred discourses may not spiritually utilize. The sermon is the best expression of a man's mental and spiritual self, as it is also the faithful exponent of biblical doctrine. Never has there been a more urgent need of a saintly ministry

than now, and never have the clergy been so bound to "hug the Gospel" closely. This conceded, we admit the presence and influence of every scholarly and literary agency whereby such a desirable order of things may be secured. Hence it is that in every age the pulpit of the time should be in sympathy with the best authorship of the time, and, in a true sense, be its guardian and exponent. What a vast power for good would be felt through the land if our secular letters were, in a legitimate way, under the kindly eye of the clergy as authors and men of letters and shapers of opinion! In the foundation and management of libraries; in counsel to the young as to the subject-matter and methods of their reading; in the constant enforcement of the close connection between a nation's morals and a nation's authorship; in the cultivation among their parishioners of a healthy literary taste, and in the possibly closer alliance of the pulpit and the press—what a field is opened up here for the clerical authors of our day! Next to the moral power of the Church is that of literature. The greatest foe, at present, to evangelical faith is a skeptical and an immoral popular authorship by which the conscience of the public is stifled and their first beliefs are unsettled. Literature and religion are similar in this, that they are the exponents of character, and it is with character that the ministry has mainly to do. The Gospeller should know his Bible best of all, and then whatever is biblical in tone and aim. There is a true sense in which the preacher, ere he presents his message, may heed with profit the advice of Falstaff to Pistol:

"If thou hast anything to say,
Prithce! deliver it like a man of the world."

SERMONIC SECTION.

JESUS CHRIST IN HIS METHODS OF TEACHING.

BY THE RIGHT REV. J. F. SPALDING,
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VER, COL.

The people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes.
—Matt. vii. 28, 29.

ON several occasions the evangelists refer to the wonder excited by our Lord's teaching. When He taught in Capernaum on successive Sabbaths, they were astonished at His doctrine, for "His word was with power." "Whence hath this man this wisdom?" was more than once the expression of

the wonder of His countrymen. "Never man spake like this man," was the answer of the officers sent by the Sanhedrim to apprehend Him, justifying thus their failure to fulfil their commission. And when He had concluded His Sermon on the Mount, the whole multitude who heard it, "was astonished at His doctrine; for He taught them as one having authority, and not as the scribes."

When we consider what were our Lord's human antecedents, the poverty and obscurity of His early home, His having been habituated till His thirtieth year to labor at His trade, His utter deficiency in all the learning of the day in which the scribes were proficient, and

which was so highly valued, His humble associations, His want of the advantages of what was regarded as refined and elevated society and the patronage of the great and the learned; and in contrast to all this, when it is remembered what His doctrine was, its novelty, its depth, its spirituality, its power to persuade and to convince, the tone of authority with which He spake, an authority that so asserted itself as to give His words immediate acceptance with the unprejudiced and simple-minded, and did not fail to impress even His learned adversaries with a sense of His surpassing majesty; His manner of teaching, so original, so graphic, so beautifully enforced by illustrations drawn from nature and from human life, so free from the subtleties, the refined distinctions of the prevailing scholasticism, we cease to wonder at the results recorded, the admiration of the common people, who heard Him gladly, the envy of the scribes and the rage of the Pharisees offended at His presumption, the awe of some and the astonishment of the multitude. The causes and the effects must be commensurate. Jesus Christ being the God-man, it should follow that His teaching both in matter and in manner would be unique. In considering "Jesus Christ as the proof of Christianity," we must not overlook the principal characteristics of His teaching.

How the scribes taught—for they were the public teachers of the time—is well known, being matter of history. They did not speak as having authority. They grounded their instructions on authority not their own. This had been well had they appealed to the Divine sanction. This they did not do. They almost covered up and concealed the Word of God by the rubbish of the vain traditions of the "elders." The schools of the great Rabbis, Shammai and Hillel, divided the thought of the learned among the Pharisees. The Sadducees were bold and open rationalists, explaining away not only the accumulated traditions of the commentators,

but also the essential doctrines of Holy Scripture. These disputed and argued against the resurrection of the dead and the existence of angels and spirits, much like freethinkers and sceptics of the present day, while the Pharisaic Rabbis, their opponents, held momentous controversy upon the tithes of "mint, anise, and cummin."

Our Lord appeared in the midst of this vain wrangling in words without meaning. He paid no heed to these Jewish teachers, nor to their traditions. The learned nonsense of the scribes and Rabbis had for Him no significance. That authoritative claims were made by Him is undisputed. He rested His doctrine on no higher authority than Himself, as reflecting the Divine character and attributes and representing the Father. He opened the meaning of the ancient oracles of God with a freshness and power that made them appear as new. He revealed new truths. He placed His own teaching on the same high ground as that to which He restored the original Scriptures. His "Verily I say unto you," was His warrant for setting aside as worthless a vast mass of spurious teaching, by which the ostentatiously devout regulated their lives, and to which they would compel obedience. He boldly proclaimed His doctrine as of God and not of man.

There is this peculiarity about all merely human teachers: they must acquire the substance of their teaching by long study, extensive reading, profound thought, and meditation. They reflect the prevailing ideas and modes of thought of their times, or if somewhat in advance, represent merely a further development of what is already the common attainment; so that every great thinker has his own place in history and could have arisen neither sooner nor later, so much has his own age to do in making him what he is. And even the greatest human teachers are liable to grave mistakes. They abound in inconsistencies. They must often revise their opinions. He only

among men never changes his opinions who never has any worth changing. Many of the cherished theories even of the best thinkers are found to be premature and are abandoned. It is only gradually that they rise above the crudities of youth, or of superficial and hastily formed opinions, to a solid and consistent system; and even this may be undermined by further research, and a new structure must be built up upon its ruins.

But Jesus Christ was from His first appearing in His ministry a perfect teacher. He made no mistakes, He was never in the wrong. Whatever He taught He fully understood. He was never driven to revise or qualify an expression. He seemed from the first to know all truth intuitively. He drew His thoughts from the Divine ideas, the original source of truth, and they were the thoughts of God. His times did nothing for Him. He neither needed nor cared to study the prevailing opinions. He had not been in a position to feel the currents of thought in the world about Him. He was no product of Judaism, no development from the culture of Rabbinical learning. He seemed to come forth from God with a system of teaching at once complete and perfect. Himself the truth, His doctrine was not a growth in His mind. It was not formed by laborious processes of reasoning and the slow elimination of truth from error. It was absolute and immutable. As He said, "Heaven and earth shall pass away, but My words shall not pass away."

Human teachers have difficulty in gaining credence for their views in proportion as they are novel or in conflict with what is commonly believed. They are compelled to resort to laborious reasoning or to rhetoric and oratory, and all the arts of persuasion. Jesus Christ did not rest His doctrines on reasoning. He needed not the processes of logic to substantiate them. He did not seek to gain a persuasion of their truth by the devices of the orator or the rhetorician. He spake as God

spake when He made the worlds. He said, "Let there be light and there was light." The light has but to shine and the darkness is scattered. None can say it is night, but those who shut their eyes and refuse to open them. All things upon which the eye rests are seen as they are, in its radiance. So our Lord spake as the Light of men. He shed upon human intelligence such a Divine illumination as to make clear and evident the truth He revealed as to the state of man, his origin and destiny, the value of the soul, the worthlessness of worldly possessions in comparison, the nature and fatherhood of God, the holiness of His law, the greatness of faith and love, humility, patience, self-denial, obedience, the obligations of His ordinances, the necessity of being born into His kingdom, and being not of the world, of the self-discipline and nurture required in it, the glory and joy of its membership, the eternal blessedness of its issues. Equally clear was His teaching of the universal brotherhood of man, that the stranger or alien is the neighbor, and the rightful recipient of neighborly kindness; the filial relationships in which we all stand to God, His rewards to those who show mercy, the blessedness of universal beneficence. His teaching was its own evidence. The heart that could not on its first presentation receive it must have been incapable of conviction until its grossness should give place to a proper susceptibility.

The very best human speakers and writers in enforcing their opinions are compelled to labor through a multitude of words, to unfold and give clearness and perspicuity to their conceptions. They are often confused in expression. Much that they utter is commonplace, much is pointless, much is mere verbiage. Their discourses must be carefully sifted. In order to gather the pure grain large quantities of chaff must be separated. Words do not represent ideas. Of no teacher but our Lord could it be said with literal truth that His were "thoughts that breathe

and words that burn." It was He alone who could say, "The words that I speak unto you, they are spirit and they are life." He used no words that did not express thoughts. He uttered no commonplaces. His every word was pointed and expressive. His thoughts came forth from the laboratory of His mind like diamonds polished bright and sparkling. Hence their inimitable beauty, their power, and their priceless value. What texts our Lord's words make for sermons! What grand discourses have been made or might be made from every one of His utterances. Yet with all that has been written for their explication, it is impossible to make them clearer or more impressive. They are already fitted as they come from His lips for the honest and good heart and the receptive mind. Give them a lodgment therein and they are as seeds, the good ground retains them and they cannot be lost out of the memory. They must germinate and grow and fructify. They make trees of righteousness with golden fruitage of character.

Sometimes the sayings of our Lord are paradoxical; as "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it" (Matt. x. 39). "To him that hath, shall be given; and from him that hath not, shall be taken away even that which he hath" (Mark iv. 25). "Except a man hate his father and mother and wife and children, he cannot be My disciple." But the paradoxical appearance of sayings like these only adds to their clearness and force. Who can fail to understand them? Who would misunderstand or presume to alter them, or wish they had been different? Only those who are gross, stupid, or blind.

Our Lord's discourses are frequently made up of successive axioms or apothegms, like pearls hung on a golden thread. Each is a true gem and shines by its own bright lustre. The effect of all is to illuminate the truth and show it in all its glory. The Sermon on the

Mount is an illustration of this. It begins with the Divine beatitudes. It contains the golden rule. It has many other rules of life scarcely less deserving the same title. It ends with the parabolic sayings of the wise man and the foolish man building their houses, the one upon the rock, the other upon the sand. Its least important sentence is great enough to be written in illuminated letters and read and pondered day and night, through all the years of life. The whole discourse is worth more than all human commentaries upon the law, all codes and treatises of ethica, all systems of moral philosophy. And this is but one discourse of our Lord. There are many like it of which the same may be said. Of all that He taught it is difficult to say that any one part is more excellent than another. Each word is a "pearl of great price." Its value is indeed unspeakable.

Besides these moral and spiritual axioms our Lord's teaching abounds in proverbs, many of which are parables in miniature. A proverb is a short and pungent saying, a sort of crystallized truth, or it may be said to be a concentrated phrase or sentence, embodying a wide experience of life generalized into a law, and universally accepted, so that to quote it is an end of controversy. Lord Bacon finely says of proverbs that "they serve not only for ornament and delight, but also for active and civil use, as being the edge tools of speech which cut and penetrate the knots of business and affairs." Our Lord's proverbs are of a distinctive character as well as a surpassing excellence. They have a deep spiritual meaning. They embody eternal principles. They shine in the light of Divine truth and burn in the fire of personal application, "bright and brilliant, like gems." Other proverbs, valuable as they may be as giving currency and popularity to important truths, are most generally maxims of expediency and relate to the affairs of this life. Our Lord condensed much of His teaching into this form, that it

might be the more attractive, that the memory might easily retain it, that it might be often repeated and pass from mouth to mouth, and become the property of the multitude. The saying of "The blind leading the blind," of "New wine in old bottles," of "New cloth upon old garments," are examples.

Sometimes in refuting adversaries He adopts the Socratic method of questioning, as when He asks, "Whence was the baptism of John?" when He solved for the Pharisees with the Herodians the question of the lawfulness of giving tribute to Cæsar, and when He confuted the Sadducees in their denial of the resurrection. Often, indeed, as St. John records and as appear to a less extent in the other evangelists, He spake in continuous discourse, using but little figurative language. In such addresses He confutes gainsayers, as after the cure of the impotent man and of the man born blind. In some of them He reveals the deep mysteries of His kingdom, as in the discourse to Nicodemus, the conversation with the woman of Samaria, when He fed the five thousand, when He was in the home of Martha and Mary, and with His disciples on the night before He suffered.

But most of all our Lord delighted to teach in parables. He made much use of this method when addressing His immediate disciples. He used it also in addressing those whose dulness of perception, through unbelief and hardness of heart, required a veiling of the truth. They that had ears to hear would listen and understand. The medium through which the teaching was conveyed would serve to illustrate and impress it; but bigotry and prejudice would be judicially hardened and blinded. Especially did He teach in parables when His object was to present His doctrine concerning His kingdom in its various phases, in opposition to the popular prejudices of the Jews. He adapted His manner to the weak understanding of the people. The parables of the kingdom are particularly suggestive. They give the principles

and laws of its growth. They show its organic and spiritual character. They foretell its ultimate universal extension and triumph. They exhibit the freedom of the Gospel offered within it to all, the grace by which it feeds and nourishes, the awards of faithfulness and persevering prayer, the compassion and mercy in blessing the wretched and recovering the lost, the doom of unfaithfulness, the necessity of watchfulness, the final awards of glory and of judgment. As has been well observed by a thoughtful writer, the parables of our Lord all pointedly exhibit the contrast between the kingdom of Christ, its fundamental principles and laws, and the carnal notions of the Jews concerning the reign of Messiah. More especially do they show the contrast between the free and universal grace of God and the hierarchical and national conception of the deity and a partisan reign; between the faith of publicans and sinners and even of Gentiles, and the apostasy of the Jews; between the Church and the world, the inner life of the Church and the form without the life, the children of the Spirit and those of the letter; between the gracious salvation accorded to humility, to believing service, to endurance, patience, love and gentleness, and the judgment pronounced upon spiritual pride, self-righteousness, uncharitableness, sanctimonious harshness, and rigorism of doctrine and life.

Such, brethren, are some of the characteristics of our Lord's teaching. Its matter has been but incidentally referred to. If it was extraordinary and Divine in the modes of its expression, what shall be said of its substance? What shall be said of the revelation in Christ of the eternal Father, of the doctrine of God, of His eternal love for man, of the way of man's salvation, of the brotherhood of all men in the Church, of the duties which love prompts and inspires, of universal benevolence and active beneficence, and of all the principles of the kingdom of grace of which Christ is the Author and Revealer?

Can He who gave us the blessed Gospel be but a man? Is He not very God of very God, Light of light, being of one substance with the Father?

Think, brethren, of the necessary inference from the manner and substance of His teaching to what He was and is, and learn to adore *Him*, to whom we are indebted for all our hopes of life and immortality. The Galilean carpenter, as He was called in derision, who did not know letters, who was a stranger to the Rabbins and all their lumber of learning and of ecclesiasticism, as well as to all mere human philosophy and speculation, who never wrote a word to perpetuate His name and His thoughts, He is the true Prophet, the Teacher of humanity. His revelations have always been and are accepted by the good as the ultimate faith of man. His Divine philosophy is final upon all the most momentous subjects upon which reason in its pride was losing itself wandering in endless mazes. His system of morality is hailed by the enlightened as beyond improvement. His doctrine is welcomed by all hearts who long for self-improvement and the Divine communion and the joys that can alone be satisfying. He is the Way, the Truth, and the Life. Let puny infidels throw their dart. Vain is their weak effort to put out the light or obscure the glory of the sun.

THE RACE AND THE GOAL.

BY ALEXANDER MACLAREN, D.D.
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This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize.—Phil. iii. 13, 14.

THIS buoyant energy and onward looking are marvellous in "Paul the aged, and now also a prisoner of Jesus Christ." Forgetfulness of the past and eager anticipation for the future are, we sometimes think, the child's prerogatives. They may be ignoble and

puerile, or they may be worthy and great. All depends on the future to which we look. If it be the creation of our fancies, we are babies for trusting it. If it be, as Paul's was, the revelation of God's purposes, we cannot do a wiser thing than look.

The apostle here is letting us see the secret of his own life, and telling us what made him the sort of Christian that he was. He counsels wise obliviousness, wise anticipation, strenuous concentration, and these are the things that contribute to success in any field of life. Christianity is the perfection of common sense. Men become mature Christians by no other means than those by which they become good artisans, ripe scholars, or the like. But the misery is that, though people know well enough that they cannot be good carpenters, or doctors, or fiddlers without certain habits and practices, they seem to fancy that they can be good Christians without them.

So the words of my text may suggest appropriate thoughts on this first Sunday of a new year. Let us listen, then, to Paul telling us how he came to be the sort of Christian man he was.

I. First, then, I would say, make God's aim your aim.

Paul distinguishes here between the "mark" and the "prize." He aims at the one for the sake of the other. The one is the object of effort; the other is the sure result of successful effort. If I may so say, the crown hangs on the winning post; and he who touches the goal clutches the garland.

Then, mark that he regards the aim toward which he strains as being the aim which Christ had in view in his conversion. For he says in the preceding context, "I labor if that I may lay hold of that for which also I have been laid hold of by Jesus Christ." In the words that follow the text he speaks of the prize as being the result and purpose of the high calling of God "in Christ Jesus." So then he took God's purpose in calling, and Christ's purpose in redeeming him, as being his great

object in life. God's aims and Paul's were identical.

What, then, is the aim of God in all that He has done for us? The production in us of God-like and God-pleasing character. For this suns rise and set; for this seasons and times come and go; for this sorrows and joys are experienced; for this hopes and fears and loves are kindled. For this all the discipline of life is set in motion. For this we were created; for this we have been redeemed. For this Jesus Christ lived and suffered and died. For this God's Spirit is poured out upon the world. All else is scaffolding; this is the building which it contemplates, and when the building is reared the scaffolding may be cleared away. God means to make us like Himself, and so pleasing to Himself; and has no other end in all the varieties of His gifts and bestowments but only this, the production of character.

Such is the aim that we should set before us. The acceptance of that aim as ours will give nobleness and blessedness to our lives as nothing else will. How different all our estimates of the meaning and true nature of events would be, if we kept clearly before us that their intention was not merely to make us blessed and glad, or to make us sorrowful, but that, through the blessedness, through the sorrow, through the gift, through the withdrawal, through all the variety of dealings, the intention was one and the same, to mould us to the likeness of our Lord and Saviour! There would be fewer mysteries in our lives, we should seldom have to stand in astonishment, in vain regret, in miserable and weakening looking back upon vanished gifts, and saying to ourselves, "Why has this darkness stooped upon my path?" if we looked beyond the darkness and the light to that for which both were sent. Some plants require frost to bring out their savor, and men need sorrow to test and to produce their highest qualities. There would be fewer knots in the thread of our lives,

and fewer mysteries in our experience, if we made God's aim ours, and strove through all variations of condition to realize it.

How different all our estimate of nearer objects and aims would be, if once we clearly recognized what we are here for! The prostitution of powers to obviously unworthy aims and ends is the saddest thing in humanity. It is like elephants being set to pick up pins; it is like the lightning being harnessed to carry all the gossip and filth of one capital of the world to the prurient readers in another. Men take these great powers which God has given them, and use them to make money, to cultivate their intellects, to secure the gratification of earthly desires, to make a home for themselves here amid the illusions of time; and all the while the great aim which ought to stand out clear and supreme is forgotten by them.

There is nothing that needs more careful examination by us than our accepted schemes of life for ourselves; the roots of our errors mostly lie in these things that we take to be axioms, and that we never examine into. Let us begin this new year by an honest dealing with ourselves, asking ourselves this question, "What am I living for?" And if the answer, first of all, be, as, of course, it will be, the accomplishment of the nearer and necessary aim, such as the conduct of our business, the cultivating of our understandings, the love and peace of our homes, then let us press the investigation a little further, and say, What then? Suppose I make a fortune, what then? Suppose I get the position I am striving for, what then? Suppose I cultivate my understanding and win the knowledge that I am nobly striving after, what then? Let us not cease to ask the question until we can say, "Thy aim, O Lord, is my aim, and I press toward the mark," the only mark which will make life noble, elastic, stable, and blessed, that I "may be found in Christ, not having mine own righteousness, but that which is of God by faith."

For this we have all been made, guided, redeemed. If we carry this treasure out of life we shall carry all that is worth carrying. If we fall in this we fall altogether, whatever be our so-called success. There is one mark, one only, and every arrow that does not hit that target is wasted and spent in vain.

II. Secondly, let me say, concentrate all effort on this one aim.

"This one thing I do," says the apostle, "I press toward the mark." That aim is the one which God has in view in all circumstances and arrangements. Therefore, obviously, it is one which may be pursued in all of these, and may be sought whatsoever we are doing. All occupations of life except only sin are consistent with this highest aim. It needs not that we should seek any remote or cloistered form of life, nor shear off any legitimate and common interests and occupations, but in them all we may be seeking for the one thing, the moulding of our characters into the shapes that are pleasing to Him. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life;" wheresoever the outward days of my life may be passed. Whatsoever we are doing in business, in shop, at a study table, in the kitchen, in the nursery, by the road, in the house, we may still have the supreme aim in view, that from all occupations there may come growth in character and in likeness to Jesus Christ.

Only, to keep this supreme aim clear there will require far more frequent and resolute effort of what the old mystics used to call "recollection" than we are accustomed to put forth. It is hard, amid the din of business, and while yielding to other lower, legitimate impulses and motives, to set this supreme one high above them all. But it is possible if only we will do two things, keep ourselves close to God, and be prepared to surrender much, laying our own wills, our own fancies, purposes, eager hopes and plans in His hands, and asking Him to help us, that we may never

lose sight of the harbor light because of any tossing waves that rise between us and it, nor may ever be so swallowed up in ends, which are only means after all, as to lose sight of the only end which is an end in itself. But for the attainment of this aim in any measure, the concentration of all our powers upon it is absolutely needful. If you want to bore a hole you take a sharp point; you can do nothing with a blunt one. Every flight of wild ducks in the sky will tell you the form that is most likely to secure the maximum of motion with the minimum of effort. The wedge is that which pierces through all the loosely compacted textures against which it is pressed. The Roman strategy forced the way of the legion through the loose-ordered ranks of barbarian foes by arraying it in that wedge-like form. So we, if we are to advance, must gather ourselves together and put a point upon our lives by compaction and concentration of effort and energy on the one purpose. The conquering word is, "This one thing I do." The difference between the amateur and the artist is that the one pursues an art at intervals by spurts, as a *parergon*—a thing that is done in the intervals of other occupations—and that the other makes it his life's business. There are a great many amateur Christians among us, who pursue the Christian life by spurts and starts. If you want to be a Christian after God's pattern—and unless you are you are scarcely a Christian at all—you have to make it your business, to give the same attention, the same concentration, the same unwavering energy to it which you do to your trade. The man of one book, the man of one idea, the man of one aim is the formidable and the successful man. People will call you a fanatic; never mind. Better be a fanatic and get what you aim at, which is the highest thing, than be so broad that, like a stream spreading itself out over miles of mud, there is no scour in it anywhere, no current, and therefore stagnation and death. Gather your-

selves together, and amid all the side issues and nearer aims keep this in view as the aim to which all are to be subservient—that, “whether I eat or drink, or whatsoever I do, I may do all to the glory of God.” Let sorrow and joy, and trade and profession, and study and business, and house and wife and children, and all home joys, be the means by which you may become like the Master who has died for this end, that we may become partakers of His holiness.

III. Pursue this end with a wise forgetfulness.

“Forgetting the things that are behind.” The art of forgetting has much to do with the blessedness and power of every life. Of course, when the apostle says “Forgetting the things that are behind,” he is thinking of the runner, who has no time to cast his eye over his shoulder to mark the steps already trod. He does not mean, of course, either, to tell us that we are to so cultivate obliviousness as to let God’s mercies to us “lie, forgotten in unthankfulness, or without praises die.” Nor does he mean to tell us that we are to deny ourselves the solace of remembering the mercies which may, perhaps, have gone from us. Memory may be like the calm radiance that fills the western sky from a sun that has set, sad and yet sweet, melancholy and lovely. But he means that we should so forget as, by the oblivion, to strengthen our concentration.

So I would say, let us remember, and yet forget, our past failures and faults. Let us remember them in order that the remembrance may cultivate in us a wise chastening of our self-confidence. Let us remember where we were foiled, in order that we may be the more careful of that place hereafter. If we know that upon any road we fell into ambushes, “not once nor twice,” like the old king of Israel, we should guard ourselves against passing by that road again. He who has not learned, by the memory of his past failures, humility and wise government of his life, and

wise avoidance of places where he is weak, is an incurable fool.

But let us forget our failures in so far as these might paralyze our hopes, or make us fancy that future success is impossible where past failures frown. Ebenezer was a field of defeat before it rang with the hymns of victory. And there is no place in your past life where you have been shamefully baffled and beaten, but there, and in that, you may yet be victorious. Never let the past limit your hopes of the possibilities and your confidence in the certainties and victories of the future. And if ever you are tempted to say to yourselves, “I have tried it so often, and so often failed, that it is no use trying any more. I am beaten and I throw up the sponge,” remember Paul’s wise exhortation, and “forgetting the things that are behind, . . . press toward the mark.”

In like manner I would say, remember and yet forget past successes and achievements. Remember them for thankfulness, remember them for hope, remember them for counsel and instruction, but forget them when they tend, as all that we accomplish does tend, to make us fancy that little more remains to be done; and forget them when they tend, as all that we accomplish ever does tend, to make us think that such and such things are our line, and of other virtues and graces and achievements of culture and of character, that these are not our line, and not to be won by us.

“Our line!” Astronomers take a thin thread from a spider’s web and stretch it across their object glasses to measure stellar magnitudes. Just as is the spider’s line in comparison with the whole shining surface of the sun across which it is stretched, so is what we have already attained to the boundless might and glory of that to which we may come. Nothing short of the full measure of the likeness of Jesus Christ is the measure of our possibilities.

There is a mannerism in Christian life, as there is in everything else, which

is to be avoided if we would grow into perfection. There was a great artist in the last century who never could paint a picture without sticking a brown tree in the foreground. We have all got our "brown trees," which we think we can do well, and these limit our ambition to secure other gifts which God is ready to bestow upon us. So, "forget the things that are behind." Cultivate a wise obliviousness of past sorrows, past joys, past failures, past gifts, past achievements, in so far as these might limit the audacity of our hopes and the energy of our efforts.

IV. So, lastly, pursue the aim with a wise, eager reaching forward.

The apostle employs a very graphic word here, which is only very partially expressed by that "reaching forth." It contains a condensed picture which it is scarcely possible to put into any one expression. "Reaching out over" is the full though clumsy rendering of the word, and it gives us the picture of the runner with his whole body thrown forward, his hand extended, and his eye reaching even further than his hand, in eager anticipation of the mark and the prize. So we are to live, with continual reaching out of confidence, clear recognition, and eager desire to make our own the unattained.

What is that which gives an element of nobleness to the lives of great idealists, whether they be poets, artists, students, thinkers, or what not? Only this, that they see the unattained burning ever so clearly before them that all the attained seems as nothing in their eyes. And so life is saved from commonplace, is happily stung into fresh effort, is redeemed from flagging, monotony, and weariness.

The measure of our attainments may be fairly estimated by the extent to which the unattained is clear in our sight. A man down in the valley sees the nearer shoulder of the hill, and he thinks it the top. The man up on the shoulder sees all the heights that lie beyond rising above him. Endeavor is better than success. It is more to see

the Alpine heights unscaled than it is to have risen so far as we have done. They who thus have a boundless future before them have an endless source of inspiration, of energy, of buoyancy granted to them.

No man has such an absolutely boundless vision of the future which may be his as we have if we are Christian people, as we ought to be. We only can thus look forward. For all others a blank wall stretches at the end of life, against which hopes, when they strike, fall back stunned and dead. But for us the wall may be overleaped, and, living by the energy of a boundless hope, we, and only we, can lay ourselves down to die, and say then, "Reaching forth unto the things that are before."

So, dear friends, make God's aim your aim; concentrate your life's efforts upon it; pursue it with a wise forgetfulness; pursue it with an eager confidence of anticipation that shall not be put to shame. Remember that God reaches His aim for you by giving to you Jesus Christ, and that you can only reach it by accepting the Christ who is given and being found in Him. Then the years will take away nothing from us which it is not gain to lose. They will neither weaken our energy nor flatten our hopes, nor dim our confidence, and at the last we shall reach the mark, and, as we touch it, we shall find dropping on our surprised and humble heads the crown of life which they receive who have so run, not as uncertainly, but doing this one thing, pressing toward the mark for the prize.

MY CREED.

By T. DE WITT TALMAGE, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

And He came down with them and stood in the plain.—Luke vi. 17.

CHRIST on the mountains is a frequent study. We have seen Him on the Mount of Olives, Mount of Beatitudes, Mount Moriah, Mount Calvary,

Mount of Ascension, and it is glorious to study Him on these great natural elevations. But how is it that never before we have noticed Him on the plain? Amid the rocks, high up on the mountain, Christ had passed the night, but now, at early dawn, He is coming down with some especial friends, stepping from shelving to shelving, here and there a loosened stone rolling down the steep sides ahead of Him, until He gets in a level place, so that He can be approached without climbing from all sides. He is on the level. My text says: "He came down with them and stood in the plain." Now, that is what the world wants to-day more than anything else—a Christ on the level, easy to get at, no ascending, no descending, approachable from all sides—Christ on the plain. The question among all consecrated people to-day is, What is the matter with the ministers? Many of them are engaged in picking holes in the Bible and apologizing for this and apologizing for that. In an age when the whole tendency is to pay too little reverence to the Bible, they are fighting against bibliolatry, or too much reverence for the Bible. They are building a fence on the wrong side of the road; not on the side where the precipice is and off which multitudes are falling, but on the upper side of the road, so that people will not fall uphill, of which there is no danger. There is no more danger of bibliolatry, or too much reverence for the Scriptures, than there is that astrology will take the place of astronomy, or alchemy the place of chemistry, or the canal-boat the place of the limited express railroad. What a theological farce it is; ministers fighting against too much reverence for the Scriptures; ministers making apology for the Scriptures; ministers pretending to be friends of the Bible, yet doing the book more damage than all the blatant infidels on all the earth. The trouble is our theologians are up in the mountain in a fight above the clouds about things which they do not understand. Come

down on the plain and stand beside Christ, who never preached a technicality or a didacticism. What do you, O wise-headed ecclesiastic, know about the decrees of God? Who cares a fig about your sublapsarianism or your supralapsarianism? What a spectacle we have in our denomination to-day; committees trying to patch up an old creed made two or three hundred years ago, so that it will fit on the nineteenth century. Why do not our millinery establishments take out of the garrets the coal-scuttle bonnets which our great-grandmothers wore and try to fit them on the head of the modern maiden? You cannot fix up a three-hundred-year-old creed so as to fit our time. Princeton will sew on a little piece, and Union Seminary will sew on a little piece, and Alleghany Seminary and Danville Seminary will sew on other pieces, and by the time the creed is done it will be as variegated as Joseph's coat of many colors. Think of having to change an old creed to make it clear that all infants dying go to heaven! I am so glad that the committees are going to let the babies in. Thank you. So many of them are already in that all the hills of heaven look like a Sunday-school anniversary. Now, what is the use of fixing up a creed which left any doubt on that subject? No man ever doubted that all infants dying go to heaven, unless he be a Herod or a Charles Guiteau. I was opposed to overhauling the old creed at all, but, now that it has been lifted up and its imperfections set up in the sight of the world, I say, overboard with it and make a new creed. There are to-day in our denomination five hundred men who could make a better one. I could make a better one myself. As we are now in process of changing the creed, and no one knows what we are expected to believe, or will two or three years hence be expected to believe, I could not wait, and so I have made a creed of my own, which I intend to observe the rest of my life. I wrote it down in my memorandum book some six months

ago, and it reads as follows: "My creed: The glorious Lord. To trust Him, love Him and obey Him is all that is required. To that creed I invite all mankind. T. De Witt Talmage." The reason Christianity has not made more rapid advance is because the people are asked to believe too many things. There are, I believe, to-day millions of good Christians who have never joined the Church and are not counted among the Lord's friends because they cannot believe all the things that they are required to believe. One half the things a man is expected to believe in order to enter the Church and reach heaven have no more to do with his salvation than the question, How many volcanoes are there in the moon? or, How far apart from each other are the rings of Saturn? or, How many teeth there were in the jaw-bone with which Samson smote the Philistines. I believe ten thousand things, but none of them have anything to do with my salvation, except these two: I am a sinner and Christ came to save me. Musicians tell us that the octave consists only of five tones and two semi-tones, and all the Handels and Haydns and Mozarts and Wagners and Schumanns of all ages must do their work within the range of those five tones and two semi-tones. So I have to tell you that all the theology that will be of practical use in our world is made out of the two facts of human sinfulness and Divine atonement. Within that octave swing "The Song of Moses and the Lamb," the Christmas chant above Bethlehem and the hallelujah of all the choirs standing on seas of glass. Is there not some mode of getting out of the way these non-essentials, these superfluities, these divergences, from the main issue? Is there not some way of bringing the Church down out of the mountain of controversy and conventionalism and to put it on the plain where Christ stands? The present attitude of things is like this: In a famine-struck district a table has been provided, and it is loaded with food enough

for all. The odors of the meats fill the air. Everything is ready. The platters are full. The chalices are full. The baskets of fruit are full. Why not let the people in? The door is open. Yes, but there is a cluster of wise men blocking up the door, discussing the contents of the castor standing mid-table. They are shaking their fists at each other. One says there is too much vinegar in that castor, and one says there is too much sweet oil, and another says there is not the proper proportion of red pepper. I say, "Get out of the way and let the hungry people come in." Now, our blessed Lord has provided a great supper, and the oxen and the fatlings have been killed, and fruits from all the vineyards and orchards of heaven crown the table. The world has been invited to come, and they look in and they are hungry, and people would pour in by the millions to this world-wide table, but the door is blocked up by controversies, and men with whole libraries on their backs are disputing as to what proportion of sweet oil and cayenne pepper should make up the creed. I cry, "Get out of the way, and let the hungry world come in." The Christian Church will have to change its tack or it will run on the rocks of demolition. The world's population annually increases 15,000,000. No one pretends that half that number of people are converted to God. There are more than twice as many Buddhists as Protestants; more than twice as many Buddhists as Roman Catholics. Protestants, 135,000,000; Catholics, 195,000,000; Buddhists, 400,000,000. There are 175,000,000 Mohammedans and 220,000,000 Brahmins. Meanwhile, many of the churches are only religious club houses, where a few people go on Sunday morning, averaging one person to a pew, or one person to a half-dozen pews, and leaving the minister at night to sweat through a sermon with here and there a lone traveller, unless, by a Sunday evening sacred concert, he can get out an audience of respectable size. The vast majority of

the church-membership round the world put forth no direct effort for the salvation of men. Did I say there would have to be a change? I correct that, and say there will be a change. If there be 15,000,000 persons added every year to the world's population, then there will be 30,000,000 added to the Church, and 40,000,000 and 50,000,000 and 60,000,000. How will it be done? It will be done when the Church will meet Christ on the plain. Come down out of the mountain of exclusiveness. Come down out of the mountain of pride. Come down out of the mountain of formalism. Come down out of the mountain of freezing indifference. Old Dr. Stephen H. Tyng, great on earth and in heaven, once said to me: "I am in favor of a change. I do not know what is the best way of doing things in the churches, but I know the way we are doing now is not the best way, or the world would be nearer its salvation than it seems to be." So I feel; so we all feel, that there needs to be a change. The point at which we all come short is not presenting Christ on the plain, Christ on the level with all the world's woes and wants and necessities. The full change will have to come from the rising ministry. We now in the field are too set in our ways. We are lumbered up with technicalities. We have too many concordances and dictionaries and encyclopædias and systems of theology on our head to get down on the plain. Our vocabulary is too frosted. We are too much under the domination of customs regnant for many centuries. Come on, young men of the ministry. Take this pulpit, take all the pulpits, and in the language of the street and the market-place and the family circle preach Christ on the plain. As soon as the Church says by its attitude, not necessarily by its words, "My one mission is to help for this life and help for the life to come all the people, and it proves its earnestness in the matter, people on foot and on horseback and in wagons and in carriages will come to the churches in such numbers

that they will have to be met at the door by ushers, saying: "You were here last Sunday; you cannot come in to day. Gentlemen and ladies, you must take your turn." And it will be, as in the Johnstown freshet and disaster, when a Government station was opened for the supply of bread, and it took the officers of the law to keep the sufferers in line, because of the great rush for food. When this famine-struck world realizes that the Church is a government station set up by the government of the universe to provide the bread of eternal life for all the people, the rush will be unprecedented and unimaginable. Astronomers have been busy measuring worlds, and they have told us how great is the circumference of this world and how great is its diameter; yea, they have kept on until they have weighed our planet and found its weight to be six sextillion tons. But by no science has the weight of this world's trouble been weighed. Now Christ, standing on the level of our humanity, stands in sympathy with every trouble. There are so many aching heads. His ached under the thorns. There are so many weary feet. His were worn with the long journey up and down the land that received Him not. There are so many persecuted souls. Every hour of His life was under human outrage. The world had no better place to receive Him than a cattle pen, and its farewell was a slap on His cheek, and a spear in His side. So intensely human was He that there has not been in all our race a grief or infirmity or exhaustion or pang that did not touch Him once and that does not touch Him now. The lepers, the paralytics, the imbecile, the maniac, the courtesan, the repentant brigand—which one did He turn off, which one did He not pity, which one did He not help? The universal trouble of the world is bereavement. One may escape all the other troubles, but that no soul escapes. Out of that bitter cup every one must take a drink. For instance, in order that all might know how He sympathizes with

those who have lost a daughter, Christ comes to the house of Jairus. There is such a big crowd around the door, He and His disciples have to push their way in. From the throng of people I conclude that this girl must have been very popular; she was one of those children whom everybody likes. After Christ got in the house there was such a loud weeping that the ordinary tones of voice could not be heard. I do not wonder. The dead daughter was twelve years of age. It is about the happiest times in most lives. Very little children suffer many injustices because they are children, and childhood is not a desirable part of human existence—they get whacked or set on. But at twelve years of age the child has come to self-assertion, and is apt to make her rights known. And, then, twelve years of age is too early for the cares and anxieties of life. So this girl was, I think, the merriment of the household. She furnished for them the mimicry and the harmless mischief, and roused the guffaw that often rang through that happy home. But now she is dead, and the grief at her departure is as violent as her presence had been vivacious and inspiriting. Oh, the bereavement was so sharp, so overwhelming! How could they give her up! I suspect that they blamed themselves for this or for that. Oh, if they had had some other doctor, or taken some other medicine, or had been more careful of her health, or if they had not given her that reproof some time when she had not really deserved it! Oh, if they had been more patient with her hilarities and, instead of hushing her play, had participated in it! You know there are so many things that parents always blame themselves for at such times. Only twelve years of age! So fair, so promising, so full of life a few days ago, and now so still! Oh, what it is to have a daughter dead! The room is full of folks, but yonder is the room where the young sleeper is. The crowd cannot go in there. Only six persons enter, five beside Christ—three friends and,

of course, the father and mother. They have the first right to go in. The heaviest part of the grief was theirs. All eyes in that room are on the face of this girl. There lay the beautiful hand, white and finely shapen, but it was not lifted in greeting to any of the group. Christ stepped forward and took hold of that hand, and said, with a tone and accentuation charged with tenderness and command: "Damsel, I say unto thee, arise." And without a moment's delay she arose, her eyes wide open, her cheeks turning from white lily to red rose, and the parents cry, "She lives! she lives!" and in the next room they take up the sound, "She lives! she lives!" and the throng in front of the doorway repeat it, "She lives! she lives!" Will not all those who have lost a daughter feel that such a Christ as that can sympathize?

"IF" AND "WHY?"

By D. J. BURRELL, D.D. [REFORMED],
NEW YORK CITY.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word.—1 Kings xviii. 20, 21.

HERE was an event of colossal importance. A contest of gods! Things had been going wrong in Israel. There was a confusion of worship. The king was essentially a weak man, and his consort was strong-minded and an idolatress. She had brought from her Assyrian home the rites of Baal and Ashtarte. The high hills were smoking everywhere with pagan sacrifices. The people were bewildered. Whom were they to worship as the true God?

The slopes of Mount Carmel were thronged by the multitude who had come to witness the Lord's controversy. Far below on one side rolled the sea;

on the other was the rocky bed of Kishon, dry these many months and seeming like a chasm storm-riven in the earth. Far yonder was Esdraelon, the ancient battle-field of Israel. And on all sides famine! The leaves of the forest were withered and charred. The vineyards and olive-yards were brown. The meadows were scorched as if by the fiery breath of some offended deity. It was now three years and more since Elijah had suddenly appeared in the king's palace and abruptly said, "As the Lord liveth, it shall not rain except by my word." The days passed and the months, and the heavens were as brass. No rain, no rising mists from the Mediterranean, no gracious morning dews. It was a land of utter desolation that met the eyes of those who, gaunt with hunger, looked off from Carmel's slopes that day.

The priests of Baal were there, four hundred and fifty in number. They represented the State religion. There was still among the people a half-shamed clinging to the worship of that God who with a stretched-out arm had brought them forth from the land of Egypt, the house of their bondage. It was hard to forget the pillar of cloud, the quails, the manna, the smitten rock, the brazen serpent, the tottering walls of Jericho. It was hard to forget how in Esdraelon yonder the stars in their courses had fought against Sisera. But it was no easy matter to resist the allurements of the State religion. Baal was worshipped with imposing rites and ceremonies and splendid processions. The new faith was under the patronage of the queen; the courtiers had no alternative but to say, "Baal is the God." The people aped the court. The temple of Jehovah was practically deserted. The shrines of the Assyrian deities were thronged with worshippers.

To-day there was to be a settlement; Baal and Jehovah cannot both be God. Let them defend their respective claims. The Lord's altar shall have a bullock, and Baal's altar shall have a bullock, and the devotees of each shall call upon

their deity; and the God that answereth by fire let him be God. The preparations are made; the priests of Baal are there in force, and over against them a solitary prophet of the Lord. Just before the signal for the controversy, the prophet stands forth to admonish the people: "How long halt ye between two opinions?" The figure is that of a bird hopping from twig to twig—an expressive picture of fickleness and indecision. "How long halt ye between two opinions? If the Lord be God, follow him; if Baal, then follow him!" And all the people answered, "It is well spoken."

It was indeed well spoken. And how mightily the Lord vindicated Himself that day! The priests of Baal in the morning began their cry, "O Baal, hear us!" and continued it until the sun had crossed mid-heaven. Hoarse and frenzied they still called upon their idol; but there was no voice nor any that regarded. The hollow caves and beetling cliffs returned their cry, "O Baal, hear us!" As the day wore on, the prophet of the Lord stood forth and taunted them with rude and merciless irony, "Cry aloud, for he is a god! Either he is on a chase, or upon a journey, or engaged in conversation, or, peradventure, he sleepeth and must be awaked!" Still they persisted in their vain entreaties until the sun sank toward the western sea, as if to symbolize the discomfiture of the fire-god. Then Elijah stood forth in the presence of the multitude and made his simple prayer, "O God of my fathers, hear me this day and let all the people know that Thou art God!" There was a moment of breathless silence. Then it came—a blazing fleece out of heaven! Nearer, nearer, until it fell upon the altar. It consumed the bullock; it consumed the stones of the altar; it lapped up the water in the trenches. Silence for a moment more, and then a loud cry, "The Lord is God!" Ten thousand voices caught it up and ten thousand more, until there was a rolling flood of acclamation, "The Lord is

God!" Old Kishon heard it and sent it echoing back. The rocky slopes and beetling cliffs of Esdraelon, that had reverberated to many a battle shout, returned the cry. The sea yonder was calmed as if to listen—"The Lord He is the God! The Lord He is the God!"

But if the Lord be God, why do ye not follow Him?

Mark the impressiveness of the logic. There was no evading it. So long as any there could remember the scene, the dripping altar, the frenzied priests, the quiet voice of the prophet, the descending fire, it seemed impossible to withhold homage from Jehovah as the only living and true God. He had sublimely vindicated His majesty. There was no need of ever again reopening the controversy. Those who returned from Carmel to their homes said one to another that evening, "This has settled it forever and ever: the Lord alone is God." They went away convinced. In a month they had measurably forgotten. In a year the fires were kindled again upon the high places in honor of Baal, and the people in circling dance went round about the altars worshipping the fire-god.

Blame them not. Alas! for the fickleness of our human nature. We are not men and women, but birds hopping from twig to twig. We have seen the Lord's controversy, have marked the vindication of His majesty over and over again; and our impressions have vanished "like the snowfall in the river." We too have our idols, wealth, honor, and pleasure, the world, the flesh, and the devil. Is there any god in our pantheon that can help or deliver us? They are all put to shame every day, yet we go on serving them. What have they ever done for us? Have they built up character? Have they relieved suffering? Have they dispelled ignorance? Have they helped or gladdened the troubled soul? Have they made the world better in any way? "O Baal, hear us!" but there is no voice nor any that regardeth! And still we go on kissing our hands and de-

voting our lives to our blind and helpless idols.

If the Lord be God, why do we not follow Him? Here are two suggestive words, "if" and "why."

"If the Lord be God." But there is no *if*.

1. There is no *if* in nature. Stand in the solitude and cry aloud, "O Jehovah, answer me if Thou art God!" and mark how multitudinous the voices that reply, "The Lord He is the God." The murmuring of brooks, the lapping of sea-waves, the rolling of the thunder, the hum of the insects, the sweep of the tempest, the music of the spheres—all everywhere are saying, "The Lord is God." The heavens declare His glory, the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge of Him. There is no speech nor language; their voice is not heard; yet their line is gone out through all the earth and their words to the end of the world. Their "line" is gone forth like an electric wire from the central throne of deity, over which perpetually passes this message, "The Lord is God."

A red Republican in Paris during the Reign of Terror was telling in a street-corner group how they were going to pull down the churches, to pull down the crucifixes and shrines and everything that could perpetuate religion, when a peasant standing by said quietly, "You must not forget, citizen, to pull down the stars." So long as there is a star in heaven, a tree in the forest, a brook rippling toward the rivers, or a river rolling to the sea, so long as a bird sings or a flower blooms, so long as there is one grass-blade left in the meadows, there will be an oracle through which a voice will proclaim, "The Lord He is the God."

2. There is no *if* in Providence. In history everywhere there is a power that makes for righteousness. Time is a shuttle flying to and fro and casting the threads in and out, red and purple and golden—blood of battle-field, glory of the blessed times of peace; and the

theme of the pattern is the *Triumph of Goodness*. Who sits at the loom? Looms do not weave without a weaver. "The fool hath said in his heart, There is no God."

"He works in all things; all obey
His first propulsion from the night.
Wake thou and watch. The world is gray
With morning light."

8. There is no *if* in grace. The story of redemption is eloquent of God. If for Carmel we read Calvary, we have the very consummation of the Lord's controversy. There was the great theistic argument. The sacrifice was laid upon the altar. It was not the voice of a solitary prophet but of a ruined race that cried, "O God of our fathers, hear us, and let us know that Thou art God!" Then the fire fell, the fire of Divine justice, and consumed the sacrifice. As it is written, "He was made a whole burnt-offering for us." The angels of heaven who had leaned upon their harps and waited for the stupendous *denouement* must have shouted when it was finished, "Who is like unto our God, glorious in holiness, fearful in praises, doing wonders?" Never on earth was seen such a demonstration of Jehovah's power. There is no *if* in grace. It is settled forever that Jehovah is the God.

What then? *WHY do ye not follow Him?* This is the answerless question. There are pretexts innumerable and subterfuges and makeshifts, but no man can present a valid excuse for withholding his love and service from the true God. All excuse will be put to shame in the judgment. "The hail shall sweep away the refugees of lies."

It would be vain and superserviceable to canvass the frivolous subterfuges; their name is legion. A few by way of illustration must answer.

There are those who plead *honest doubt*. But this is scarcely sincere. An honest doubter is not contented until he has moved heaven and earth to resolve his doubt. It is related of Zaid, the sage of Mecca who had broken with the national religion, that he stood with

his back to the temple crying, "If I knew thee I would worship thee; but alas! I know thee not." Thus day after day he prostrated himself and moistened the ground with his tears. So if honest doubt is really in our way, so important are the issues involved in these spiritual problems, we must be upon our knees continually until we have settled it. We must be agonizing to rid ourselves of it.

There are others who plead a *want of feeling*. This again is quite invalid; nor would it be advanced in any other than the province of religious things. The question is one not of feeling but of fact. If a grocer were to present his bill to-morrow and you should answer, "I recognize the justice of this claim, but I have no feeling about it; I somehow fail to apprehend it, and therefore I refuse to settle it," men would pronounce you akin to a fool. So I say the question of feeling does not affect the case. This lethargy, this listlessness, is greatly to be lamented; but the thing to be attended to immediately is duty. Duty is a debt, a debt to God. If the Lord be God it is your duty to follow Him; and an honest man will pay his honest debts.

Or possibly you desire *time for deliberation*. This also is a delusion and a snare. You have had time enough. If ten years were given you what would you do with them? Would you settle the problem of the Trinity, of the Incarnation, of the Divine decrees? Would you be any nearer to an acceptance of the fundamental truths of personal sin and a glorious Saviour? The plea for further time is practically no more nor less than sinful procrastination. What you need is not more reflection, but a moving of your stubborn will. And in the mean time every moment of delay is a distinct violation of the Divine law; for indecision is at this moment decision against God.

Thus there is no *if* with reference to the Godhood of Jehovah, and there is no *why* as to our refusal to honor Him. The most unreasonable thing in the

world is the withholding of the soul's homage from the true God. The truth is, "The god of this world hath blinded the eyes of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

It is not for me to say that this is the moment on which depends your eternal destiny. But it may be. The wise thing to do is to cut the Gordian knot. If you have been waiting, hesitating, procrastinating, there is at this moment before you a distinct possibility of beginning the service of Jehovah and so entering upon spiritual and eternal life. If you are persuaded that the God who has manifested His grace on Calvary in giving His only begotten and well-beloved Son to die for us is the only living and true God, it behooves you as reasonable and right-minded men to set out forthwith to follow Him.

The most miserable man in all the multitude who shall turn away from the great assize to dwell in endless night will be that one against whom sentence is passed, "He knew his duty and did it not." Be wise therefore to-day.

THE MISSION OF THE CHURCH.

BY CHAPLAIN C. C. McCABE, D.D.
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It is written . . . that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.—Luke xxiv. 46, 47.

THESE familiar words suggest a vast continent of thought. Never yet has the Church fully risen to the grand altitude of vision of her Lord. Christ presents the work of human redemption in two aspects—His own life, teachings, death and resurrection, and the proclamation of the Gospel by the Church among all nations, beginning at Jerusalem. As if He had said, "My earthly mission is closed. I have finished the work given Me to do. I have taught, suffered,

died and risen again. All power is given Me, *therefore* go into all the earth with the message of life, disciple all nations, beginning at Jerusalem." Both aspects are alike lofty and Divine. Indeed, Christ's work is really incomplete till the mission of the Church is accomplished. When He sees of the travail of His soul He shall be satisfied. Our Lord says, "It is written." Where? In the Old Testament, for which He showed always great reverence. His example should teach us to preserve the same profound regard for Moses and the prophets. He would fulfil all they foretold about Himself. "It behoved Christ to suffer," there was an obligation for Him so to do, and when He said "Finished," all was accomplished.

The two great themes of prophecy were Christ and the Church. Much was said of kings and empires, but incidental to these leading thoughts, which were perpetual and essential themes. Once you remember that the Master went into the synagogue at Nazareth and read, "The Spirit of the Lord is upon Me." Put yourselves in the place of those people. They knew Jesus. His face was familiar to them, and they knew His kindred. How startling these assumptions! Yet the Master took nothing back, but affirmed that then and there the Scriptures concerning Him were fulfilled. At Emmaus He reproached His followers because they were so slow to believe Moses and the prophets in what they had declared concerning Him. The higher critics, so called, are trying to-day to drag Moses from the throne of influence which he has held for centuries, but their attempts are futile. He will continue to hold his sceptre of truth and power to the end of time. He told of One whom God would raise up among their brethren, One whose teachings they were to revere. His predictions are accomplished, and if we believe not, we shall be deservedly called fools for our unbelief. There have always been two kinds of Chris-

tians—those who believe God's promise before it is fulfilled and those who believe after its certification; in other words, those who walk by faith and those who desire to walk by sight. Now note a few promises. One is that the earth shall be filled with God's knowledge, as the waters fill the sea. Do you credit this? I do. There is a denomination which believes that Christ will personally return to this earth before it is converted to Him. We Methodists do not believe this. This is now the dispensation of the Spirit. Christ says, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and *then* shall the end come." This is the function of the Church. Will you meet the demand? When Israel journeyed toward their promised inheritance there were three million doubters to just two believers. I feel sure that if I had been there then there would have been *three*—Caleb, Joshua, son of Nun, and Chaplain McCabe, the son of his father! I'm glad the Presbyterians have got one "fanatic," as he is called, Dr. A. T. Pierson. Would that we all had the enthusiasm for missions that our soldiers in the war had for the maintenance of the unity and honor of their country! I seem now to see that lofty height, Lookout Mountain, crowned with flame and smoke. The hissing guns pour forth their charge, and the thunder of the fight rolls back to the base of the mountain the answer of those valiant men. They were sent to reconnoitre. Do you know what that means? It means to feel after the enemy. Sometimes the enemy feels of you, pretty thoroughly, too, if you attempt to unmask a battery. After this battle General Grant sent to General Wood and asked, "Did you order that charge?" He said, "No." To Hooker and to Sheridan the same query was put, and from them the same response was received. The fact was, that the men were filled with such heroic enthusiasm, no power in the world could stop them. They sprang from rock to rock.

They defied danger and death itself. The victory was won! Then, in the bewildering joy they felt, they sat down, pounded their knees, and cried in gladness at the thought of their complete and hard-earned triumph. Oh, for something of such forgetfulness of self, in the grander thought of winning the world for Jesus!

The other day a lady called on me in my office. Think of it, for two hours I sat within four feet of fifty millions of dollars! I presented facts and arguments, one after another; but the refrain of the old song, "So near and yet so far," came to mind. She left—she wasn't a Methodist, I wish you to know—she left without giving me a dollar. Oh, if I had had those fifty millions, wouldn't I have quickly appropriated them all? I would have left her one, and then pruned off a good piece from each end of that one million, and left her a competence. But, thinking it over, it seems to be wiser to look to the smaller givers, for if all be given by a few, the zeal of the many will cease. If their gifts cease, their interest and prayers will cease. Then, of course, missionaries will no longer be trained up, and the work will cease not from lack of money, but from lack of men.

Again, it is written that there shall be nothing to hurt and destroy, that God's kingdom shall come and peace reign on the earth. I believe that arbitration is to take the place of brute force and bloody wars. I was greatly cheered by a recent remark of Mr. Blaine to a friend of mine, which was, in substance, "We have agreed to use our united influence to avoid all wars with the peoples of these continents," referring to this land and South America. No wonder that my friend's eyes filled with tears as he listened to this and other remarks of our distinguished premier. Yes, I believe with the poet that some sweet bird of the South shall build her nest in every rusting cannon's mouth, and the song of the bluebird shall be the only sound that shall come from the iron throat of these instru-

ments of death. There shall be no fighting men abroad, no weeping maids at home. So, too, in regard to the colossal, apparently invincible rum power. Events are creating a public sentiment which will crush it. Men are coming to see its hideous aspects. Oh, that our daily press would give a column each issue to a record of its iniquitous work! Think of that father who a short time since sat with his wife and boy on the deck of a steamer. He bade the child come to his arms. In the trustfulness of childhood, all unconscious of danger, he goes, is held in the grasp of one who is frenzied with rum, is hurled into the sea and seen no more. The mother springs to the railing to follow her loved one, but is held back by passengers. Boats are lowered, but they search in vain, and only bring back the boy's floating cap. The murderer is put in irons, and wakes the next day to the fact which, at the time, he was unconscious of, that he it was who drowned the child. Every morning lets loose a million such lunatics! I saw a man hung. Before the drop fell he said in substance, "Look at me. I am twenty-five years of age. Life is sweet to me, but when the sun goes down I shall be dead. I killed my best friend, my aunt. She reproved me. I went and got an axe and slew her; but I knew not what I was doing, being insane with drink." This is not to be so always. As the Church fulfils her mission, there shall be nothing to hurt or to destroy in all the earth. Our votes, as with lightning, shall smite this accursed traffic, and it shall surely cease.

The text says, "Beginning at Jerusalem." That is, with us, beginning with America, our native land. We have here thirty-five hundred missionaries at work, a vast company, and they are having conspicuous success. Here is one proof. In 1800 there was one Protestant Christian to every five citizens; now the proportion of believers is one to four. This, too, in the face of the millions of immigrants from the Old World. There is another fact: we

are more generous in giving. The infidel Ingersoll once prophesied that in the course of a decade we should see two theatres building for every church edifice. I called him to time, and reminded him of the fact that seventeen Protestant church edifices daily are erected on the average, and asked him to give us another guess for A.D. 1900. I promised years ago that we should see two Methodist sanctuaries daily going up, but the number is four instead. Another fact is the growth of the Sunday-school. As a vast military procession passed us in New York, taking seven hours, I asked my wife, "How long would it take all the children of our American Sunday-schools to pass, sixty a minute, for ten hours a day?" "A week," she replied. Yes, many weeks and months, the good part of a year! A quarter of them are Methodist. This is largely the fruit of city evangelization. We need a million dollars for this very work. Did you hear what I did among the Cleveland Baptists? A superintendent who cared for a school of nine hundred youth asked me to raise five hundred dollars for their needs. I told him that I would if he would bring his school to the spacious edifice where I was to speak. They marched in procession and took their place. Their presence was a plea. In five minutes the money was pledged, and I wished that a thousand had been asked for. "Don't you want a church edifice?" "Well, yes, I would, though that had not occurred to me." Men of means were there, and two thousand dollars were at once raised. A committee was appointed. The building was completed without debt, and a thousand Sunday-school pupils were enrolled. I may say that the church became Methodist, and this same successful superintendent left his narrow ideas of close communion and joined it.

Not long ago a letter came to me presenting the glittering prospects of a certain mine. I was offered the gift of stock for the simple use of my name, but I replied that I was now working

two mines. One is that of self-denial and the other that of consecration. What opulent products these will yield if only God's people will work them as men work for the accomplishment of their ends! A penny a day means ten millions a year to the Church of God. More money and more missionaries, that is our need. We shall have them when the Church is fully awake to the grandeur and glory of her appointed work in this world.

DANGEROUS DALLYING WITH DESTINY.

BY REV. J. H. KEAGLE [EVANGELICAL ASSOCIATION], FAIR HAVEN, ILL.

Almost thou persuadest me to be a Christian.—Acts xxvi. 28.

THE force of these words rests largely upon the meaning that Agrippa intended they should convey. We have no means of ascertaining to a certainty what the motive was that impelled him to say them. Canon Farrar and others think it was in the spirit of rebuke, for Paul's presumption in supposing that he (Agrippa) was in any measure convinced by the recital of his wonderful conversion; others think that under the preaching of Paul this king was convinced of "sin and righteousness and judgment to come," and cried out in his unrest and misery and fear, "Almost thou persuadest me to be a Christian." There is one thing sure, the Holy Ghost is no respecter of persons, and can wring the hearts of kings and beggars with equal compunction. I wish to speak upon these words in the light of their old-fashioned acceptation—the way our grandfathers read and understood them—viz., that Agrippa was persuaded that the Christian religion was a right, necessary, sensible, happy thing to possess, and almost became a Christian, but didn't. I would like to be able to impress this old, familiar text upon your hearts, and earnestly pray that the words I may speak will not lead your thought away from

the text, but be helpful in making it all the more real and potent to your own individual need.

There are three words suggested by this text to which I especially wish to call your attention—viz., "almost," "persuade," and "Christian," and we will, according to the Bible order, consider the last first, because it is the best and sweetest of them all.

I. *Christian.*

The fair Juliet once said,

"What's in a name? that which we call a rose,
By any other name would smell as sweet."

There may be some truth in this love-lorn maiden's philosophy, but all names are not meaningless. There are some names that the instant we see them are full of suggestion as to the character of the thing which they represent. Some words carry with them a world of meaning. There is the word "Roman." Time was when to be a Roman was to enjoy the acme of human distinction. Even our brother Paul, when his life was endangered by those who were in subjection to the Roman power, could not resist the opportunity to assert his right to a hearing before his peers, his countrymen, and was soon to begin his memorable journey to the "eternal city" for vindication against his enemies, the Jews. But the word Roman is to-day stripped of its proud prestige, and its chief significance to us is its indication of the truth, that the "glory of this world fadeth away." There is another name that has taken its place, at least in our estimation, the name "American." It's more honorable and blessed to be an American than it ever was to be a Roman. American, a name of unsurpassed distinction among the names peculiar to the world, and a word of surer passport among the nations than any other name; but the time is coming when the name American will stand for an obsolete glory, for even our own proud government must give way to the onward march of the kingdom of our Lord;

but the word "Christian" shall never lose its grandeur. Among the galaxy of names that are exponent of honors that have been enjoyed by mortals, "Christian" shall alone live and shine for aye. Christian! It was more honorable to be a Christian even in the days of Rome's greatest power and magnificence than to be Roman. It's a grander thing to be a Christian than to be an American. I would rather be a Siberian exile, with the love of Christ in my heart, than be President of this republic and be without hope and God in the world. Let us examine this word, or the great principle for which it stands, more minutely. What is it to be a Christian? There are a great many answers to the question theoretically and theologically, but I wish to give a simple, practical definition in homely words, that you may know what a Christian is before you seek to become one. A Christian is one who *knows*, *loves*, and *serves* Christ. I believe that answer covers the whole ground. I believe those three words—know, love, serve—to represent the essential characteristics of a Christian life. They constitute the trinity of requisites. They are inseparable. No man can serve Christ without loving Him, and no man can love Christ unless he knows Him; and *vice versa*, no man can know Christ without loving Him, or love Him without serving Him. Practically a Christian is the heaven of society. Christianity was never intended to make anchorites of men. "Be ye separate from them" was never intended to mean severance of personal influence. The heaven converts the meal into its own composition through personal contact; so God has ordained in His economy that men shall be the instruments through which Christianity is to be disseminated throughout the world. Not in the sense of transfusion of personal holiness, but in the sense that personal contact with holy men may bring the mind and heart of the sinner into that attitude toward the Holy Ghost that He may be able to do a like

work in his life. Some one has said that "truth is powerless to benefit humanity until it becomes incarnate in human life." So the incarnation of the "truth as it is in Jesus" into human lives is gradually converting the sinful society of the world into the Church of Jesus Christ, the unit of which is represented by our word "Christian." This brings us to the second word:

II. *Persuade.*

This word is also a very significant one. It is indicative of the true method of the dissemination of Christianity throughout the world. It is true men were persuaded to become followers of Mohammed, but the persuader was the sword. I think the idea conveyed by this word, in its relation to the Gospel, is satisfaction of mind concerning certainty of truth through preponderance of apprehended evidence. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Men are not coerced, but persuaded to be Christians. The Christian soldier must be a volunteer. Christ has no use for drafted followers. It must be a deliberate, wilful acceptance of the allegiance to Jesus Christ. Christianity is a reasonable thing. It will bear investigation, even the closest scrutiny. There are arguments for its adherency that will bear the strongest light. There are incentives to and stimulation for the ablest thinkers to examine. Even Daniel Webster, whose gigantic intellect had wrestled successfully with the most intricate problems of society and State, was constrained to say, "The greatest thought that has ever entered my mind was in relation to my personal responsibility to my God."

We are to persuade men by argument, so ye who reason, and think, and weigh, and act in accordance with the preponderance of proof, give ear. We would persuade you to be a Christian.

1. Through the desire which you possess in common with all men for happiness.

Happiness comes to the human heart

only through contentment with its environment, satisfaction with life. Human history has proven that outside of the experience of the follower of the lowly Nazarene, such a state of mind is well-nigh unattainable. It is always a little way ahead, or, in some cases, a great way ahead. It is always connected with the future and never with the present. Contentment (synonymous with happiness) is great gain, but it is obtained only through the previous possession of godliness. Seek ye the kingdom of God, and all needed things shall be added. "He that keepeth the law, happy is he." Would you be happy? Take upon you His yoke and His burden, "for His yoke is easy, and His burden is light."

2. We would persuade you to be a Christian through your desire for honor. It is no sin to desire an honorable name, to hold a high respect in the opinions of men. It is sin only when you obtain a prominent position in society or State through dishonorable, disreputable means. The Christian character alone is a guaranteed eligibility to an enduring name. Paul's name will ever live in the memory of men, while there is little known of Agrippa outside of this incident in his life, in which he was almost persuaded to take a stand that might have secured to him an honored name throughout the generations of men. It's a mistaken idea that the Christian religion has been and is being relegated to the adherence of little children and worn-out factors in the world's civilization and progress. England's great statesman once said to America's great preacher, "Forty years and over have I spent in the service of my country, and during that time I have come in contact with sixty of the master minds of the world, and all of them were Christians but seven."

Who are the men and women in this nation, or in any of the civilized, enlightened nations of the earth, who are moulding thought and shaping character that will be conducive to good order and sterling citizenship? Chris-

tians, nearly all of them. Wouldst thou obtain a name enduring and honorable among all men, be a Christian, and "Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."

3. We would persuade you to be a Christian by the desire within you not only to "be something," but to "do something" for humanity.

The spirit of chivalry we will call it. In my boyhood days I have read the "Idyls of the King," and as my young soul would be stirred with the exploits of the brave King Arthur and the gallant knights of his "table round," I would be filled with a great regret that I had not been born in an age when men in armor, on gayly caparisoned horses, rode forth in defence of truth and virtue, and I would mourn the departure of the "age of chivalry," and lament the necessity of living in such a prosaic age, where there was nothing to develop heroism. Ah! I have learned much since those days, and have come to know that there never was an age in the history of this old world when there was more incentive to true knighthood than in this so-called prosaic nineteenth century. The palmiest days of King Arthur's court, or age of the Crusaders, never called for or developed such heroism as is being witnessed all about us. Read "Darkest Africa" or "Darkest England" if you please, or the lives of the men and women who, for Christ's sake, have "left all" to "tell the old, old story" to the nations that lie in darkness; read Arthur T. Pierson's stirring appeals to the Christian Church for men and means to carry the Gospel to the heathen, and say, if you can, there is no opportunity to "do something" for poor, downtrodden humanity. Do you long to be a hero? Put on the "armor of God" and take the "sword of the Spirit," that outglories King Arthur's Excalibur, and go forth in the name of the King of kings, conquering and to conquer.

There are innumerable arguments by which we might seek to persuade you to-night to become a Christian, but we will have time but for one more.

4. The Apostle Paul said to the Church in Corinth, "Knowing therefore the terrors of the Lord, we persuade men," and so I would remind you that an eternity of remorse awaits all who refuse to become Christians. Could Agrippa stand before you to-night and give in his testimony, I doubt not the burden of it would be, "Give God your heart; be a Christian, and be one to-night." But I think this argument may be further emphasized in the consideration of our final word.

III. *Almost.*

This, too, is a significant word. It savors of the uncanny. It's the echo of the bottomless pit; the wall of shivering ghosts out in the black night of despair and damnation. Oh, what a word! Methinks I can hear Agrippa saying it to-night, but there is a different intonation now, and the sentence is changed somewhat. "Almost I was a Christian! So near that I was on the verge of taking the hand of the shackled ambassador of Christ and saying, 'O Paul, not only almost, but entirely hast thou persuaded me to be a Christian.' Oh, if I only had! If I only had!"

Almost! Have you ever hastened to the railroad station, bent upon taking the only train that could carry you to a scene of anticipated enjoyment, and found to your vexation and sorrow that you were too late? Almost, but—. I have read somewhere that once some Union prisoners in Andersonville undertook to tunnel their way out. For many weary nights, under constant fear of detection, with blistered hands and aching backs they toiled. Finally it was completed, a few more strokes and they would be at liberty. Some were for going immediately, but others said, "Not to-night. Let us rest to-morrow, and to-morrow night we will be better prepared to encounter the dangers that attend this action." So they waited.

What a long, long day it was! How they watched with anxious hearts the progress of the "king of day" through the heavens; how they prayed as they watched that he would hasten to his couch behind the western hills, so that under the friendly cover of darkness they might flee from that "hell on earth" and follow the north star to "God's country;" but just before sunset a heavily laden wagon was driven around the enclosure, and as it was passing over the precious tunnel of course caved it in, and revealed to their captors the secret that meant so much to them. Under the disappointment some of the poor fellows died. Almost in a place of safety, but—

Oh, I beseech you to do what you are convinced is the right thing to do! Don't wait for more feeling; that may not come to you until you, too, will say, "Oh, if I only had! If I only had!"

"Almost persuaded, harvest is past!
Almost persuaded, doom comes at last!
Almost cannot avail;
Almost is but to fall!
Sad, ead that bitter wall—
Almost—but lost."

A LESSON FROM MY GARDEN.

By C. B. HULBERT, D.D. [CONGREGATIONAL], ZANESVILLE, O.

We know that all things work together for good to them that love God.—Rom. viii. 28.

I HAD been industrious in my fight with the weeds, but in spite of my efforts I spied a huge fat intruder growing up arrogantly in the midst of my peas. My first feeling was one of resentment. Suiting my action to the feeling, I was on the point of seizing the offender, when I was arrested by a discovery. I found that the pea-vine, seeing it could not get rid of its enemy, had, with a wisdom that human beings do not always disclose, turned it into a means of ascent, climbing into the sunlight. Here was an idea. The retaliation was so just, the act so brave, and

the aim so lofty, that I told the vine, "Go on; you are doing the wisest and best thing possible; turn your enemy, whatever his intent, into an instrument of advantage; and remember that the more rank your enemy is and the higher he grows, the stronger will be your support and the higher your ascent." As I looked upon the weed encumbered with its load, I gave it no sympathy: "Good enough for you. If you insist upon growing here in my garden, you must work together for good to all that I cultivate in it."

We all know what to do with our advantages. As the etymology of the term implies, we make them the means of an advance movement. But what shall we do with their opposites, things and events that stand in our way? What use shall we make of all our untoward circumstances, disappointments, bereavements? They beset us on every hand; they oppose us at every point. Providence seems to have made them an integral part of that system of things with which we have to do, and wherein we have the experiences of probationary discipline. Is there a Divine art whereby we can transmute these disadvantages into angel helpers? For answer I point you to the pea-vine; no philosopher more profound, no poet more inspired, no orator more eloquent, and no ethical teacher more subtle in extracting a Divine science out of evil. By the side of this object-lesson, Dr. Bushnell is a novice in his attempt to explain the "Moral Uses of Dark Things." St. Paul, under the power of inspiration, came nearer its wisdom: "All things work together for good to them that love God;" which we interpret to mean that love, according to the amiability of its object, is the Divine casuist that penetrates all the subtle mysteries of evil, while as the genius of the heart it transmutes all evil into a Jacob's ladder.

We are sometimes called creatures of circumstances; and too often in the bad sense, that our circumstances rule and determine us; but why not reverse this

construction and say that we are the creatures of circumstances because we make our circumstances, favorable or adverse, a staircase whereon we ascend in triumph to heights which, without them, our feet never would have scaled?

If it be true that we can "rise on stepping-stones of our dead selves to higher things," then with the Psalmist we ought to rejoice that we are "killed all the day long." As "ashes of old evil feed the future's golden grain" in the progress of humanity, so crucifixion of self, a slaughter general among our depraved appetites and desires, fattens a field for a luxuriant harvest of good. "It is good for me that I have been afflicted," is one of those paradoxes of Scripture, easily explained in the instance of a man under a great affliction, who, instead of being made sour and resentful by it, is affectionately submissive, and who accounts it a part of that discipline which his Heavenly Father found to be necessary in the process of making him a partaker of His holiness. It is He who has ordained all these forms of adverse fortune, these disappointments and sorrows and bereavements that almost take our breath away; but meanwhile He has told us how optional it is with us to make such a use of these adversities as to turn them into friendly agencies, and which lift us out of greater evils than they themselves are. He wants us to say in sober prose that "afflictions are celestial benedictions" *without* any "dark disguise," since "*we know* that tribulation worketh patience."

It may seem hard to say to a mother, as she stands by the grave of her child, that God ordained the event she mourns for her good; but when, in her spiritual vision, she sees the marble, that holds inscribed the dear name, to be a part of the ascending pavement that leads her nearer to God, she acquiesces with a tearful assent. A family is hurled suddenly from affluence to poverty; the benediction involved in the event may not be apparent, but we need not await the disclosures of eter-

nity to find it; a few years are long enough to show that an inspiration was caught from the disaster, and that every member of the circle is asserting because of it a manlier strength and a richer grace. In this Divine art of extracting good out of evil, victory out of defeat, and song out of sorrow, we find the key that unlocks the mystery of St. Paul's triumphs. He got glory out of his infirmities, life out of death, joy out of sorrow, and by having nothing had all things.

But what is the truth that lies imbedded at this critical centre and that stands conspicuous on the foreground of biblical thought? It is a startling one, but let us look at it direct in the eye. It is this: if we do not get good out of evil, then in the end we shall get only evil out of good. If in unbelief we make a wrong use of unfavorable events, misfortunes, and afflictions, and trials, then we may be assured that we have that state of heart which not only forbids our getting good from good things, but which turns the good into bad. All misfortunes and trials work together for good to them that love God; therefore all good fortune and merciful providences work together for evil to them that hate Him. Unbelief is just as powerful to extract evil out of good as faith is to get good out of evil. If a believer cannot derive a good from a generous and loving treatment of his most malignant enemy, he can get no good from his best Friend. A disclosed disposition to forgive such an enemy is a primary condition of his own forgiveness. God gave us the secret of His own blessedness in telling us to love our enemies. We show His likeness when we bless them that curse us, and do good to them that spitefully use us and persecute us. Our Lord rose toward heaven when His enemies raised Him on the cross, and we must all get our exaltation in the same way. We must follow the example of the True Vine in getting our uplift from our enemies, or grovel on the ground and in the dark.

THE FOOLISHNESS OF PREACHING.

BY REV J. GUINNESS ROGERS, B.A.,
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It was God's good pleasure by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men.—1 Cor. i. 21, 25.

THIS is the simple statement of a fact, evidence for which was supplied by the Corinthian Church itself. Its foundation had been laid by the preacher; the stones laid upon it were laid by the hands of the preacher; the fair proportions it was beginning to assume were due to the patient toil of the preacher. True, every preacher was but an instrument, as none was more willing humbly to acknowledge than the greatest of them all; but he was the instrument and almost the sole instrument.

As a stranger, Paul came to it, and a stranger against whom prejudice would at once be awakened because of his nationality. A Jewish preacher, coming to a Grecian city, proud of its wisdom and abjectly enslaved by its vice—what hope was there that he would secure even a tolerably patient hearing? The hope that he would affect any of the miscellaneous crowd of all the follies and all the vices which was to be found in the city; that he would win them from the vices to which they had been so long accustomed that they had come to regard them as natural and right; that out of such materials as those with which he had to deal, God would enable him to prepare polished stones for His own spiritual temple; was surely one that could only visit the dreams of the wildest fanatic.

The preacher himself had, then, to do the entire work. When addressing people of his own nation he could appeal to their own Scriptures, and they were commended who, like the Jews in Berea, searched the Scriptures, and by them tested the Apostolic message. But to the Gentiles no such appeal could be made. They had no Scriptures. The New Testament was not written.

One or two of the apostle's letters may have been in the hands of the churches to which they were addressed, but they could not possibly have obtained any wide circulation. The Gospels were not in existence. Practically there was no Christian literature. We have thus to conceive of a state of society in which the only force at work for Christ was that of the living voice of the preacher. Ecclesiastics are fond of telling us that the world owes everything that is good to the Church which gave it the Scriptures themselves. But they forget to tell how the Church itself came into being. It was due to the testimony of Christ. Of those days the whole story is summed up in Paul's expressive words: "So we preached, and so ye believed."

But therein is recorded the most emphatic proof of what is asserted here—that "the foolishness of God is wiser than men." For unquestionably in the view of human wisdom nothing could be more utter foolishness than this trust to the power of preaching. The two forces which the world understands are those of authority and corruption. "Every man has his price" is the motto of cynicism, and on it was based the old theory of Roman Imperialism for keeping the populace in such happy mood as to divert attention from the sins of rulers who were spolling them of their rights, won for them by the virtue, the valor, and the suffering of their ancestors. *Panis et circense*—which, being freely interpreted, means plenty of food and plenty of amusement—is one grand panacea for popular discontent and disaffection. The other remedy is in blood and iron. No other powers does the world recognize, and therefore it laughed to scorn those who attempt to dispense with these. The preacher (said the Athenian philosophers) is a mere babbler; what will he—what can he—say?

If the thinking class had such a feeling, much more would it have a place with the man of affairs already inclined to regard even the philosophers them-

selves as nothing better than dreamers. That a Jew, despised even by his own countrymen and kindred, should persuade sceptical Greeks to believe in the story of a crucified Redeemer, to worship Him as God, and still more, should lead them not to accept this as a speculative opinion, but to take it for the ruling principle of their lives, under whose influence their whole hearts would be transformed and their lives purified, their old lusts conquered and their old vices renounced—would have been voted by all classes of men a thing impossible. Yet it was God's appointment. If it was foolish it was the foolishness of God, and the event proved that the foolishness of God was wiser. Where all the philosophers of the world had blundered and failed, with all their wisdom unable to find God, this simple preaching of the cross became the mighty power of God unto salvation. All this is to be transferred to the circumstances of our own time. The past is really a mirror in which we may see the present and the future. It is true that the outward circumstances differ, but the relation of the heart of man to the Gospel does not change with the varying conditions of culture and civilization or even of religious profession.

For observe, first, *men are as ready as ever to sneer at the power of ideas*. The spirit which spoke in Pilate's question—What is truth?—lives still, and instead of the under-current of terrible earnestness which we find in Pilate has often in it more of sneering contempt than of honest doubt. Men, we are told, care for their interests, care for their comfort, care for their pleasures. It is absurd to suppose that they are concerned about principles or that they care for truth. There are, indeed, events occurring from time to time which ought to shake the sublime self-confidence of these cynical sceptics. How often have we seen some great institution, which seemed to have on its side every element of strength buttressed by authority and force, suddenly collapse under the attack of an

enthusiasm which had nothing but spiritual and moral force upon its side. Yet men strangely ignore all such lessons, and persist in their sneers at those who believe in the power of truth and of the God of truth.

It is perfectly true, further, that *the position of the preacher has unique difficulties* of such a character as to make his enterprise seem to all human observation utterly hopeless. Very short is the time which he has, even at the best, for doing his special work, and formidable indeed are the hindrances to his success. The congregation he addresses is occupied, and necessarily occupied, in pursuits which absorb thought, fill the imagination, fire the ambition, or, it may be, tax to the utmost the ingenuity of the mind. With these the whole week has been occupied, and when the day of worship comes, it is difficult to detach the mind from the ideas and feelings which, during the other six days, have been continually present to it. He has lived, moved, and had his being throughout the week in an atmosphere saturated with worldly thought and selfish sentiment. Against the hardening influence of all this association the preacher has steadily to contend. The crust of worldliness which has gathered round the soul, and in many cases is difficult to pierce as a suit of armor, has to be penetrated. How can a poor, weak human voice possibly succeed in such an attempt?

Alas and alas for the preacher who has to contend against the forces at work in every congregation if he has no strength beyond that which he finds in himself, in the fire of his own zeal, the inspirations of his own genius, or the eloquence of his own appeals! It is because his critics deem that this is the sole force that they scoff at him and his attempts to influence the world. He can have power only as an ambassador from God who has to deliver a message which He who sends it has declared shall not return to Him void.

The power of the pulpit can never be

exercised except where the preacher feels that he is delivering a message from God. That message itself is a word of life and power, and no effort should be lacking on his part to find out acceptable words in which to clothe it. In doing this he is not to conciliate human prejudice by eliminating a single element of the Divine truth, least of all is he to substitute for it some fancy or speculation of his own, but he is not to emasculate its force by confining himself to mere platitudes or emotional appeals. He must not confound the foolishness of preaching with the preaching of foolishness. He has to bring thought, reason, imagination under the sway of the Gospel which he preaches, and in order to this he must set forth the Gospel of Christ in all its fulness and its glory.

It may be said here that the preacher, partly under the influence of an unfortunate tradition and the opinion which it has engendered, and partly it may be under a mistaken conception as to the best modes of reaching the hearts of men, too often increases his own difficulties by unwisely limiting the subjects of his teaching. If there is to be a full preaching of the Gospel, there surely ought to be an exhibition of the work of that Gospel in the world. The conflict which it has waged against unbelief often wielding the forces of human power, alone presents innumerable themes suited for edification and encouragement. The heroic courage which has nerved the teachers of the truth, their noble scorn of a world in array against them, their standing loyally in the presence even of death itself, stand out as illustrious examples of that faith by which the world has been overcome. They show others what men may become under the influence of that Divine Spirit which still works in all who seek Him. Not less wonderful is the story of His work in the world. Looked at in all the vicissitudes through which the Church has passed its continued existence and power is nothing short of a miracle of grace. In speak-

ing thus, I do not refer to the hierarchies which describe themselves as the "Holy Catholic Church." That has allied itself with the powers of the world, has perpetuated its authority by the forces which the world employs, and has again and again arrayed itself in hostility to the true Church of Christ. That Church is the society of true souls, comparatively limited in numbers, often driven into such obscurity in its endeavor to escape persecution that its enemies have supposed it extinguished, which has lived on from age to age, and is living still. To tell its story is to set forth the most signal illustrations of the care of God for His own truth, His constant presence with those who put their trust in Him. There are no arguments for the truth of Christianity to be compared with those which are to be found here, no scenes so fitted to inspire the soul with a passionate devotion to Christ as these wondrous records of what "we have heard with our ears and our fathers have told us of the work which God did in their times in the days of old."

The eleventh chapter of the Epistle to the Hebrews is an illustration of the scriptural mode of teaching. It is a series of object-lessons taken from the lives of good men. But good men did not cease from the earth at the coming of the Lord Jesus when this remarkable record closes, nor even at the end of the Apostolic period. Why, then, should not the same use be made of the heroes of faith in subsequent ages as the writer of the epistle makes of those who died without having received the promise? If God has provided better things for those who have entered into the real inheritance of the Gospel, surely they, too, must have lessons to impart to the world. But preachers seem afraid to use them. They will dwell upon the great leaders and teachers of Judaism, they will recount the deliverances God wrought on behalf of the Jews and the victories He gave them over their foes, but they seem afraid to dwell upon the story of the

triumphs of the cross in these later days. This strange neglect is one result of the unnatural division which has been made between the history that is recorded in the Bible, and that of the later periods in the Church's progress. This division is itself due to a secret unbelief in the presence and operations of the Holy Ghost in these latter days—an error, the evil effects of which it is not possible for me to trace here, even if it were relevant to my present subject. I content myself simply with saying that the preacher will be most likely to get hold of the attention of men, and so to gain the first step toward bringing their thoughts in captivity to the Gospel of Jesus Christ, when he succeeds in making men feel that he is proclaiming a message for all ages and for all men, and which has as much to do with the realities of every-day life in the present day as with the experiences of the past centuries. He has to bring men into contact with the living Christ, and there is no more effectual way of doing this than by showing how He has always been working through His Spirit in the world even as in the days when He walked by the Lake of Galilee or spoke in the Temple at Jerusalem.

THE VICTORY OF TRUTH.

BY REV. CANON H. SCOTT-HOLLAND
LONDON, ENG.

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.—Matt. x. 26, 27.

WE seem, in a passage like this, to catch a faint glimpse into the secret of that strange calm which is so impressive and characteristic of our Lord. His calmness is rooted in knowledge, knowledge of the unvarying laws under which things work. We all know the effect of this reassuring calm, of knowledge, when a great doctor arrives at a sick

house. Before he comes all the household have been tossed by a tumult of fears. Some one dear to them has been stricken down by sudden pangs. The temperature flies up to perilous heights, the pulse beats furiously. These are the signals of terrible wrong; but no one can guess what the wrong is. Every one is flurried, distracted. And then there is a quiet push at the door, a quiet even step across the floor. It is the man who knows. How calm he is as he stands by the bedside, his firm hand on the pulse, his steady eye on the poor, sick face; He has taken it in at a glance. It is all clear, intelligible, and every symptom is accounted for. A few directions come from his lips, every one is put to work in the right way, everything is brought into order; we all understand where we are; the confusion yields to a disciplined peace. That is the calm that belongs to knowledge, and our Lord enters this perplexed earth of ours just like a great physician enters a sick-room. To His eye all the symptoms that confused us are regular and justifiable. He sweeps them all together into intelligible categories; He knows exactly what is happening, and the conditions that bring it about.

My text gives a most impressive instance of this temper. Nothing could well be more disturbed or anxious than the situation as it stood before the eyes of the disciples. They are to go out, they are told, to face the world, as sheep in the midst of wolves. Every one will turn against them, even those who might most be trusted. They will be hated by everybody. Their own Master has already been named Beelzebub. They will be called worse names than that. They will be delivered up and scourged and brought before governors and kings, and persecuted from city to city. And it is in view of all this, clearly foreseen and foretold, that our Lord gives them the assurance that all is absolutely safe. The issue is secured, He has no anxiety, nothing disturbs or perplexes Him; and this because of a certain law on which

He bases all His calculations, a law on which He can count with deliberate knowledge of its uniform work. It is the law that "there is nothing covered that shall not be revealed," or "nothing hid that shall not be known." Whatever its original significance, our Lord took it constantly upon His lips, in a sense peculiarly His own. He always seems to have in His mind—not the inevitable discovery which awaits hidden sin, but rather the inextinguishable tendency of truth, of good, to force its way out into the open. This broad verity had found expression of old in the familiar formula, *Magna est Veritas, et prevalebit*—"Great is truth, and it will prevail." The truth works with irrepressible force, it is a ferment that cannot be stayed. Once let it effect a lodgment, and the result will follow. A splendid fatality drives it forward, draws it upward, bears it out; passages open out for it, and offer it freedom. It cannot but be that every covered good shall be revealed, every hidden truth shall be disclosed. Men may persecute, imprison, scourge, and hate, but it will baffle all their tyranny; they will be powerless to shut it in, to stamp it down, to beat it under. Let them not fear, then, that which is covered must get itself revealed, that which is hidden is bound to be known. What He whispers to them in the darkness will be yet spoken in the light, and from the housetops. It is a heart-stirring belief, this belief in the inevitable victory of truth. Some such inevitable hope has been the stay of all heroic martyrs and reformers. It is natural, it is inevitable.

It rises in proportion to the force of the belief. "Great is the truth, but it will be beaten in the end." Can any one hold that faith for long? There is, indeed, a modern way of accounting for the necessary victory of truth. It could not prevail unless it had some superiority of structure, or method, or combination. Whatever is best fitted to its circumstances survives. Yes; but remember, we are speaking of

the day of hidden things before the tests of adjustment or survival have been, or can be, applied. All is still uncertain. The weight of the world's adverse, repressive judgment lies yet heavily, crushingly against this truth. That is the day of the prophet. That is the moment the heroic martyrs stand and refuse to yield. That is the moment when victory is sealed; the right must win, the truth must prevail. God is truth, and truth in the world is God's own; is the breath of God Himself. This is what hero, prophet, martyr, or confessor assert by their unswerving conviction that truth must win. They know that God is stronger than all and outlives all. That is the faith which has nerved the souls of those who have, in their own day, seen no light break, no cloud lift—the men who have had to yield, and fall and perish, sick with the shame of failure.

That is it. The victors will come, and those obstinate forts will fall. If a man is to die in peace, that day can only be assured if the cause can be left in the hands of a God who cannot fail. This is man's faith at its highest.

Nothing covered that shall not be revealed. For our own instruction and comfort this word is given. To interpret the methods by which God discloses the truth to mankind, He works from within outward. The revelation does not break upon us from without, as we are apt to think; it does not begin with a shout from the housetops; it does not bear down upon the world with irresistible proclamation. In the dark, there it begins its wonderful motion. First, the secret must be whispered. It is this first stage that is so peculiarly God's own. Will it be God Himself who will proclaim aloud His own revelation? No, not a bit of it. God Himself whispers under cover; He leaves us, His servants, to shout it from the housetops. Therefore His Son says, "What I tell you in the darkness speak in the light." Such thoughts may help to keep us calm and strong during a long and trying period. There are

times when Christ's message seems to be driven back from where once its cheering voice rang loud and clear so that all must listen. Such a time is ours. Now is our time to gather in the force, to drink in the life under the shadows of the closet. If we be sincere in a dimmed light we need not fear, nothing will fall to hold on the truth, and we shall win. There is nothing hidden that shall not be revealed. That which has been given shall be proclaimed from the housetops.

STRIKING THOUGHTS FROM RECENT SERMONS.

"So long as good is active and right is aggressive there is life and progress, but when they cease torpor fills the body politic and good and evil lie down in compromise. The salt that is not working reformation is losing power and savor. The time comes when the replenished lamps of the temple grow dim, living faith degenerates into dead theologies, conscience is drugged, and splendid passions for reform, virtue and health are fatally soothed by the opiates of conventional quacks. The church at such a time makes broader her phylacteries, buttresses her creeds, degenerates into social clubs, becomes fierce to vindicate the past, believes right but lives easy, barter all spiritual unction for mechanical practice, and plays the box turtle if you make a new proposition.—*Delano*.

I AM as sure as that spring wakes the earth from icy silence to song and color, that science will never discredit the Christ, but the final effect will enthrone and crown Him. In all departments of human inquiry the freedom is unlimited, in the excursions of careful research, to one to whom the Lord has appeared. The ancient but ever new system of truth, with a divine life within, which comes to us declared in the New Testament, consecrated by martyrs' blood and by the embracing faith of millions, and verified in our experience, puts no fetters on any research. The university is its child; the whole intellectual development of Christendom is born of its life. To him who holds, to him who preaches it, good learning, in every direction, is an ever open and replenishing field. We must write again the story of the past, we must shut our eyes to the progress of the present, we must, in fact, reconstruct human nature and make it act by other powers, from other motives, if we would support the silly suggestion that faith in the Divine Lord, our Brother and our King, entangles or limits freedom of thought. His own word is, "If ye continue in my word, ye shall know the truth; and the truth shall make you free."—*Storrs*. (1 Tim. i. 12.)

A MURDERER is by no means always a dull, bestial, and ferocious soul. Many a tender and delicate man, many a man well nurtured and with a nature akin to ours, who dreamed as little of being a murderer as we do, has become a murderer out of greed, or envy, or fury, or to hide some awful shame, or as the sequel of indulged passion, or of a life made reckless by gambling or debauchery. Some of these have

left behind them a terrible warning of the slow degrees by which temptation, smouldering at the basis of the life, has leaped in one moment into the uncontrollable flame of a great crime which shows itself to be, not a sudden aberration, but the necessary result and epitome of long years of secret baseness. Christ warns us that the Sixth Commandment touches many a highly respectable person who hardly thinks that a murderer is of the same flesh and blood with himself.—*Farrer*. (Ex. xx. 12.)

EVERYTHING in all this great world that is alive is seeking to overstep its frontiers. We are plucked at by the unreached. Voices are borne in upon us from regions we have neither seen nor mapped. That is part of what life means. It is the hunger to be wider and higher, longer and deeper, be it a pea in the ground, or victorious Alexander out among the vanquished tribes of India, or St. Paul caught up into the heavens and listening to words unutterable. It is the ambition to pluck up hedges and pull down fences. It is an instinct bedded in the nature of things. First the blade then the ear, and then the full corn in the ear. Present conditions are always shell, which the meat on the inside is perpetually trying to get to the outside of. You can call it corn, or thought, or purpose, or religion, or spirit, it is all over and all around. It is the metre that life of every sort and description is written in. The tree punches a hole in its bark and hangs out a new bud. The city blasts out the rocks in its suburban area and plants down a new boulevard. The man worth a million takes pains to invest it so that it will become fifteen hundred thousand. Perhaps he could not tell you why; perhaps he does not know why. Neither does the tree know why it buds, but it buds, and everything wants to.—*Parkhurst*. (John viii. 36.)

THE eternal order of things will not be trifled with. For no selfish advantage will nature be cheated. We cannot violate nature's laws and by any sleight of hand rob them of their penalties. If we tamper with the facts and forces of things, and for selfish gain seek to place ourselves beyond the law of right relations, we shall bring on a tragedy which we cannot escape. If we will not feel, and think, and speak, and do honestly, as neighbors and brothers in our relations with our fellow-men, as Christ has taught us, then calamities will come crashing in upon us, and suspicions and hatreds will multiply. We cannot do falsely in the practice of our greed and escape catastrophe. God has placed us in a world of laws, of facts and forces, and has given us heads and hearts by use of which we may find out what those laws, facts and forces are, and how they work and may conform ourselves to them. God's laws will not be suspended to accommodate our disobediences, or indolences, or ignorances, or mistakes. If you sweeten your coffee with arsenic it will kill you as surely that you did it by mistake as by intention. Nature's commandment is, thou shalt not make mistakes, thou shalt not be ignorant, thou shalt not be deceived, thou shalt not transgress any natural law. God will grow men by having them use the powers of head and heart with which He has potentially endowed them. Paul had all this in mind when he wrote, "Whosoever a man sows that shall he reap; knowing the terrors of the Lord we persuade men."—*Cleveland*. (3 Tim. iii. 13.)

Do anything, anywhere, at any time, that has any bearing upon the enlightenment or well-being or comfort of the community. Do not suppose that because your life is passed amid humble surroundings, and lived in humble circumstances, that you are thereby shut out from the work that blesses the world. The good God who looks down upon all men, and breathes His life into all men, and extends His sheltering wings over all men, has an infinite diversity of callings

by which He has chosen to work out the well-being and uplifting of the world. Every man, therefore, who is doing any kind of work that is of any good to men is doing the work of God. Like the little rivet, he is as much a part of the engine, and is as necessary to the utility of the engine, as is the driving-wheel. In this world of work and progress, this great engine that is carrying out the purposes of God, there are but few driving-wheels compared with the innumerable little rivets, and bolts, and washers that hold together the wonderful machine of the Divine economy. Do not, therefore, be afraid of any kind of work. Seize every opportunity for doing. If you cannot succeed as a lawyer, do not think it a coming down to be a grocer. An industrious shoemaker is a higher kind of man than an idle lawyer; and the hard-working navy is more a worker with God than the rich lounge in clubs, or the idle hanger-on in the houses of the so-called nobility.—*Hocking*. (Eph. v. 16.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The Law-breakers of Gutterburg. "Therefore pride is as a chain about their neck; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They scoff, and in wickedness utter oppression: they speak loftily."—*Psalms lxxiii. 6, 7, 8*. Carlos Martyn, D.D., Newark, N. J.
2. Consecration. "And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave-offering before the Lord."—*Ex. xix. 24*. Rev. Roland D Grant, Portland, Ore.
3. Assurance of the Second Coming of Christ. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."—*Rev. xi. 15*. Rev. Joseph S. Jenckes, Indianapolis, Ind.
4. Schools of Vice. "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise."—*Rom. i. 14*. Rev. J. S. Kirtley, St. Louis, Mo.
5. The Argument for Personal Holiness. "Ye shall be holy: for I the Lord your God am holy."—*Lev. xix. 2*. Rev. Joseph D. Burrell, Brooklyn, N. Y.
6. How Paul Would Feel about Omaha. "Now while Paul waited for them at Athens, his spirit was stirred within him, when he saw the city wholly given to idolatry."—*Acts xvii. 16*. P. S. Merrill, D.D., Omaha, Neb.
7. The Growth of Jesus. "And when they saw Him they were amazed; and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? Wist ye not that I must be about My Father's business?"—*Canon H. Scott-Holland*, D.D., London, Eng.
8. The Dead Sea of Philadelphia. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."—*Ps. xl. 2*. Duncan McGregor, D.D., Philadelphia, Pa.
9. The Reign of Jehovah. "The Lord God

omnipotent reigneth."—Rev. xix. 6. Adam Miller, D.D., Chicago, Ill.

10. Christ in the First Century and in the Nineteenth. "For the law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. Principal A. M. Fairbairn, D.D., Edinburgh, Scotland.

11. A View of Heaven. "There was silence in heaven about the space of half an hour."—Rev. viii. 1. T. DeWitt Talmage, D.D., Brooklyn, N. Y.

12. The Exhibition of True Manhood. "Now the days of David drew nigh that he should die; and he charged Solomon, his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man."—1 Kings ii. 1, 2. Henry M. Field, D.D., Chicago, Ill.

13. Christ, the Emancipator. "If the Son therefore shall make you free, ye shall be free indeed."—Charles H. Parkhurst, D.D., New York City.

14. Christianity and War. "If it be possible, as much as lieth in you, live peaceably with all men."—Rom. xii. 18. M. L. Haines, D.D., Indianapolis, Ind.

15. God's High Thoughts. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."—Isa. lv. 8, 9. Very Rev. G. Granville Bradley, D.D., London, Eng.

16. The Bible against Fatalism. "I have set before you life and death." "Where the Spirit of the Lord is, there is liberty." "If the Son therefore shall make you free, ye shall be free indeed." Deut. xxx. 19; 2 Cor. iii. 17; John viii. 36. Henry Van Dyke, D.D., New York City.

Suggestive Themes for Pulpit Treatment.

1. Drinking the Blood of Men. ("My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it."—1 Chron. xi. 19.)

2. The Reproach of Inaction. ("Shall your brethren go to war, and shall ye sit here?"—Num. xxxii. 6.)

3. Infidelity and Insecurity. ("But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."—Num. xxxiii. 55.)

4. Judgment vs. Mercy. ("Then said the Lord unto me, Pray not for this people for their good. When they fast I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them;

but I will consume them by the sword, and by the famine, and by the pestilence."—Jer. xiv. 11, 12.)

5. The Universality of God's Eyes.—"The eyes of the Lord are in every place, beholding the evil and the good."—Prov. xv. 3.)

6. The Penalty of Prophesying. ("Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allowed the deeds of your fathers: for they indeed killed them, and ye build their sepulchres."—Luke xi. 47, 48.)

7. The Foolishness of Evil. ("Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 13.)

8. Scientific Facts the Mirror of Spiritual Truths. ("For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth."—Isa. lv. 10, 11.)

9. Sin's Paralysis of Moral Judgments. ("Say we not well that thou art a Samaritan and hast a devil?"—John viii. 48.)

10. The Tongue's Violation of the Sixth Commandment. ("Who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words."—Psalm lxxiv. 8.)

11. Like Father, like Son. ("And Abraham said of Sarah his wife, She is my sister. . . And Isaac dwelt in Gerar. And the men of the place asked him of his wife; and he said, She is my sister."—Gen. xx. 2; xxvi. 6, 7.)

12. Fashion-Following. ("Ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas."—John xviii. 39, 40.)

13. The Supremacy of the Bible as Revelation. ("I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith."—Rom. i. 16, 17.)

14. The Undying Priesthood of Christ. ("After the similitude of Melchizedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."—Heb. vii. 15, 16.)

15. The Sleep of Simon his Preparation for Denial. ("Simon, sleepest thou? couldest thou not watch with Me one hour? watch and pray, that ye enter not into temptation."—Mark xiv. 38.)

16. Anarchism and its Appetite. ("And when they had eaten them up it could not be known that they had eaten them; for they were still ill-favored as at the beginning."—Gen. xli. 31.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

A Sermon for Times of General Sickness.

When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.—Isa. xxvi. 9.

God reigns. His kingdom ruleth over all. Human history is the unfolding of His plan, and even the dark side of it illustrates His rule. Men confronting the evil that exists in the world—calamity, disaster, disease, death—attempt a solution. Some tell us we are the victims of *chance*, and must submit; others, that there are two *opposing powers* at work, one evil, the other good, as the Persians believed in a duality, Ormuzd and Ahriman. The Scriptures teach us that behind all things God sits and rules supreme.

All human language and figurative description is exhausted to represent the Divine majesty. Isaiah and the Psalms are particularly rich in this imagery. Heaven is God's throne, earth His footstool, the sky His pavilion, light His mantle, the clouds His chariot, thunder His voice, lightning the flash of His eye, etc.

All nature is represented as absolutely obedient. Winds are His messengers, flames of fire His ministers. The ten plagues of Egypt early in history illustrated His control over inanimate forces—winds, waters, hail, lightning; animate nature—fish, frogs, flies, lice, cattle; and over the subtle malignant influences that generate disease—murrain, boils and blains, death of firstborn. He declared that He would send hornets to drive out Canaanites from before Israel. In Jonah He is represented as "preparing" the great fish, the gourd, the worm, and the east wind, thus covering the various departments of nature. In the Psalms He "calls for famine," as though it were a servant summoned to His presence. In Isa. liv. He declares that He has "created the waster to destroy." In Joel the destroying palmer-

worm, etc., represent His "great army" in four detachments. How well the locusts may deserve this name will be seen when we remember how they come in such clouds as to darken the whole sky and cover leagues of soil.

These are God's scourges, which He uses as a judge to correct and punish human crimes and sins. It is an august fact that the influenza bacillus is the smallest microbe ever yet discovered, yet God is using it as a scourge. The smallest microscopic creature He uses to do His will.

These scourges are God's *judgments* on sin.

1. On the sin of dirt—physical uncleanness and habits of filth—hence they commonly originate where the worst sanitary conditions prevail. The term *Asiatic* cholera shows whence this scourge came, from the great unwashed millions of Asia; other scourges originate in the slums of our cities.

2. On the sin of *moral* dirt, how often His judgments singularly follow in track of lust and other violations of His laws.

3. On the sin of greed and selfishness, as when He punished our own land for the sin of slavery, etc.

4. On the sin of *social* wrong—oppression of the poor, withholding wages from labor, etc.

The *design* of these judgments is to teach the inhabitants of the world righteousness. There are two sorts of judgments, temporal and preventive; eternal and retributive. The *former* are here referred to. They are *in the earth*, and are meant to correct and prevent evil and wrong. They should lead us,

1. To obey law, sanitary, moral, and social, to create wholesome conditions individually and socially, to remember how we are all bound up together, highest and lowest, and if one member of society suffers, all suffer.

2. To repent of sin and put it away.

8. To pray directly for removal of such judgments. There is a latent instinct of prayer awakened in times of general peril. In Minnesota the grasshopper scourge led to public fasting and prayer, and God sent a parasite which attached itself to the grasshopper, prevented its doing damage, and, better still, its reproduction, and from that time the scourge has disappeared in the Western granary.

Well for us to learn righteousness now, for when God's eternal judgment goes forth it will be too late, retribution will take the place of mere correction and prevention.

A Lesson on a Serviceable Life.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.—Prov. xi. 30.

THE great thought of this cluster of Proverbs is that any true life *terminates on others* (compare verses 17-26). Here all that is wise in this group of sage sayings finds its climax.

The righteous and fruitful soul is a sacramental tree of life like that in Eden. It is not only beautiful, but useful; its fruit is perennial and life-imparting. And the truly wise man is he that becomes a captor of men, a fisher for souls, making every effort to draw souls into his net.

The lesson is plain and emphasized by its twofold form of figure; the first reminds us that we can impart nothing that is not already *in* us. If we are not living we cannot be life-giving. The tree must be rooted in the soil, and capable of extracting from the soil its nutriment, or it can pour no vitalizing sap into the branches and put forth no bloom or fruit, nor can the tree yield anything not after its own kind. Here we are taught,

1. That usefulness depends on regenerate and sanctified character.

2. That we can expect no results from our work higher than we ourselves represent in attainment. The other member

of this proverb emphasizes two words, "wise" and "winneth." Usefulness to souls demands wisdom, and wisdom after a godly sort. Our study of our Lord's superb character reveals more and more of His spiritual tact and Divine discretion. His conversation at the well with the woman of Sychar is perhaps the most perfect specimen of such wisdom ever put into words. There is a lesson for all workers for all time to come. And the wise man *wins* souls. There are attractive and there are repellent ways of approaching others. We must study to *draw* souls, in a good sense to entice them. Here, then, we have again a twofold lesson.

1. Service to men demands the highest wisdom, and it can be best learned by studying the Master and His methods.

2. Winsomeness is the great secret. We are to *be* what we desire others to be, and our manners have much to do with our power. The Latin mind employed one word, *mores*, for both manners and morals. Who shall deny the link between them?

Fénelon, Archbishop of Cambray, was so winning that an unbeliever fled from his presence, declaring that two hours in such company would compel him to be a Christian.

Two Great Themes from Hebrews X.

FROM the tenth verse on to the end the chapter is divided into two equal parts, one ending at verse 26, and these two are in as marked contrast as is possible, and they must be studied in the light and shadow of that awful contrast. The chapter sets before us the tabernacle, with its gradual approach by the altar of atonement, laver, golden candlestick, table of shew-bread, altar of incense, and veil to the ark and mercy-seat and shekinah glory. The former half of this passage presents the *believer* boldly entering into the holiest by the blood of Jesus; the latter half presents the unbeliever boldly venturing into the awful Presence without

blood of sprinkling. The believer is made glorious by the Divine glory, the unbeliever is devoured by it, as by a consuming fire.

Not only is there a general contrast suggested, but it extends to minute particulars. Christ is here presented as the completion of all things typically suggested by the tabernacle. The tenth verse tells us plainly that the offering of Christ's body once only answered all ends, both of justification and sanctification. He is in Himself all five offerings together—sin-offering, trespass-offering, food-offering, peace-offering, and whole burnt-offering. The believer comes to the altar of atonement, and there finds his sin and trespass expiated, peace with God secured, perfect completeness and consecration made possible. He boldly advances and comes to the laver; there the Word of God and Spirit of God unitedly in Christ sanctify him. He is now prepared as a priest of God to advance to the holy place, and there finds in Christ the hallowing of his time and substance, and the altar of intercession, giving boldness to enter into the holiest of all.

Nay the veil itself is Christ (see verse 20), and its rending in His passion opens the new and living way to the mercy-seat.

We are told in Ex. xxvi. 31 that the veil was of blue, scarlet, purple, and fine-twined linen and wrought with cherubic figures. All this must have been typical. The blue of celestial truth, the scarlet of atoning blood, the purple of royalty, the white linen of purity, and the cherubim of the Divine image inwrought even into Christ's humanity. It is by such identity with the sacrifice, intercession, and Divine humanity of Christ that the believer gets boldness to enter into the holiest with full assurance of faith.

Now if we turn to the unbeliever who dares to reject this mediation of the blood, he advances with an unholy boldness into the presence of God, not to his own transformation into the Divine likeness, but to his own destruction.

He passes by the altar of sacrifice, and tramples the blood underfoot.

He passes by the laver of regeneration by the Word and Spirit, and treats both with a contemptuous neglect and indifference.

Having no right as God's priest, he advances into the holy place; perhaps he attempts the *forms* of communion when as yet he has refused submission to the *terms* of communion; he mingles with saints in formal worship with a heart far from God, gives alms like a Pharisee for the praise of men, makes many prayers, but not through the one Intercessor. There is an increasingly bold and even blasphemous audacity in defying God's warnings and daring God's wrath, until the fire leaps from the cloud and devours him as it did those sinners against their own souls in Korah's day. We have no further space to carry out this instructive parallel, but to our minds it has clothed this chapter with a new and awful meaning.

Light-Seed.

Light is sown for the righteous.—Psalm xcvi. 11.

Is the thought suggested here that to a true saint the light that comes from God is like a seed-germ planted in the soul, which takes root downward and bears fruit upward, and so yields a harvest? Is it not true? Does not every promise of God that is received by our faith root itself in our experience and yield a crop of blessings for us and others? Does not an experimental piety multiply every ray of Divine light and every word of Divine comfort until we gather sheaves where only seed was sown?

Funeral Sermon.

Knowest thou that the Lord will take away thy master from thy head to-day?
—2 Kings ii. 5.

THIS is especially appropriate when a conspicuously useful man like Mr. Spur-

geon is taken away from his headship of affairs; but this passage suggests marvellous consolations:

1. It is the work of the Lord, who is the Master of masters, Supreme Head over all to the Church.

2. He can prepare successors, and even endure and imbue with a double portion of the same spirit.

3. The Lord God of Elijah still liveth. The workmen die, but the work goes on, and the Supreme Head never ceases to exert His Headship.

Witnessing in connection with Christian life. Salvation is used in Scripture in two senses: first, of a deliverance from penalty immediate, and second, of a deliverance from the power and presence of sin, and a complete fulfilment of will of God, ultimate (compare 1 Pet. i. and also 2 Pet. ii). That ye may grow thereby unto a full salvation. "Work out your own salvation," etc. (compare Rom. x. 10). There is a difference between justification and salvation. God ordains a grand succession. Faith, testimony, hearing, faith. "Testimony, hearing." Now if you do not with your mouth confess Him you destroy the succession as far as you are concerned. By this simple law of witnessing to faith the whole world might speedily be evangelized

Grand Qualities of Character. Earnestness, apostolic zeal, prompt obedience, conscience void of offence, heroism of self-denial, separation in order to insulation and being surcharged with

the Spirit, and singleness of aim, comprehending all business and pleasure.

"The Holy Ghost not yet given, for Jesus not yet glorified."

Robert Speer says this is true in the individual believer's life, as in the history of the Church, that there is no true reception of the Spirit of God until Jesus is glorified in our life.

The Unseen and Eternal.—It is told of Henry IV. that he asked the Duke of Alva if he had noticed a recent eclipse. He replied that he had so much to do on earth that he had no time to look up to heaven.

Balzac's "*Peau de Chagrin*" is founded on the myth of the magic skin. A young man becomes possessor of a magic skin, the peculiarity of which is that, while it gratifies every wish formed by its possessor, it shrinks in all its dimensions each time a wish is gratified. He makes every effort to find the cause of its shrinking, invokes the aid of the physicist, chemist, students of natural history, all in vain. He draws a red line around it. That same day he indulges a longing for a certain object. The next morning there is a little interval between the red line and the skin close to which it was traced. So always inevitably, as he lives on, satisfying one desire or passion after another, the shrinking process continues. A mortal disease sets in which keeps pace with the shrinking skin, and his life and its talisman come to an end together. What a fable to illustrate the *moral atrophy of self-indulgence!* ..

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

APRIL 3-9.—THE YOKE OF CHRIST.
—Matt. xi. 29, 30.

This figure of the yoke may primarily refer to that cumbrous affair they lay

upon the necks of cattle in that Eastern country; or this figure may have reference to what the conquering Romans called a yoke. The ancient Romans

used to place two spears upright, a little distance apart; then across these upright spears they used to lay another spear. And then the representatives of the vanquished nation must pass between these upright spears and under the horizontal one. To do this they were compelled to stoop; and the passing under such a yoke was the symbol of surrender and subjection to the Roman rule.

In either case the significance of the yoke is similar and evident. The yoke means surrender and subjection.

Consider, first, *a fact*, that life is simply a choice of yokes. Every man must bear some yoke, either this or that. Life is simply a choice of them. Mr. Shortreed, an intimate friend of Sir Walter Scott in his earlier years, and going with him on his excursions into the wild Liddesdale part of Scotland, where the young Sir Walter was making all sorts of investigations into the minstrelsy of the Scottish border, and into the curious folk-lore of the wild people, did not know, as no one else did, how soon Walter Scott conceived the definite purpose of turning all this curious knowledge into the use of poetry and romance, as subsequently the great Scotchman did, with such result of fame to himself and of delight and instruction to others; but Mr. Shortreed, in his Scotch way, says of Walter Scott at this time, "He was *makin' himsel'* a' the time; but he didna ken maybe what he was about till years had passed; at first he thought o' little, I dare say, but the queeriness and the fun."

Yes, it is plain enough, Walter Scott was "*makin' himsel'* a' the time;" was fashioning for himself the yoke of service in literature which he wore subsequently with such shining honor.

That is what I mean when I say it is a fact in life that every man must wear some yoke, either this or that. Every man is "*makin' himsel'* a' the time;" no man can dodge the restraining, moulding effects of his own actions.

Very yokeless, doubtless, the prodigal thought himself when, in such free

and airy way, he demanded of his father the portion of goods falling to him, and set himself to scattering it in a fashion so spendthrift; but what a yoke of friendlessness and poverty he came under!

So it is everywhere in life. Every man must come under a yoke of some sort. *Sort of yoke is determined by sort of deed.*

Consider, second, *an invitation*. Now to men under all sorts of yokes—yokes of sin, of sorrow, and pain, as the result of sin, yokes of the sad and miserable limitations on all sides, which yokes of sin inevitably fold out of themselves, Jesus Christ calls, saying, "Take *My* yoke upon you; by a free volition, by a noble choice come under *personal allegiance to Me*." "*My yoke*." Christ does not call primarily to the yoke of church or creed or sacrament. He does call primarily to the yoke of supreme allegiance to *Himself*.

Consider, third, *a reason*. We are reasonable beings, and Christ appeals to reason. "Take *My* yoke upon you, *for My yoke is easy*."

(a) It is easy because *right*. Christ is the sinless one. His yoke is the right yoke therefore. It is the way of transgressors that is hard. The truest ease for any man comes from glad submission to righteousness.

(b) It is easy because it is the yoke of a *person*. The rabbis burdened men by a vast reticulation of petty rules about journeyings and washings, and cutting nails, etc., endlessly. It was a hard yoke they laid on men's shoulders, that of an endless attention to tangling rules. Christ says, Devote yourselves to Me, a person, simply follow Me. How straight and simple and easy life at once becomes.

(c) It is easy because it is a yoke of *love*. "Entire affection hateth nicer hands." Love and all service is at once easy.

(d) It is easy because it *conduces to one's best good*. The best thing for both worlds is subjection to the pure, loving, helping Christ.

Consider, fourth, a *method*. "*Learn of Me.*" And you may learn of Him. He is not distant. He comes to your side. He is meek and lowly. He descends to you in His incarnation.

APRIL 10-16.—A PROMISE FOR MR. FEARING.—John iii. 16.

You remember about Mr. Fearing. Mr. Greatheart tells about him. "Why, he was always afraid that he should come short of whither he had a desire to go. Everything frightened him that he heard anybody speak of, if it had but the least appearance of opposition in it. I heard that he lay roaring at the Slough of Despond for above a month together; nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hands. He would not go back again neither. The Celestial City, he said, he should die if he came not to it; and yet he was dejected at every difficulty, and stumbled at every straw that anybody cast in his way. Well, after he had lain at the Slough a great while, as I have told you, one sunshiny morning, I don't know how, he ventured, and so got over; but when he was over he would scarce believe it. He had, I think, a Slough of Despond in his mind, a slough that he carried everywhere with him, or else he could never have been where he was. When he came to the hill Difficulty, he made no stick at that, nor did he much fear the lions; for you must know that his trouble was not about such things as these; his fear was about his acceptance at last."

There are many Mr. Fearings still, but our Scripture is a great and quieting promise for every such one.

First, consider the meaning of the promise.

(A) The promise affirms *everlasting life*.

(a) It affirms everlasting life in the *sense of unending life*.

(b) It means not simply life unending, but unending life of the *highest* and

noblest sort. "This is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent," such is our Lord's definition. This means "a spiritual intuition, a sinking of one's self into the supreme object of knowledge, by means of which that object is inwardly appropriated and made the central and controlling principle of the whole spiritual life." So that the soul loves God, has no will but God's, rejoices utterly in God. What nobler sort of life possible? "Our souls were made for Thee," says Augustine, "and they can rest never till they rest in Thee."

(c) It means this unending, rejoicing spiritual life in *environment fitting and propitious*. Ravish yourself with the thought of it; its *security*—"in my Father's house;" the *roominess* of it—"are many mansions;" the *certainty* of it—"if it were not so, I would have told you" (John xiv. 1, 3), etc.

(B) The promise tells us of the One who makes entrance for us into this everlasting life. He that believeth on the *Son*. Think—the Divine-human, atoning, risen Christ!

(O) The promise tells us of the One who *finds* entrance into the everlasting life. He that *believeth*.

(a) Belief is assent of intellect to the Son.

(b) Belief is consent of heart to the Son.

(c) Such belief shows itself in loving service toward the Son.

(D) The promise tells us that this everlasting life is a *present possession*. He that believeth *hath*.

Surely a great promise this!

Second, try to quiet with this promise Mr. Fearing's fears.

(a) That his past has been so black and bad; but the Son forgives the believing one.

(b) That he has no feeling; but the promise does not call for feeling, only for faith.

(c) That he cannot hold out; but the promise does not speak of a transient possession. He that believeth *hath*.

(d) That he has so many evil thoughts; but notwithstanding the believer *hath*.

(e) That he has so little faith; but the promise does not compel a great amount of faith, only faith.

(f) That he is so weak; but what girding for the weak is in this glorious promise!

(g) That he has no joy; but the promise does not say he that hath joy hath, but he that believeth hath.

(A) That he understands so little; but the promise asks for faith, not clearness of intellectual conception. It is not the great theologian, but the believer who hath.

APRIL 17-23.—QUESTIONS ANSWERED BY OUR LORD'S RESURRECTION.—2 Tim. i. 10.

The wife of Sir Walter Scott lay dead within his house. In the hush before the funeral he is writing in his diary. It is thus he writes: "There is no theme more awful than to attempt to cast a gleam among the clouds and mists which hide the broken extremity of the celebrated bridge of Mirja. Yet when every day brings us nearer that termination, one would almost think that our views would become clearer as the regions we are approaching are brought nigher. Alas! it is not so. There is a curtain to be withdrawn, a veil to be rent, before we shall see things as they really are."

True, Sir Walter. Who has not stood questioning in death's presence? Who has not stood questioning before the thought of his own dying?

Yet we are not altogether ignorant. Into our darkness a great light has shone—the resurrection of our Lord and Saviour, Jesus Christ.

And, first, the resurrection of our Lord answers the question as to the *certainty* of a future state. When we are young, healthy, prosperous, we may not so much care for certainty about this matter; but put a man, even in the least degree, in Job's plight, and how the question presses, "If a man die,

shall he live again?" (See Job xiv. 1, 10.) There is the argument from *indestructibility*—nothing is lost in nature, the strong analogy is that the soul shall not cease to be; there is the argument *metaphysical*, the soul is simple, not compounded, therefore death can have no power to disintegrate the soul; there is the argument *teleological*, manifestly man in this life does not reach his end, his full development; there is the argument *ethical*, in this life the balances of justice do not swing even, somewhere they must; there is the argument of *longing*, on the whole, man longs for another life, and as the summer does not disappoint the migrating birds, so this outreaching for another life will not meet disappointment; there is the argument *historical*, always and everywhere man has in some measure believed in another life, such instinctive and widespread belief must have real substance and prophetic meaning; but what overtopping proof the real fact of a real resurrection! Christ passes into death and then emerges alive, alert, on death's thither side, and His emergence makes as certain as the resurrection itself the existence of a future state.

Second, the resurrection of our Lord answers the question as to the *sameness* of the future state. One element in the dread of death is the newness of the experience; but our Lord, showing Himself to His disciples, after death is *the same* in love, in exquisite delicacy of feeling, in intimate attention, in memory, etc. The future state is not so different after all. We are still ourselves.

Third, the resurrection of our Lord answers the question as to the *difference* of the future state. Some things we want changed—*e.g.*, decay and weariness, pain and suffering, narrow and limited sort of life. Behold, how in such things as these our Lord was *different* after His resurrection.

Fourth, the resurrection of our Lord answers the question as to *recognition* in the future state. Our Lord as utterly, and lovingly, and intimately as

ever, knew His disciples after His resurrection. How the light streams! Christ is specimen and illustration. We shall know each other there.

APRIL 24-30.—DEVOTION TO DUTY.
—1 Chron. ix. 27.

Those of whom our Scripture speaks were members of certain families in the tribe of Levi, to whom were assigned particular functions in the watch and ward of the Lord's house in Jerusalem.

The great captivity had come and gone. Of course, during the sad exile of the Hebrews in Babylon, the regular services of the Temple-sanctuary had been suspended and the whole machinery and ritual of them thrown into great disorder.

Now, upon the return of the Jews from their Babylonian exile, and upon the rebuilding of the Temple at Jerusalem, all that splendid and venerable order and ritual must be restored and rearranged. Keeping as near as possible to the particular order and distribution of duties first suggested by the prophet Samuel, and afterward thoroughly carried out by David, the various services pertaining to that ritual are now reassigned to the different families of the tribe of Levi.

To those of whom our Scripture speaks, in this rearrangement and redistribution of tasks, the offices of the *porters* fell (see 1 Chron. ix. 22, 26).

First, in view of our Scripture, think of the *fact of duty*, "because the *charge* was upon them." And as there was a charge upon the ancient gate-keepers, so there is a charge on every man. Duty is a fact for every man. This is so because every man is set in certain relations. The mother of duty is these relations in which every man is set. Not even Robinson Crusoe on his island is a being separate and singular. Every man is braided into relations multiplied and controlling.

There are two great sets of relations grappling every man as with hooks of steel.

(a) His relations Godward.

(b) His relations manward. And duty is such action as is *due* from man conformable to the unescapable relations in which he finds himself.

Second, in view of our Scripture, let us take thought of a section of the realm of duty, *the house of God*. "And they lodged round about the *house of God*." I say a *section* of the realm of duty; for the empire of a man's duty is wider than the house of God—*e.g.*, family, neighborhood, city, State, nation, etc.; but when a man has entered into relation with God's Church, necessarily some most important duties spring from such relation; and it is too much the case that even Christian people are not enough sensitive to the duties which, springing out of this relation of church-membership, lay grasp upon them.

Take one duty—that of *presence*—often too little of the grip of duty here; even Christians make it too much merely a convenience; also there are other duties—*e.g.*, support, personal attention to the tasks church-membership necessitates, like willingness to take office, serve on committees, invite the unchurched to the church, etc.

Third, in view of our Scripture, take note of the *permanence* of duty, the care of the gates of the house of God "*pertained to them*." Suppose one of those gate-keepers were away. Still his duty was not away. His duty was there at his special gate. Make application here to people who, changing their residence, let their church-membership lapse through non-request for or non-use of their church letters. There is a gate of the Lord's house for them in the new place to which they have come. They are not to refuse to set their hand to it. If they do the duty remains—still it "*pertains*" to them whether they will have it so or not. It is a good thing to often read Wordsworth's splendid ode to duty.

Fourth, in view of our Scripture, let us take note of the *steady recurrence* of duty; "and the opening thereof *every*

morning pertained to them." Duty is not spasmodic and casual, simply for revivals, etc. Duty steadily recurs, and he is the best Christian who day by day steadily does the steady duty.

Fifth, in view of our Scripture, let us give heed to the *needful arrangement of one's life in view of duty*; "and they lodged round about the house of God"—that is to say, they so managed themselves that they could take in their duty, they *planned for the duty*. So ought we to plan for the doing of our duty—*e.g.*, Christians ought to plan for church attendance, etc.

Sixth, let us take to heart the practi-

cal suggestion that this duty of these ancient Levites was in one sense not a very great duty anyway, and yet in another sense was a duty imperial and momentous. It was only to keep the gate, their duty; not a great thing. But the keeping of the gate had reaction on character; as they did it well or ill they were morally well or ill. Even though our duty be what men call a slight and puny one, let us devote ourselves to it thoroughly, for duty meanly done issues in mean character, just as duty nobly done issues in noble character; and so, in this sense, even the lowliest duty has a regal side.

EXEGETICAL AND EXPOSITORY SECTION.

The Sanctified Unbeliever and Children Born Holy.

BY PROFESSOR E. J. WOLF, D.D.,
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"For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: as were your children unclean, but now are they holy."—1 Cor. vii. 14 (Rev. Ver.).

THESE paradoxes may shock orthodox ears. They nevertheless stand in the Scriptures just as they do here, excepting the word "born," which is unquestionably implied, and when faithfully interpreted, according to the clear import of the original language, they offer nothing in conflict with the analogy of the faith.

The history of the interpretation of the passage offers an instructive example of the violence which Holy Scripture suffers from arbitrary or ignorant exegesis or from the imagined necessities of dogmatic interests.

Taken in its connection, its purpose is to sanction the continuance of the marriage union after one of the parties has become a Christian. "If any brother

hath a wife that believeth not," says the apostle, "and if she be pleased to dwell with him, let him not put her away," and so if the case be inverted and the woman is the believer; but under the circumstances of the times it might be feared that the unholy and idolatrous character of the heathen party would defile and desecrate the holy estate of the believer. To forestall such an imputation the apostle declares that the very reverse of this takes place. So far from the believing spouse sustaining a loss of holiness from the continuance of the marriage relation, holiness will accrue to the unbelieving party: "The unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband" ("brother," according to the best text). And in view of this, holiness attaches even to the children, who would otherwise be "unclean."

What claims paramount attention is the meaning of the terms translated "sanctified" and "holy" in the Authorized Version, and it is scarcely necessary to inform the readers of THE HOMILETIC that the original has simply two variants of the same stem, using in the former clause the passive of the

verb *ἀγιάζω*, in the latter the adjective *ἅγιος*, the two words having essentially the same force. And this reveals at once what has been so singularly overlooked by dogmatic commentators, that the same property of holiness which attaches to the children attaches also to the unbelieving wife or husband. The analogy between the two forms of relationship is assumed, and if this quality which the apostle predicts of the children of mixed marriages entitles them to receive baptism, then on the same ground their unbelieving parent is also entitled to baptism. From this conclusion there is no escape. If half-Christian parentage makes children Christians, so that the Church differentiates them from the children neither of whose parents is a believer, baptizing those, rejecting these, then the unbelieving wife or husband in such a union is equally a Christian. What the apostle affirms of the one he affirms of the other, no more difference obtaining than that between an adjective and the perfect tense of a passive verb. In the one case holiness is attributed because of descent from a Christian, in the other because of union with a Christian. An equality of religious standing marks the unbelieving parent and the children.

A commonly received opinion, that which determines from this passage whether a certain child is to be allowed or refused baptism, classes the children with the believing parent, but this is the very opposite of Paul's position, who parallels the condition of the children in such a union with that of the unbelieving parent.

Of one parent it is assumed that he or she is a believer, of the other parent that he or she is an unbeliever but "sanctified," and of the children it is said that they are "holy." The same character is stamped upon the unbelieving parent and upon the (non-believing) children.

Further, the unbelieving parent comes first into this character. "The unbelieving husband is sanctified by the wife," etc., "else were your chil-

dren unclean." The organic relationship of marriage with a Christian must first confer a holy character upon the unbelieving spouse, otherwise the offspring would be unclean. The holiness of the children is conditioned by the holiness not of their believing, but of their unbelieving parent. Unless he first possesses it they cannot obtain it. The position of *ἡγιασται* makes it the emphatic word of the sentence, the term on which turns the meaning of the whole. But for that fact *ἡγιασται ὁ ἀνὴρ ὁ ἀπίστος ἐν τῇ γυναίκί*, etc., the children would be *ἀκάθαρτά*. This, the writer intimates, is clearly understood, generally assumed. The argument may be reversed. Since it is well understood that Christian parentage constitutes a sacred relation making the children holy, then must marriage also, the union between husband and wife being closer than that between parent and child.

To interpret "sanctified" and "holy" in this place as referring to internal purity, spiritual renewal, regenerate character, is opposed to the clearest teaching of the New Testament. Notwithstanding the organic unity of the family, neither marital nor filial union is a condition of personal salvation. Cohabitation with a Christian spouse is not a means of actual sanctification, and children do not become really holy by natural birth. That which is born of the flesh is flesh. Vital contact with one under grace does not *per se* inoculate either a parent or children with sanctifying leaven.

The saving and sanctifying work of grace, furthermore, demands faith, and it is explicitly stated that the person sanctified is without faith, *ἀπίστος*. His conversion is presented as a future possibility in verse 16, and the uncertainty of it may justify the believing parent in consenting to a separation, while his sanctification is spoken of as a condition already realized.

The correct import of the terms under consideration must be sought in another sphere, and the difficulty of their interpretation seems to vanish when we

recall the clearly defined meaning of holiness in the Old Testament—namely, that which is separate, distinct, set apart. Any creature, animate or inanimate, which was separated from ordinary or profane use and consecrated to God, any being or thing that received ceremonial cleansing was sanctified or called holy. The Sabbath was holy, the Levites were holy, the first-born were holy, so were the tabernacle and all its vessels. Jerusalem was the holy city. Whatever stood in special relations to God or sacred things bore the stamp of holiness, without any reference to intrinsic or internal purity. To the charge that external sanctity has no place under the New Covenant, we reply that in the nature of things and inevitably the New Testament Church is in large measure encompassed by the realm of Old Testament ideas. The question of their continuance or their absolute renunciation formed the most serious problem which confronted the infant Christian community, and the correlation of the Old and the New Covenants rendered it impossible for it to cut loose at once from the past. A most striking proof of this is offered by the constant use throughout the New Testament of the terms sanctification, holy, and their opposites, common or profane, or unclean, expressive of the ceremonial conceptions derived from the Old Testament.

The sheet in Peter's vision containing all manner of four-footed beasts and wild beasts, which Peter regarded "common or unclean," the Canon of the Apostolic Council concerning the pollutions of idols, the ever-recurring argument of St. Paul inculcating charity toward those who were still befogged by the distinctions of holy and unclean with respect to days and meat and drink, "which are a shadow of things to come," are familiar examples. In 1 Tim. iv. 4, 5 the apostle combats those who forbid marrying and meats evidently on the score of their unholiness, and declares "every creature of God is good," "for it is sanctified by the Word

of God and prayer." On the other hand, in 2 Cor. vi. 14-17, where intercourse with the heathen had reached a stage which threatened to corrupt Christian society and to obliterate all distinctions, the same apostle exclaims: "What part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God. . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

Taking in connection with the latter passage 1 Cor. vii. 1, "It is good for a man not to touch a woman," it becomes evident that under the influence of current ideas derived from Judaism, a Christian wife or husband would be apprehensive that intercourse with a heathen spouse would violate the sanctity of the Christian life, and that separation thus became imperative. Nay, not so, says the apostle, stilling such fears, separation is not called for; the unbelieving one by this vital relation to you becomes sanctified, stands in a sacred environment. Your union with him really withdraws him in a sense from the contamination of heathen impurity, brings him into a Christian atmosphere, into contact with the means of grace and under the influences of the Holy Ghost. Externally at least, though yet an unbeliever, such an one is brought into sacred relations—i.e., sanctified, *ἁγιασται ἐν τῇ γυναικί*, cf. i. 2 *ἁγιασμένοις ἐν κυρίῳ Ἰησοῦ*. Marriage is itself a holy state, appointed of God, and a Christian, a temple of God, is not defiled when a believer is thus bound to an unbeliever. The latter becomes sanctified as does also the offspring of such a union. The children contract no ceremonial impurity from being begotten in such wedlock. They are not beyond the hallowed pale of God's people, no curse of idolatry excludes them from consecrated limits. Nothing stands in the way of their coming into the fullest Christian fellowship. They are acceptable to God. The one parent is truly, intrinsically holy. What-

ever he or she possesses becomes on Christian principle holy to the Lord. He or she, as the case may be, consecrates his or her partner to the Lord, and likewise the children of both. Their organic relation to a holy one thus involves their being set apart to God. The family is one and the faith, of either parent makes it a Christian family in idea and confers the color of sanctity on all its members.

This does not insure their subjective, ethical renewal any more than the sanctification of the priests made them ethically holy, yet it is a help to that end, it affords a ground of hope for it. The relative sanctification facilitates the real sanctification of the heart. It brings the subject within the circle of the Church's activity. It puts him in touch with the heaven of grace, and through the mighty power of these spiritual influences under the most favorable circumstances—namely, those of an endearing vital union with one surcharged with these influences, he is destined to be won to Christ. The Christian principle is operative, diffusive, penetrating. The prayers, the counsels, the temper, the life of the believing parent, are likely to be felt by the entire household. The blessing of a pious spouse or of pious parents, the blessed influences which accrue to the members of a Christian home, are beyond measurement. The exterior sanctity lays the foundation for interior sanctification. The energy of Divine grace going forth from the life of one believer operates as a practical power imperceptibly and continuously upon those who enjoy the closest living union with him. The sacred relation of being the husband, wife, or child of a Christian serves as the appointed means of their conversion. Through the living faith of a parent, salvation, as in the case of Zaccheus, comes to one's house.

The Date of the Decalogue.

By TALBOT W. CHAMBERS, D.D.

THE article ISRAEL, contributed by

Wellhausen to the *Encyclopædia Britannica* in 1881, was afterward reprinted as an appendix to the English translation of his *Prolegomena*. It recently has been issued in an independent volume with the title "Sketch of the History of Israel and Judah," purporting to be the "third edition." It starts with the beginnings of the nation and comes down to the Jewish dispersion, thus taking in the whole course of events to the present time. It proceeds from first to last on extreme naturalistic principles, and deals with the sacred records just as one would deal with any secular annals of purely human origin. Notwithstanding, therefore, the learning and the brilliancy of the distinguished author, his sketch is much more of a romance than a history. He moulds his materials after a preconceived theory, and gets just the results to be expected from that method of writing a record of the past. He finds myths and legends everywhere in the Bible, and the consequence is the production of a greater myth than any that he has discovered in the Hebrew writers.

Wellhausen's treatment of the Decalogue is a conspicuous specimen of his usual method. In his view the whole proceeding at Sinai has only a formal, not to say, dramatic significance. It was simply an appeal to the imagination. "For the sake of producing a solemn and vivid impression that is represented as having taken place in a single, thrilling moment which in reality occurred slowly and almost unobserved." That is to say, the whole solemn scene at Sinai, recounted in Exodus with such simple yet striking details, is a deliberate imposture. The mountain did not shake; there were no thunders and lightnings; no trumpet sounded; nor did the voice of God come forth from the thick darkness. All this is mere poetic invention. What a genius the man must have been who constructed this stupendous narrative out of his own unassisted faculties, made it so coherent and suggestive, and so care-

fully avoided everything inconsistent with the dignity and importance of the occasion? Where in the history or literature of any age or country is there anything approaching this account in simplicity and majesty? The more one considers it the more he feels that, like the wondrous story of the transfiguration, it proves itself; but let us see the arguments which Wellhausen brings forward against the authenticity of the twentieth chapter of Exodus.

I. The first one is that "according to Ex. xxxiv. the commandments which stood upon the two tables were quite different." But this is an entire mistake. In the first verse of the chapter mentioned Jehovah directs Moses to hew two new tablets of stone, saying that He would write upon them the words that were on the first tables. Moses obeyed, and we are told (verse 28) that God "wrote upon the tables the words of the covenant, the Ten Commandments." So that the alleged proof is no proof at all. It is possible that the intention of the author was to refer to the repetition of the Decalogue given in Deuteronomy (verses 6-21), in which there are several variations from the text of Exodus, especially in the fourth command, where the basis of the precept is laid not in God's example in creation, but in the wonderful deliverance from Egypt. But none of these changes interferes with the integrity of the code. In both cases the same duties are enjoined and in the same order, and whatever explanation may be given of the variations, this fresh recital of the Decalogue and of the circumstances of its delivery is an additional confirmation of its historic character.

II. The next reason is that the prohibition of images was at that period quite unknown; Moses himself made a brazen serpent "which down to Hezekiah's time continued to be worshipped as an image of Jehovah." But we answer how does the learned professor know what he asserts, or is his simple assertion to be taken as evidence? The

tenor of the entire previous history is against the use of images as a recognized means of worship. The brazen serpent was certainly not made for any such purpose, and its perversion to an idolatrous use in subsequent ages furnishes no reason why the second commandment may not have been given from Sinai, any more than the worship of Baalim in the time of the Judges (ii. 13) is an argument to show that the first commandment did not exist at that time.

The author's use of this incident is characteristic of the way in which he and his school handle the biblical narrative. He says that the serpent continued to be worshipped down to Hezekiah's time, as if the worship began when the brazen figure was made; but there is not a hint of this kind during the long tract of centuries between Moses and Hezekiah. All that we can learn from Scripture is that during the reign of the latter king the image was destroyed, because the Israelites burned incense to it. When this worship began is not stated. That it was of comparatively recent origin seems a natural inference from the fact that, while the previous history often mentions idolatrous practices, as from time to time indulged in by the covenant people, nothing is said of this particular kind of idolatry. It is true that Dean Stanley tells us that the brazen image was brought by Solomon from Gibeon with the tabernacle, but this is without any foundation in the canonical Scriptures. For all we know, it may have been left in the desert and not transferred to Jerusalem till the time of Ahaz. But suppose the fact to be otherwise, suppose that the people were in the habit of worshipping the brazen serpent, how does that prove the late date of the second command? That command does not purport to have come from the people, or to have been in any sense the expression of their views, but on the contrary, to be the voice of God. The habitual violation of the command is no evidence that it was not set forth by the

Most High in the form and manner stated in Exodus.

III. The third reason for disputing the early date of the Decalogue is the inconsistency of its universal code of morals, "with the essentially and necessarily national character of the older phases of the religion of Jehovah." The entire series of religious personalities from Deborah to David make it difficult, we are told, to believe that the religion of Israel was from the outset one of a specifically moral character. This reasoning, we answer, has much force as applied to those who consider the religion of the Old Testament to be a purely natural development, a product of civilization as conducted under merely earthly and human influences. But it is of no force at all against believers in supernaturalism, as are all the defenders of the traditional date of the Decalogue.

We distinctly maintain that the code from Sinai was a revelation from heaven, given at the best period for its announcement. It was in no respect dependent upon the character or condition of those to whom it was first given. It set forth the religious and moral duties that belong to man as man in any age or land. Its completeness and purity have never been equalled, much less excelled; and in these respects it is as much above the average moral insight of the eighth century B.C. as it was above that of the fifteenth century B.C. It is not at all the result of men's reflections on moral obligation, as is shown by the fact that nothing approaching it in simplicity, fulness, and brevity has ever been evolved by any people, not even excepting the most brilliant and polished.

Its intrinsic character, therefore, testifies to its origin. It was a God-given code. Its promulgation was reserved until the chosen seed had developed into a nation ready to maintain an independent position upon its own soil. A rich, varied, and significant ritual was provided for Israel, but accompanying it was an ethical system, exalted far above all rites and ceremonies by the

manner in which it was recorded and then proclaimed to the people. There was a singular appropriateness in the time when it was made known. A century before it would have been impossible; a century afterward it would have been almost equally so amid tribal jars and jealousies.

IV. A fourth reason in favor of Wellhausen's theory is the monotheism which is undoubtedly presupposed in the universal moral precepts of the Decalogue. The rationalistic school insists that monotheism was not reached by the covenant people until the age of Hezekiah. Previous to that time Jehovah was only the national God of the Hebrews, by no means exclusive or supreme, but simply holding the same relation to them that Baal did to the Canaanites or Dagon to the Philistines. But this is mere assertion, resting upon a most arbitrary and irrational dislocation of the existing Scriptures and a gross perversion of their natural meaning. The idea of one God pervades the warp and the woof of the Pentateuch. There are, indeed, "gods many and lords many" recognized by the uncircumcised heathen, but these are contemptuously disowned by the Hebrews, who acknowledge only one true and living God. Often, indeed, they fell away to the service of rival deities, but such a lapse was always regarded and treated as an apostasy for which there was no excuse. This is the plain meaning of the record given in the early books of the Old Testament; nor were they ever understood otherwise until men undertook to explain these writings as made or compiled or revised at a late period of the monarchy, and hence as asserting a form of religious opinion which by no means actually existed in the early age of Hebrew history, and indeed could not possibly have arisen at that period.

Such, then, is the argument by which the common faith of the Jewish Church and the Christian on this important theme is assailed. It professes to be intensely rational and scientific. Is it

such? Is it not rather the exact contrary, resting upon unsound premises and illegitimate deductions, taking for granted what needs to be proved and leaping to a forced conclusion? Nor is the error a small one. If the authority of the Decalogue can be set aside in this summary way, so may every other important portion of the Old Testament, and the underpinning of the whole fabric of Scripture falls to pieces. Nay, the peculiar claims and character of the Bible as a revelation from God are destroyed. The living oracles, in-

stead of being a gradual disclosure of God's wisdom and love, ripening through successive ages until the fulness of time came, are the slow evolution of human thought, passing through various stages, and often mixed with fable and legend, until at last the pure truth is reached, the husk finally drops off, and the kernel appears. Thus the wisdom of man is substituted for the wisdom of God. Divine authority is done away, and our feet rest no more upon impregnable rock, but totter upon the shifting sand.

SOCIOLOGICAL SECTION.

Union Among Temperance Workers.

By R. S. MACARTHUR, D.D., NEW YORK CITY.

It is impossible to find language which will truly state how great a curse the saloon is. In these more recent days it has become organized, despotic, and Satanic to an unusual degree; it has become an institution. It has resolved upon the possession of political power, and it is massing all its forces with that end in view. It finds politicians ready to bow down and worship at its feet for the sake of the votes which it promises to secure and deliver. It moves forward with gigantic strides, with aggressive purpose, and with marvellous wisdom, toward the attainment of these unholy ends. It possesses large amounts of wealth, and it can secure vast and varied talents, legal and political, bad and worse, for the accomplishment of its ambitious and devilish purposes. No one ought to underestimate the magnitude of its resources; no one ought to be blind to the peril of our position. It claims to have—and the claim seems justified by the facts—a thousand millions of dollars invested in its unmanly and ungodly business; it claims to have no fewer than five hundred thousand employes under its

immediate control; it claims to have millions of followers ready to obey its nod, so far as political thinking and voting are concerned. Its revenues are larger and its profits greater, it is said, than those of the one hundred and forty thousand miles of railroad in the United States. All these external sources of power are supported and emphasized by the appetites and passions of millions of its victims. No one can examine these statements and for a moment doubt the impossibility of exaggerating the resources for evil of the saloon.

It stalks abroad through the land, destroying all that is noblest in our civilization and holiest in our religion. In the description which the Prophet Daniel gives us, in the seventh chapter of the book which is called by his name, of the various beasts which he saw in the vision, in the seventh verse we are told of one particular beast (the fourth) which was "dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." This is certainly a striking description. The form of this beast is not given, as was that of the

lion, the bear, and the leopard, in previous parts of the vision. The imagination is left to picture an appropriate form for a beast described by such terrible images. It was so shocking a monster that no name could accurately describe it. Terms of description are heaped together, although they are nearly synonymous, in order to give an impressive view of this shocking creature. With its great iron teeth it tore to pieces all which it could not devour ; with its terrible feet it stamped down and crushed into the earth that which otherwise it could not destroy ; we have here a picture of wrath destroying where there was no advantage in the destruction, except the pleasure of destruction itself. If the Prophet Daniel had had the saloon in mind when he gazed upon this vision, and when he recorded these striking words, he could not have given a more accurate description, alike of the spirit, the methods, and the results of this masterpiece of Satan. The saloon is this shocking monster, tearing with its great teeth and stamping into the earth with its terrible feet. It has trampled on the dearest hopes of fondest parents ; it has broken the hearts of the truest and bravest of wives ; it has filled the land with mourning, the grave with victims, and hell with drunkards.

As ministers and members of our churches, we must oppose the saloon with all the might God gives us. It keeps whole families from the house of God. It opposes us in a thousand ways. We must take up the gauntlet thus thrown down, or retire from the field, acknowledging ourselves to be cowards.

We are not ready thus to retire. The Church of God lifts men up into the noblest manhood ; the saloon throws them down into the lowest degradation. The Church attempts to make men over into the image of God ; the saloon blots out the last trace of that image from their souls. The saloon robs them of the glory of manhood and of all that makes immortality desirable. The

knowledge of the wretchedness which it brings to innocent wives and children is enough to break the heart of a thoughtful man with its continuous aching. Seeing the work of destruction which it is constantly producing, one is led to cry out in the bitterness of his spirit and in the agony of his entire being, "How long, O Lord, holy and true!"

What can be done for the removal of this gigantic curse? We may begin with ourselves. Total abstinence for ourselves will remove this curse, within a limited sphere at least. We have lately heard too little of this duty. The political excitement in the work of temperance has been so great that this personal and moral duty has been largely neglected. This is an old-fashioned remedy for part of the evil. It is a remedy that is always at hand. We want mowing machines for cutting down the deadly weeds which the enemy has sowed ; and while we have been looking for them with a great blare of trumpets, thousands of personal sickles have been rusting on the walls of the temple of temperance reform. There is reason to fear that with some of these political workers the use of this sickle is somewhat distasteful. We must go back to it. "Take heed to thyself," is a good maxim. Let us bring out our sickles ; let us train our children aright ; let us care for our homes, our schools, and our churches, and much will be done. But we do not urge total abstinence on the ground of direct scriptural teaching. The day has gone by when men urge the so-called "two-wine" theory, as if it were taught in the Word of God. No good comes to any good cause by unnatural and unscholarly interpretations of Scripture. The insistence on this two-wine theory has done the cause of temperance untold injury. It is always an error to attempt to change the Word of God from its natural teaching into a forced meaning. The end sought in this case was good ; but even a good end will not justify the use of unfair means.

No man has a right to change the meaning of Scripture, even though it is believed that the change would contribute to the destruction of so great an evil as the saloon. The cause of temperance may well pray to be delivered from some of its zealous friends; it has been much impeded by the so-called arguments of friends who have more zeal than knowledge. The Bible, however, is distinctly against the saloon. The spirit of God's Book and the Gospel of God's Son destroyed the monster slavery in the early history of the Church under the most despotic governments. The same spirit and Gospel struck the chains from four millions of slaves in our own land. Not Sherman, not Grant, not Lincoln destroyed slavery, except as they were God's instruments in accomplishing His great purposes. The Gospel of the Son of God made the Emancipation Proclamation possible. Back of the hand that wrote it was a hand bearing the print of a nail in its palm—a hand that once was nailed to the cross. That Gospel says, with a profound meaning, whether a man be black or white, red or yellow, rich or poor, bond or free, "A man's a man for a' that." That same Gospel will strike down the other monster, alcohol. He is a worse tyrant than slavery; he enslaves body and soul and destroys both in a drunkard's hell. The great principles of God's Book, the Divine maxims for human conduct, teach us how to regard the drunkard, and how to abstain, for the sake of our own safety, for the sake of our example, which might hurt the weak, and for the sake of our Divine Lord's glory, which this curse does so much to tarnish.

Moral suasion has also its place in the removal of this evil. Men may teach by precept as well as by example. All who come within the circle of our influence should be led, if possible, to follow our own total abstinence example. The medical argument should be urged. Great weight has recently been brought to bear upon the evils of liquor from a medical point of view. We know that

many intelligent doctors are seeing the danger to which their patients are exposed by the old and common method of indiscriminately prescribing intoxicating liquors. Travellers into the coldest regions, and also those who go into tropical climates, come back to tell us that they are able to endure fatigue and to preserve health better without than with stimulants. The truth regarding the scientific effect of alcoholic stimulants on the human system must be earnestly taught in our public schools. This is now done in some States and the Territories; in our naval and military academies such instruction is made compulsory by an act of Congress. A vast amount of wholesome literature on this general subject has been published by the National Temperance Society and other organizations within the past few years, and has been scattered all over this country. These facts give us hope for the future generations.

The time has now come when all the friends of the Church of God and of the human race must be summoned to work along various lines in order to lessen this terrible curse. The discussion of this temperance question must go on. It will not "down." It is not the only question now before the American people; but we deliberately and emphatically affirm that it is one of the most important questions, economically, politically, and religiously, now before this republic. The party which will bow down at the feet of the Satanic tyrant Alcohol is a party for which the world has no use, God no respect, and the devil no dread.

The ultimate end at which we all should aim is the total extinction of the saloon. Toward that end we must move with unflinching step, with buoyant heart, and with radiant face. When the conscience of the nation is aroused the minions of the saloon will disappear as chaff before the wind or stubble in the flame. But in attaining these results, and while using these various educational and moral means, we must also insist upon all forms of legal re-

striction. Just at this point those who are friends of temperance, and so are foes of the saloon, divide among and against themselves. Rumsellers calculate always on a division of opinion and aim on the part of temperance men. These rumsellers count on this result almost with certainty; and, unfortunately, they are seldom disappointed. To-day there is imperative need of unity among all those who are friends of temperance, or who at heart are foes of the saloon. Let us thoroughly understand that if we cannot entirely remove this fearful evil immediately, we can at least lessen its power for harm. If we can reduce the number of saloons by seventy-five, fifty, or even twenty-five per cent, we shall have accomplished so much toward the end which we seek. Shall we decline to do this much because we cannot at present do more? Shall we decline to strike the enemy, one by one, because we cannot destroy the whole army in a single onset? Shall we refuse to reduce his strength because we cannot immediately annihilate him foot and horse? Surely, to ask these questions is to answer them, and to answer them with an emphatic negative.

I would favor as a step toward the end for which we labor and pray a system of heavy taxation upon the traffic when and where more radical measures are not possible. We ought clearly to look at the whole matter. We believe most earnestly that all who oppose the saloon ought to stand together; we cannot afford at this time to dispense with any element of power which it is possible for us to use. We must not turn and fire our sharpest arrows, or any arrows, into the faces of those who honestly, according to their own methods, are with us in fighting the saloon. The rumsellers stand before us an unbroken phalanx for evil; the lines of temperance men are broken and ragged. We ought now to level all our weapons at the heart of the common enemy. We must stand together. We cannot all agree as to methods, but we can

agree as to motives, and disagree, if we must, as brethren. We ought surely to agree to take all we can get to-day, and ask more for to-morrow, and to move on the enemy step by step, if we cannot in a grand charge. Remember that we are speaking of heavy taxation not as an end, but as a means toward an end, that end being the total destruction of the rum traffic. Surely it is possible to suggest a common ground of action on which Christian men and all other good citizens can unite. We remember that under the common law of England every man has an undoubted right to sell all beverages; that law, we all know, is the foundation of our own jurisprudence. There were, of course, ways in which damages might be secured against a man if he injured his neighbor in the exercise of his rights. Therefore, in England, and in the various States of our own Union, limitations have been placed upon this common-law right. These limitations rest upon the admitted principle that the State may enact regulations for preserving the health and morals of the people. These limitations do not conflict with the fundamental right of each man, as guaranteed by the Constitution.

Pilots, engineers, doctors, and others are licensed by the State, in order to protect the State from the dangers arising from permitting incompetent persons to engage in these avocations. The common-law right permits any man to prescribe medicine for the sick; but the State steps in to say that no man may exercise that right who does not give evidence of possessing a certain degree of professional skill. The State exercises the same principle in regard to the sale of gunpowder, of poison, and of other dangerous commodities; the same principle is illustrated when the building of wooden houses in certain cities is prohibited, and when fast driving in crowded streets is prevented. It is only fair to say that the word license, in connection with the sale of liquor, has been greatly misunderstood. Many assume that no one would have

the right to sell liquor except he had a license; the truth, however, is that everybody would have the right to sell liquor if some persons did not have a license. License laws are restrictive; they are of the nature of prohibitory laws. They prohibit all citizens, with the exception of a few who are specified, from engaging in this traffic; and, as a matter of fact, they do prohibit more than ninety-nine per cent from selling liquor. But for this prohibition the way would be open to all who were disposed to engage in the traffic. License laws might well be considered as giving permission to sell liquor, in the sense in which many temperance advocates understand the word license, if no liquor were sold in a given community, and a license to sell it were issued to some in that community; but in a community where every one might sell, and where thousands certainly would sell, if there were no license required, the issuance of a license prevents the great majority from engaging in the sale. This seems very clear; but I know that it is extremely difficult to make this distinction clear to some minds, however plain it may seem to others. That a high license law will reduce the number of saloons is very certain; that it will also somewhat reduce the amount of liquor consumed is also certain; but it is equally certain that this latter reduction will not be very great, will not be in proportion to the reduction in the number of the saloons. High license, or heavy taxation, is but a temporary expedient when and where nothing better can be secured. As between practically free rum and high license, give us high license every time; as between high license and a total restriction of the traffic, give us prohibition every time.

We also favor local option where this can be secured. The idea of this plan is to give permission to towns and counties in any State where the prohibition sentiment is sufficiently strong to pass a prohibitory law, so far as that county or town is concerned. Where

the sentiment in the community is strong enough to secure and enforce such a law, prohibition can in this way be obtained. We all know that a law is worthless unless it can be supported by public opinion; that a law without a penalty is not a law—it is only advice. Under the operation of the local option law a considerable part of Georgia reached practical prohibition. A local option law would enable many communities to settle for themselves this vexed and vexing question.

I would like also to urge all friends of temperance, even though they may disagree in opinion, to unite in action or at least some plan the one which at the time and in the place is the most rational and practical, for the restriction of the traffic. If prohibition be possible, let it be prohibition; but if not, it is difficult to see how any man can refuse to adopt some such basis of action as this: *support and vote for any measure that increases the present restrictions.* That measure may at one time and in some communities be called heavy taxation; at another time and in another community it may be local option, or it may be constitutional prohibition. This is the end toward which we should aim; this is the goal which we hope eventually to reach. But it is the very height of folly for men to do nothing because they cannot do everything; to permit men and women to drown except they are pulled out, or the pond is drained, according to any one measure of reform, and especially at times and in places where that measure of reform is clearly impossible. This is the day of union among churches for the accomplishment of great common ends; ought it to be less a time of union among temperance organizations for the destruction of the drink traffic? If any method will reduce the number of saloons by even one, or lessen the evil of the traffic by the saving of even one man, can any Christian man or any other good citizen justify himself in opposing that measure? The man who opposes a method of reform because it

falls short of total prohibition, especially when total prohibition is clearly impossible, becomes virtually a partaker in the rum-seller's traffic, and so also in a measure in his guilt. Prohibition is simply a further application of the restrictive principle, by whatever name called. The man who will oppose restrictive laws practically prefers free rum. Is a man ready to announce that he would rather do evil now in the hope that good may come, in some vague way and at some remote time, than to lessen evil in the immediate present? The man who would injure a neighbor to-day, on the ground that he hopes to benefit him to-morrow; the man who prefers to let the tide of evil flow through the land, because he cannot stop it entirely, forfeits our respect for his common sense and for his practical judgment. The man who will insist on supporting a separate temperance political party when and where one of the great parties has secured and is supporting prohibition is a traitor to the principle of prohibition. He shows that he cares more for party than for prohibition. Such a man forfeits respect alike for his political skill and his moral perception. The man, on the other hand, whose preference is for local option or heavy taxation, and who believes that either of these systems is better than total prohibition, and who refuses to support total prohibition when it is possible to secure it, is worthy of reprobation. He ought to give his support to prohibitory legislation, when that is the practical issue in his community. Wherever legislation which is certain to restrict the liquor traffic becomes the practical issue, every Christian man and every other good citizen ought to support that legislation, even though it be not in his judgment the wisest measure that could be devised, if it be the only measure which at the time is possible. On this basis all friends of temperance can and ought to unite.

Why cannot temperance men of all

wings—total abstainers and moderation-ists, Catholics and Protestants, believers and atheists, Christians and heathen, indeed, all who are opposed to the saloon—thus unite? What principle would they necessarily sacrifice? Is not the attainment of the end worth more than giving honor to one's own method of doing the work? If the energy spent in opposing one another had been expended in practical work, the number of saloons might have been reduced at least one half in this city and country during the past four years. What has been done shows what great results might be secured if all united in an earnest endeavor to use the legal machinery, which the laws as they now stand make available. The time has come for an advance movement. Many are growing weary of the present fruitless methods of political warfare; they are ready for methods of work in which all temperance men can unite; they wish to introduce methods which are more practical and effective and at the same time more distinctively moral and religious.

The nation which slew and buried the monster Slavery after four years of tears and blood can slay and bury the twin-monster Intemperance. For this work the Church of the living God should now gird herself in the might of her conquering Lord. The conflict is long and bitter. It was begun in Eden; it shall end in Eden restored. The seed of the woman shall yet crush the head of the serpent. Into the glorious warfare the Church should now enter afresh "fair as the moon, clear as the sun, and terrible as an army with banners."

[This article is to be followed by one in which the positions taken by the writer with reference to the expediency of license are met and, to our mind, incontrovertibly answered.—Eds.]

EVERY cause worth working for, fighting for, dying for, has begun in a minority.

MISCELLANEOUS SECTION.

"Preaching Out," and Its Remedy.

BY PROFESSOR C. E. WILBUR, B.D.,
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AT the doors of many of the theological seminaries a fourth year of study is knocking for admission to the courses; and in a number of cases it has been admitted, though it has not been made a condition for the regular degree. The most obvious reason given for this expansion is that there is a demand for a broader culture, as evinced in the fact that so many American theological students attend the German universities. The fourth year is added to remove this necessity for going to Germany, and to furnish further facilities for study to those who could not go abroad if they would.

But there is still another consideration that has been felt by seminary authorities in providing this fourth year. In conversation with a veteran teacher in one of the leading theological schools, he remarked to the writer about as follows: "Many young men, after being from two to five years upon the same charge, feel that they are completely preached out, that they have no more truth to present to the people. In many cases a pastoral relation otherwise pleasant is broken on this account. The pastor either seeks a new field of labor, where he can repeat his old sermons, or he turns his face toward the schools once more. This fourth year gives men an opportunity for a breathing-spell, and at the same time allows them to refill their mental storehouse." Here is a recognized fact—that many men exhaust their mental resources in a comparatively short time. There is no good reason why this should be so. What is the remedy?

The most obvious answer to the above question is contained in one word—"study." But this answer does not fully remove the difficulty; such advice would be about as helpful as it would

be to tell the gymnast to "practise" if he wishes to succeed. What he needs to know is what methods to use in practice. The student knows he must study; what he needs to know is what methods of study to pursue in order to be most successful.

A suggestion that will be helpful to the preacher is this: Choose a narrow theme for the subject of the sermon. One of the greatest mistakes made in this connection is to select a general topic that has material enough in it for half a dozen discourses, and treat it in half an hour. The sermon cannot treat the subject exhaustively or even satisfactorily, but it touches upon so many of the essential points that it cannot be returned to on a subsequent occasion without danger of repetition. For illustration, a sermon chooses the broad subject "The Atonement." This might be divided into several narrow themes, as follows: "The Atonement in its Relation to God;" "The Atonement in Relation to Man;" "The Atonement in Relation to the Divine Government;" "The Moral Influence of the Atonement;" "The Sacrificial Aspect of the Atonement;" and so on. One sermon on "The Atonement" would probably touch lightly on all these phases of the subject, thus rendering it difficult to take them up more specifically. Thus the preacher rules himself out of a field on which he might have preached a dozen sermons, by choosing this broad theme.

The broader treatment, of course, is more favorable to emotional effects; and it was with this kind of a sermon that the pioneer preacher of the early days of our country won his victories. Remaining, as he did, but a year or two in a place, or having large circuits that required a month or two for the round, he easily prepared a series of broad emotional sermons that struck joy or terror to the hearts of his hearers. In the nature of the case, too, this is the kind of

sermon to which the modern evangelist must trust. The narrower treatment is more favorable to intellectual results, and hence is more in harmony with the requirements of a long pastorate; for no one now doubts that Christianity, no longer being a new and startling thing, the best results are to be attained by the more substantial educational methods, or, at least, that they should go hand in hand with evangelistic methods.

The observance of the above suggestion will save the preacher much time and worry, for it will be found that the narrower treatment will not only assist a man to profundity of thought, but will also enable him to do his work with less mental effort. It is easier to treat a narrow subject than a broad one. For example, "Education" is so broad a subject that it is difficult to find a salient point at which to seize it for treatment. But as soon as it is narrowed by the addition of modifying words, "The Benefits of Education," that difficulty is removed. Narrowing still farther to "Social Benefits of Education," renders the task still less irksome.

Another suggestion of homiletic value in this connection is that the preacher should make it a daily habit to study in other fields than those demanded by each sermon, as the necessity arises. Henry Ward Beecher was once asked by a friend of the writer, who was then a young minister, to give him some suggestion that would be of value to him in sermonizing. Mr. Beecher responded by giving his own method in brief, in which he intended to embody his advice. It was somewhat as follows: He did not sit down to his desk with concordance and commentary, dictionary and Greek text before him, and spend half the week studying for one sermon and half the week for the other; but he devoted a large portion of his time, with all these conveniences at hand, to a careful general study, not having in view any special service. He found that this method broadened his

culture, and gave him such a firm grasp upon the Gospel system in its relations, that the matter of preparing the special sermon was not a serious one; so that frequently he gave himself no concern about his morning discourse until early on the Sabbath day, and about his evening sermon until afternoon. He had a wealth of thought secured through his general study that he was ready to pour out at any time.

Mr. Beecher's suggestion is a valuable one. This studying always to a specific occasion does not tend to broaden a man's views to the same extent that the more general study does. He sees the subject in itself, but not in its relations. In short, it does not make a man master of the situation, does not give him command of the subject. It gives him no general stock from whence to draw. Such a method makes a man a cistern—it pours in what must be taken out at once. Studying broader than the occasion demands makes him a fountain, always ready to gush out and overflow in richness and fulness.

These suggestions may be helpful, but of course they cannot take the place of the higher and Divine aids in the preparation of the sermon. If a man is living close to the heart of the Master, the Divine life will be opening into his constantly with new phases of experience that cannot fail to be of interest and profit to his people.

Easter Week.

By REV. J. E. TWITCHELL, D.D.,

No week in all the history of the world gathers into it and around it so much of thrilling interest as Easter Week—sometimes called *Passion Week*. For about three years One named Jesus had been going up and down the Judean land, stopping in cities, towns, and villages, by the seashore, at the wayside, and in afflicted homes, healing diseases, casting out devils, raising the dead, and working all sorts of wonders—proving

Himself an overmatch for all the forces of air, earth, and sea !

Multitudes everywhere had gathered about Him, wondering at His gracious words and awed by His mighty deeds !

Every case of suffering, sorrow, and sin had met with a God-like compassion ; and now His great plan of redemption culminates ; all the miracles have been wrought save that of the " barren fig-tree," and His own crowning miracle of all—His resurrection from the dead. Jerusalem and the region round about has become deeply impressed by His wondrous and matchless ministries. Great crowds of all parties and classes feel that stirring winds are close at hand.

Jesus has chosen His twelve apostles, making them His personal companions, and gradually unfolding to them the mysteries of His Kingdom. He has appointed " other seventy also," and sent them out to prepare the way for His coming ; has spoken many parables and wrought many miracles ; has denounced the Scribes and Pharisees for their hypocrisy ; has predicted His sufferings and death, and is now back again in Bethany from His long Perea journeys.

EVENTS OF EASTER WEEK.

Saturday (the Jewish Sunday).—On this the sixth day preceding our Lord's last celebration of the Jewish Passover, and seven days before His crucifixion, we find Him at the home of Mary and Martha, where He meets Lazarus, whom He had raised from the dead. This evening He is entertained at the house of Simon the leper, and is unwittingly anointed for His burial.

Sunday (the Christian).—The most of this day seems to have passed in peaceful seclusion with the beloved family at Bethany. Jesus is fully aware of His time as come when He must make Himself known as the long-promised King of Israel. Those multitudes who came up with Him from Jericho now pass on to Jerusalem, and thus spread the tidings of His approach, creating

intense excitement among all classes—filling His disciples with joy, the Pharisees with fear, and the Roman rulers with curious questionings as to the outcome of this great religious movement.

In the afternoon Jesus crosses over the Mount of Olives, enters the Holy City amid unfamiliar scenes, makes His way to the temple, and there proclaims Himself " the Light of the world ! " being heralded and crowned with echoing " Hosannas " from the children. There in the temple He heals all manner of diseases, and at nightfall returns to Bethany for rest and communion with those who have grown very dear to Him by the most sacred scenes and associations.

Monday.—Back again now to Jerusalem, cursing the " barren fig-tree " on the way. He once more enters the temple, and by a word of command clears it of traders and money-changers, greatly arousing the anger of scribes and rulers, who feel themselves condemned by His words and deeds.

Tuesday and Wednesday.—These days evidently are spent in or near the city in connection with His disciples, rebuking the elders and chief priests, who now seek to entrap Him in His words and to find cause against Him. On these days several of our Lord's most impressive parables are spoken, notably that of the " wicked husbandman," and the " wise and foolish virgins," causing both Pharisees and Sadducees to plot against Him, but bringing back upon themselves the bitterest denunciations. On these days also Jesus foretells the destruction soon to come on Jerusalem, and the fast-approaching end of the Jewish economy, using words and figures of speech which compass the consummation of all things, and warning His disciples against false Christs and false prophets soon to appear. These things enrage His enemies, and they are left no alternative but to concede His claims or accomplish His death without delay.

Thursday.—Now comes the " Feast of Unleavened Bread," when the Pass-

over is to be killed. Jesus is to observe this with His disciples. He therefore sends two of them into the city to make preparation. In the evening He goes with them to the guest-chamber for their last private interview before the crucifixion. There they celebrate the Passover and commune together concerning the things of the Kingdom. Then the sacrament of the Lord's Supper is instituted, and those wondrous words are spoken, and that wondrous prayer is offered of which John makes record in the fourteenth and seventeenth chapters inclusive of his Gospel. There also the betrayer of Jesus is detected, and he leaves that little company for the consummation of his crime. Finally, about twelve o'clock of that eventful night a hymn is sung and the eleven go forth with their Lord over the brook Kedron into the Garden of Gethsemane, where the "agony" is experienced, where the arrest is made, and where the *end begins!*

Friday.—In the early morning of this day Jesus is bound and led before the chief priest Annas for trial; thence from one ruler to another, accused of various crimes until, finally, having been mocked and scourged and spit upon, and made to suffer all conceivable indignities, He is led back to Pilate and given over into the hands of His enemies. They lead Him away to Calvary for crucifixion, followed by a great company who bewail and lament Him. At noon of that strange day a supernatural darkness covers all the land, shrouding those tragic scenes, until three o'clock, when a voice from the dying Lord is heard: "*It is finished!*" This is followed by the rending of the veil of the temple and by an earthquake which opens graves and forces from unwilling lips the confession, "*Truly, this was the Son of God!*" In the early evening the body of Jesus is taken down from the cross, buried in the new tomb of Joseph of Arimathea, a great stone rolled against the door, the stone sealed, and Roman sentinels set over it.

Saturday.—This, the "saddest day

since time began," drags wearily along. Soldiers watch around the silent sepulchre. The disciples talk together in low tones and weep over their disappointed hopes. The women mournfully prepare ointment and spices for the more perfect embalming of Jesus' body. Pharisees and Sadducees exult, and Roman rulers watch, wondering what will be the outcome of this tragedy!

Sunday.—All at once, in the break of day, the earth heaves and rocks, an angel descends from heaven, rolls the great stone away from the door of the sepulchre and sits upon it. And JESUS RISES FROM THE DEAD, becomes the *Living One, the Conqueror of death and the grace—the Life-giving Lord!* He is recognized by the women, who are early at the sepulchre, and by the disciples, on numerous occasions; communes with them—proves to them that He is the very One who was crucified, and, at the end of forty days ascends to heaven where He ever liveth to make intercession for His people.

These are the incidents of Easter Week, and they give to this week prominence above all others as a religious festival. No wonder the week is observed with song and joy. It is the *week of all the year* around which gather memories the most sacred and hopes the most inspiring.

VARIOUS OBSERVANCES OF IT.

We find no evidence in the New Testament or in the writings of the apostolic fathers of the celebration of Easter. Coming as the early disciples did from the Jewish Church, they naturally continued to observe Jewish festivities, though with a new interpretation of them and a new spirit concerning them. Their chief festival was the "Passover." This feast now takes on a new and strange significance because of the resurrection of Christ—the *true Paschal Lamb*.

Easter observances as such seem to have had their beginning about the year 68, though a difference as to the *time* soon sprang up between Christians of

Jewish and Gentile descent, and later between the Eastern and Western churches—differences which led to a long and bitter controversy and to most unhappy divisions. But these were brought to an end by a decree of the Council of Nice, in 325, a decree that Easter should be observed throughout the Christian world "on the Sunday following that fourteenth day of the calendar moon which happens upon, or next after March 21st." Easter, therefore, may come as early as March 22d, or as late as April 25th.

This festival, which has been called the "Queen of Festivals," was first observed with ceremonies of great simplicity and solemnity. Primitive Christians were accustomed very early in the morning to salute each other with the words, "Christ is risen;" to which response was made, "Christ is risen indeed."

Gradually, however, Easter celebrations grew more imposing and far less devotional, until they came to include various popular amusements, exciting sports, and degrading superstitions.

In some parts of Ireland the legend is current that the "sun dances in the sky on Easter Sunday morning." This superstition once prevailed in England. In the northern counties of England men were accustomed to parade the streets on Easter Sunday dressed in fantastic garb and indulging in antics of various kinds for the amusement or embarrassment of lookers-on. The strangest customs once prevailed, and still prevail, such as throwing apples into the churchyard and then repairing to the house of the minister for feasting and merry-making.

Colored eggs, curious cakes, minstrel playing, pantomime shows, symbolical representations, the burning of incense, the blessing of oil, and all sorts of observances—religious, semi-religious, and wholly secular—some innocently mirthful, and some shockingly immoral have crowded Easter Week.

Palm Sunday, from an early period, throughout the greater part of Europe

has been observed with ceremonies of a most impressive character. Processions are formed in which, years ago, and possibly at present, Christ's triumphal entry into Jerusalem has been represented or caricatured.

Crosses of palm were made, then blessed by the priests and sold to the people.

In Cornwall the peasantry were accustomed to throw their crosses in the wells, believing that if these floated they would outlive the year; but if they sank, they would die before the coming of another Palm-day.

In Rome Holy Week commences on Palm Sunday, when the altars, crucifixes, and pictures are draped in mourning and all theatrical performances forbidden.

Churches and cathedrals are decorated, and resound with most elaborate music. At nine o'clock in the morning St. Peter's is crowded with people of all nationalities and all religions, to see and hear. At half-past nine there is a "burst of song" from a choir of several hundred voices, filling all the aisles and arches of that wondrous building with melody unsurpassed. Soldiers then present arms, and a procession enters bearing the Pope seated in his magnificent *basilica* or chair of state. As this procession advances, the Pope waves his hand and bows his head in benediction. Reaching the high altar he descends from his chair, blesses the palms which are brought him, gives a branch to each of his high officials, then blesses other palms, which are distributed among the people. Then "low mass" is performed by one of the bishops, and the Pope is borne out to his residence in the Vatican, the whole ceremony lasting about three hours.

Wednesday of Holy Week in Rome and in all papal cities attracts attention by the singing of "Miserere." In the Sistine Chapel great crowds gather at the performance of mass. After the "Gloria in Excelsis" is sung no bells are allowed to be rung in Rome until the same is sung again on the following

Saturday morning. Such is the force of this custom that during the two days from half-past eleven o'clock on Friday until the same hour on Saturday, the hand-bells used in hotels are silent.

In short, it may be said that in all papal lands and by all papal followers, Easter Week is crowded with services and ceremonies many of which are sadly superstitious, while in other lands there is a growth of sentiment on this line not wholly commendable.

THE CHRISTIAN USES OF EASTER.

We would not have this sacred festival abolished notwithstanding its secular observance by the unchristian, and its superstitious observance by many of the so-called Christian. It is a most impressive reminder of the most wonderful of all scenes transpiring in our earth history.

It serves to keep alive, before the old and young, before the religious and the irreligious, God's great redemptive work for this lost world. It holds up to view a suffering, dying, but *rising Redeemer*, and inevitably calls human attention to the deepest demands of the human soul.

What the Christian Church of our day ought to do is to make Easter a thoroughly *Christian festival*, using only

such decorations for churches and homes as will suggest that purity of life to which the Lord calls us and for which He has made provision. All our songs and services should remind us of the resurrection; should be of cheer and comfort and hope to mourners, and should inspire an overcoming faith.

Let "Easter lilies" adorn our meeting-houses and our homes. Let triumphal anthems echo in all our religious assemblies. Let the whole week be filled with Bible readings and Bible studies of our Lord's last days on the earth, so that every heart shall be led from Bethany to Jerusalem, from Jerusalem to Gethsemane, and on to Calvary; but shall linger especially by His *conquered sepulchre*; then pause at Olivet, where the disciples saw their Lord ascend through the air till a cloud received Him out of their sight, and where two angels in human form, clad in white robes, stood by them, saying, "This same Jesus who is taken up from you into heaven, shall so come again in like manner as ye have seen Him go into Heaven."

And let all who love the ascended Lord and wish His appearing say, "Amen! even so come, Lord Jesus."

NEW HAVEN, CONN.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

Duty at the Death-bed.

LAST week I was summoned to visit one who was thought to be close to the border-line between life and death. As I entered the door I was met by one of the household, who cautioned me not to say anything that would in any wise excite the dying. It was evident that the object in sending for me was simply that I might do what I could to make death as easy as possible, by repeating a few comforting passages of Scripture and offering a brief prayer, and that

the idea prevailed that in some mysterious way this would insure the safe departure of the sufferer, who had never given any indication of a sense of sin or of the need of a Saviour. As I took my seat beside the dying one she began to speak in words of self-justification, declaring that she had always done what she thought right, had never consciously wronged any one, and so on. It was a repetition of an experience very familiar to every minister of the Gospel. With the caution ringing in my ears not to excite the sufferer, what was I to

do? Here was a soul in danger on the one side, and on the other, there was the danger of giving offence to those who had summoned me. Under the circumstances but one thing seemed possible, and that was, as plainly and as tenderly as I could, to declare the truth that no one could fall back on his or her personal righteousness as an occasion of commendation to God; that, because we were all of us sinners in the sight of God, therefore every one of us, the dying one included, needed a Saviour; and that it was all-important that she, just as she was, cast herself upon the mercy of God in Jesus Christ. To have done aught else would have been to have endangered the eternal interests of a soul, and to have laid myself open to the charge of unfaithfulness as a minister of Christ—a charge I had not the hardihood to incur, whatever the displeasure that might have been awakened in those who asked my presence. It is coming to be an increasingly strong conviction with me that nowhere is there greater need of perfectly candid utterance than at the death-bed, excitement or no excitement, displeasure or no displeasure. The mandate of Christ must be more to the minister of Christ than the mandate of any other, though it be that of the physician. The Lord Christ knows more about the body, as well as the soul, than does any earthly physician. He is the Saviour of the body. When upon earth His first message to the sick, who came to Him for healing, was, "Thy sins be forgiven thee," thus indicating His desire as to those who should come after Him. And, what is of special interest, more than once have I noticed that where there has been the faithful ministration to the soul, there has been a quite remarkable effect upon the body; that where death has been looked for as a near experience, the incoming of peace through the knowledge of forgiveness has so affected the physical life-forces that there has resulted a manifest postponement of the day of death, and in some instances what seemed like a mir-

aculous restoration to health. Every interest demands the most absolute frankness on the part of the minister. Fears of undue excitement are usually without ground. Truth can accommodate itself to every experience, for it is from Him who knows our feeble frame and remembers that we are dust, and utters all in full view of that familiar fact.

E. O. E.

The Pulpit and Politics.

RECENTLY after preaching upon the subject of "The Attitude of the Church to the Liquor Traffic," I received a letter from one of my honored officials, begging me for the sake of the unity of the church to keep out of the pulpit all reference to political matters. The writer was one whom I heartily loved, but as there had been nothing in the sermon referred to of a partisan character, I replied stating that I thought it one of the duties of the Christian minister to seek to educate his people to the highest point of conscientiousness in their exercise of their civic duties, and that I saw no reason to retract anything I had said, or to promise that I would abstain from a like presentation of what I regarded as the truth in the future. I believe it to be true, as Canon Wilberforce well says, in his reply to certain questions put by the *Review of the Churches*, that "if the clergy of all denominations abstain from influencing the political life of the nation, the main-springs of national progress are likely to become unspiritualized." The idea that the Church exists for the sole purpose of saving the souls of men, and that it has nothing to do directly with making them better citizens, or guiding them to decisions that in the most important way affect the national life, is to my mind not only erroneous but pernicious. The minister of the Gospel is the direct and lineal descent of the old-time prophet who spoke for God in regard to all matters bearing upon the extension of the kingdom of righteousness—that is, rightness, in the world,

whether it was the encouragement of the good or the antagonism of the evil. Let our ministry lift up the voice against the vices that have the permission and protection of the State. Let them emphasize the unwisdom and the iniquity of all compromises and partnerships with evil-doers. Let them be ready to accept the consequences of standing out against the policies of those to whom expediency is more than principle. And particularly with reference to the liquor question, which is by all odds the burning question of to-day, let them stand as one against every recognition of the traffic as in any true sense legitimate. Of course it means obloquy; but better obloquy than obliquity. Never yet did any worthy effort for the uplifting of the race get under way without a measure of persecution, first in the word and then in the act. Jesus Christ was called a heretic and a demoniac before lifted upon the cross. Paul was called "mad" before he laid down his life at Rome. The earliest recipients of the Spirit of the ascended Lord were thought "drunk" by those who saw and heard them. The reformers were anathematized and cast out of the Church as members of the synagogue of Satan. The early Abolitionists were called "fanatics" and "fools" for their devotion to the very cause for which men were ready to lay down their lives by the hundreds of thousands in after time. Let our preachers, therefore, not be afraid to stand up for the right against the wrong in their pulpits, whoever may be touched or however they may be reproached. "If ye be reproached for the name of Christ, the king of righteousness, blessed are ye." So He Himself has said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." Wendell Phillips told the truth in regard to the sphere of the pulpit when he said:

"The pulpit should use its opportunities for the training of the community

in the whole encyclopædia of morals—social questions, sanitary matters, temperance, labor, the condition of women, slavery, the nature of government, responsibility to law, the right of the majority, how far the minority may yield to the majority, health—the entire list. For all these are moral questions, living questions, not metaphysics, not dogmas. The pulpit is not built up of mahogany and paint. It is the life of earnest men, the example of the community, a forum to unfold, broaden, and help mankind. With such as the pulpit, men will be drawn to it as they are to the press, by felt want."

L. Y. S.

Simply a Suggestion.

THE papers bring us the news that some of the eminent representatives of the people of New York State in the Assembly are advocating the adoption of the license system with reference to "houses of ill-fame." Protests are being circulated by the officials of the Women's Christian Temperance Union for the signing of those who are opposed to the measure. But with what reason? Is not New York a State that believes in the licensing of evils? Do not many of those who are engaged in the work of the ministry uphold the system? Are not some of the readers of *THE HOMILETIC REVIEW* in favor of this method of suppressing the great crime of drunkard-making? Why, then, protest against this new expression of the popular faith? Why not rather impose the same conditions and restrictions upon those who engage in the business for which license is now sought that are imposed upon those who are permitted to sell liquor? Let us demand that those who take out these licenses shall give certificates of good moral character, signed by some of their respectable neighbors; that they shall close all their doors but the back ones on the Sabbath; that they shall not keep open house after 1 A.M. during the week days, etc. So we may hope in

time to see the evil which is known as the "social vice" eradicated, and a pure community rejoicing over freedom from that which has hitherto been its bane. This is only a suggestion, but I hope my brethren will see its eminent appropriateness.

L. O. O.

Masonry and Its Critics.

IN two recent issues of THE HOMILETIC REVIEW misstatements have been made in regard to a great society, which I cannot allow to go unchallenged—*s.g.*, "It would be in utter violation of the principles of Freemasonry to use in any of its prayers such an expression as this: 'For Christ's sake.'"

In answer to this I will simply say that I acted as chaplain in a Masonic lodge for several years, and again and again closed my prayers with precisely those words.

To say that Freemasonry knows nothing of Christ is so palpably false, unless it be a mark of inexcusable ignorance, that the wonder is how a man can twist his conscience to utter it.

Masonry needs no defence, but every time these false statements are made some good, true soul is injured, and a word of simple statement of fact cannot be amiss.

If Jesus Christ is not referred to in the Masonic burial service, then most of those church-members who are Masons have not understood their own liturgy.

What does this language mean? "And having faithfully discharged the great duties we owe to God, to our neighbor, and to ourselves, when at last it shall please the great Master of the universe to summon us into His presence, may the trestleboard of our whole lives pass such inspection, that it may be given unto us each to eat of the 'hidden manna' and receive the 'white stone' with the new name written that will ensure happiness at His right hand."

This language bears but one construc-

tion. It was spoken by the Holy Spirit to St. John, the Revelator, and was addressed to all who exercise faith in a crucified Saviour.

The "white stone" was the ballot cast by Him alone whose prerogative it was to cast it, assuring justification and eternal life by His own will.

If this is not enough, I refer to another section of the burial service, as follows:

"In the beautiful spirit of the Christian theology, we dare say that He . . . the same benevolent Saviour who wept on earth, will fold His arms of love and protection about those who put their trust in Him."

If one reply that this section is not used in case deceased was a Jew, we answer that the Christian believer does not throw overboard the Old Testament nor fail to find Christ Jesus set forth in its references because the Jew will not see Christ there. Both use the same Scriptures, though not with the same light and fulness.

Every antagonist of Masonry should be so well informed, and then so fair, as to know and admit that the earlier degrees of this science *antedate the incarnation*, but have hints and prophecies of it, which are fully revealed and fulfilled in the Divine Christ, in one of the higher degrees.

Why, then, should false statements be made so recklessly? The doctrine of the Holy Trinity and the Christ runs through Masonry from the very beginning in the blue lodge.

In the name of simple justice and in the interests of truth let us know whereof we speak, or else possess our souls in the grace of silence. C. W. P.

MIDDLEBURGH, N. Y.

A Cure for Drunkenness.

A RUSSIAN physician, in the city of Samurov, made known to the world about two years ago a cure for drunkenness—namely, nitrate of strychnia—a remedy well known to the medical

profession, and even imagined to be the agent in Dr. Keeley's wonderful cures. The physician claimed that he had tried the remedy in seven hundred and sixty-two cases with only three relapses, although the time was too short for a

complete test. It is to be hoped that the press will widely circulate this remedy. Of course a reputable physician should be consulted before using the remedy.

E. S. C.

CRETE, NEB.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Gambling Evil.

Thou shalt not steal. . . . Thou shalt not covet . . . anything that is thy neighbor's.—Ex. xx. 15, 17.

THE attention which has been called to the lottery—we had almost written lootery—curse in Louisiana has caused thoughtful men to inquire whether the time is not ripe for beginning the agitation of the question concerning gambling in all its forms. Shall it not be suppressed? Steadily and rapidly it has grown to enormous proportions, until it may be said to have no rival as an evil unless it be the liquor traffic. In its relation to crimes of dishonesty it stands second to none other as a cause. No less an authority than Mr. Chauncey Depew declares that it is responsible for ninety per cent of the petty thefts, defalcations, and embezzlements of our day. It, therefore, seems as though it were high time for those who are preachers of righteousness to combine in their opposition to it, and in seeking to secure the awakening of a public sentiment, that shall issue in the enactment of such laws as shall secure the eradication of the evil, or at least in its treatment as a crime.

One thing seems certain, and that is that little if anything is to be hoped for from the secular press. There is hardly a journal in our land which, however it may declaim against the gambling evil in one of its columns, does not promote the very evil it pretends to decry by giving far more of its space to an elaborate description of the races that are

running in different parts of the land, and in some instances, at least, by giving "tips" to those who desire to stake their money on races yet to be run. This is true even of journals that profess to be highly moral, and that in some other directions are doing a good work in holding up a lofty standard of ethical action. This simply goes to show how insidious is the evil of which we are writing. It blinds the judgment of even those who are the professed friends of goodness and purity.

Nor is much to be looked for from the present incumbents of political office. As Mr. Anthony Comstock says, in an article in the *North American Review* for February, "Political leaders in both the Republican and the Democratic Party, in localities where gambling is especially carried on, appear to be hand in glove with the principal 'boss' gamblers. The halls of legislatures are crowded with men intent upon amending liquor laws and gambling laws, so as to legislate away the rights and liberties of the people, and give the liquor traffic and the gambling fraternity the freest license to scatter their vicious influences. . . . The hands of prosecuting attorneys are fettered by the command of political 'bosses' or corrupted by the 'hush-money' of those who grow rich by violating the laws of the land."

The pulpit has ever been a mighty agent in the creating of a public opinion in favor of that which is worthy. It stands for righteousness of heart and of life. There have been times, it is true,

when it has failed to do its full duty in this regard, but not often or long. From the days of the prophets forward those who have stood as the exponents of the Word of God have as a body contended against the evils that have successively arisen. We are strongly persuaded that much will depend upon the attitude taken by this class with reference to the gambling evil as to what its fate is to be.

What, then, shall our preachers do to stay this mighty current of evil? One thing, certainly. Let them present as forcibly as lies in their power the inherent wrong there is in it. Gambling is only another name for stealing, whether it be gambling on the sidewalk, as that of our little street gamins in their games of pitch-penny, or over the athletic contests between our collegiate institutions, or in the pool-rooms, or on the race-track, or in the Stock Exchange. Let it be declared with no uncertain voice that every attempt to get something for nothing, to take from a neighbor, whether money or article of greater or less value, without rendering an equivalent, is on a par with putting one's hand into the neighbor's pocket and removing that which belongs to him, without his knowledge or consent. From a moral standpoint there is no difference in the transactions. As Charles Kingsley wrote in "A Letter to the Young Men of Chester:" "Betting is wrong; because it is wrong to take your neighbor's money without giving him anything in return. Earn from him what you will, and as much as you can. All labor, even the lowest drudgery, is honorable; but betting is not laboring nor earning; it is getting money without earning it, and more, it is getting money, or trying to get it, out of your neighbor's ignorance." Furthermore, gambling is a direct violation of the command against covetousness, "which," as the apostle says, "is idolatry." It is expressive of an inordinate passion for that which one is unwilling to seek along legitimate lines. Money-making is not wrong when the

methods of its acquisition are not wrong, or when duty does not call to some higher service; but money-getting or money-craving which is really, if not confessedly, against the will of the owner, is wrong. These truths should ring out from our pulpits as truths of that law which, as well as the Gospel of grace, it is the duty of the pulpit to proclaim; but its duty does not end here. The pulpit stands not only for right, but for rights; and therefore it should be its effort to create such a sentiment as shall lead to a determined effort to secure the enforcement of such laws as bear upon the conservation of the public morals. Whatever wrongs the neighbor wrongs the self. The interest of all is involved in the interest of the one; and where any practice tends to undermine the well-being of even the humblest citizen in a State, there the well-being of the entire State—that is, of every member in it—is proportionately undermined. To demand that one neighbor shall not injure another, even with his consent, is the duty of every good citizen, and pre-eminently of those who occupy stations where the public conscience finds expression. Let our preachers urge upon their hearers the putting forth of every effort to secure the enactment and enforcement of laws prohibitory of all forms of evil, by combining at the polls to elect men who shall stand for righteousness, and by bringing every legitimate stress to bear upon those already in office, so that they shall perform the obligation resting upon them as public officials, to whom the interests of the commonwealth should be supreme.

One thing further. We believe that the time is ripe for the organization of all the moral forces of the country against this evil, which has been brought so conspicuously to the front. In certain of our States, as in New Jersey, Citizens' Leagues have been formed for the purposes already indicated. We believe it would be well to have such leagues organized in every State in the Union. In the organization referred to

no small proportion of its influence is due to the united action of the clergy of the State, in which it exists. One in their convictions as to the enormity of the evils which they have combined to overthrow, they have succeeded in stirring up their members to join with them in demanding the enforcement of laws already upon the statute books and in endeavoring to secure still better protection of their rights. Conscious that they represent the real voting force of the State, their legislators have felt the necessity of heeding their protests. That the forces of evil are in the minority in every one of our States we believe to be an acknowledged fact. Let there be but combination among the forces that oppose them, and the issue is certain. We call upon our readers to assist in this work of combination. Organize. Organize. ORGANIZE.

"Consistency, Thou Art a Jewel."

Out of thine own mouth will I judge thee.

—Luke xix. 22.

It is always a pleasure to be enabled to turn his own guns upon the enemy. When he finds himself compelled to forsake his position and leave his batteries in the hands of those against whom they have long been trained, it is with peculiar satisfaction they make use of his ammunition to accelerate his retreat. So we confess ourselves feeling over the present attitude of two of the most strenuous advocates of the system of license, as the best means of limiting the traffic in intoxicating liquors, the one a well-known journal in the North, the other an equally well-known representative of the Southern press. The former, treating of the "fatal cigarette," says: "Certain reformers are urging an increase in tax on these troublesome articles. The tax is now 50 cents a thousand; but even if the tax were, as has been suggested, raised to \$8 a thousand, would there be any material diminution of the evil? If ten cigarettes cost 15 cents a certain

number of small boys might be compelled to smoke less frequently, but not all small boys would be restrained, and even at 15 cents a batch the cigarettes would still be a comparatively cheap means of dangerous enjoyment." Here we have set forth, as eloquently as any "fanatic" of prohibition could wish, the utter inadequacy of high license to accomplish that for which it might be imposed. The second journal to which we have referred, descanting on the iniquity of the lottery in the State in which it is published, argues against the sinfulness of deriving a profit from a system that is accompanied by such a train of evils, as would ensue should the desired license be granted. No comment is needed. Inconsistency is its own answer.

World's Fair Petitions Neglected.

By REV. WILBUR F. CRAFTS.

THE *Interior* recently reported that 2163 petitions against Sunday opening of the World's Fair had been received in Chicago. This is the worst thing ever said against the pastors of this country. Not all these petitions are from churches; not even 2000 of them; which means that the great majority of the 70,000 ministers have for a year and a half turned a deaf ear to the calls for petitions sent to them again and again through the press and also by mail at great cost. At least 150,000 petition blanks have been sent out, many pastors having received at least five reminders by mail, besides others in their papers. Every pastor should have seen to it that the petition was endorsed by his church, by his Young People's Society, and by any college Y. M. C. A., W. C. T. U., or other friendly organization in his community. All these together should have sent 100,000 petitions to Washington and Chicago in duplicate, instead of a paltry 2000. The roar of our Waterloo in our ears and the couriers appealing for reinforcements, and this our response! When the roll is made up what a shame to the

ministers of Meroz who have neglected to rally to this battle! The Reform Bureau, 55 Ninth Street, Room 5, Pittsburgh, Pa., will supply petition blanks

for both Washington and Chicago, to prevent both Sunday opening and liquor selling at the Fair, to all who apply with stamps.

EDITORIAL NOTES.

Denominational Unity.

WE began with the March number a series of articles by representative writers on the above theme. The contribution of Bishop Coxe has doubtless been read with much interest by all to whom there has come a desire that the prayer of our Divine Master may be realized. The bearing of such a realization upon the efficiency of the Church in its work of evangelizing the world is too well known to call for any extended comment here. That sectarian differences have been one of the most serious hindrances in the way of that work has long been felt, especially in the foreign fields, where a divided Church is confronting a united foe. That there should be rivalry instead of combined action is a reproach that must sorely try the heart of Him who is longing for the time when He shall see that for which He gave His life realized. May the discussion of the question in our pages serve to hasten the time when the reproach shall be wiped out! The fervent prayer of Jeremy Taylor may well become that of every Christian heart: "O Holy Jesus, King of the saints and Prince of the Catholic Church, preserve Thy spouse, whom Thou hast purchased with Thy right hand, and redeemed and cleansed with Thy blood! Oh, preserve her safe from schism, heresy, and sacrilege! Unite all her members with the bands of faith, hope, and charity, and an external communion when it shall seem good in Thine eyes. Let the daily sacrifice of prayer and sacramental thanksgiving never cease, but be forever presented to Thee, and forever united to the intercession of her dearest Lord, and forever prevail for

the obtaining for each of its members grace and blessing, pardon and salvation."

An Interesting Experiment.

APPROPOS of the subject of denominational federation, which is taking up much of the thought of the Church of to-day, we look upon the experiment now being tried by the pastor of the First Baptist Church of Denver, Col., with considerable interest. Beginning with the first Sunday in January, arrangements were made for a series of sermons in which representative ministers of the various leading denominations answer the question as to why they are what they are: Why I am a Disciple; a Presbyterian; a Congregationalist; a Methodist; a Lutheran; an Episcopalian; a Baptist; a Christian; and finally, Why I am for Christian union. Would that there might be so clear an exposition of the comparatively trivial differences between these bodies of Christian brethren that all who hear the series might come to think, After all, we are only denominationalists in a very insignificant sense; the important thing is that we are one in Christ Jesus! Thus would one of the great obstacles in the way of the progress of the Church as a whole be removed, at least in Denver, perhaps throughout our land and the world.

"With One Eye on the Platform."

IN Dr. Carlos Martyn's "Wendell Phillips, the Agitator"—one of the most inspiring books of the age—the writer tells us that Mr. Phillips "was always preparing. He read, studied,

thought, with one eye on the platform. Whatever could 'point a moral or adorn a tale' he carefully appropriated and thrust into some mental pigeon-hole, where he could lay hands on it and bring it out on occasion. In speaking of his habit of preparation, he said: 'The chief thing I aim at is to master my subject. Then I earnestly try to get the audience to think as I do.'" Appreciation, appropriation, application, are the trine elements of ministerial as of oratorical success. It may be said with truth that the preacher should never be out of his study except when he is in the pulpit. Every place should be to him a study. The street, the home of his parishioner, the social resort, the museum, the library, the place of amusement, all should be regarded by him as offering opportunities for the better qualifying of himself for that which is his distinctive work—the preaching of the Gospel of the grace of God. If he so regards them he will never run dry. His presentation of truth will ever be fresh and refreshing.

Pulpit Language.

WE commend to our readers the terse utterances of President Patton with reference to the language in which our preachers should deliver the messages entrusted to them. "It should be," says he, "the English of to-day. We want that kind of English that is now so pat and full of pith, that is heard everywhere on the street, and which the newspapers have learned so well how to use effectively." The essence of effectiveness is simplicity. Nowhere more than in the pulpit should words that have to be defined be avoided. Professor John P. Gulliver, of Andover Theological Seminary, said in a recent sermon, that he one time asked President Lincoln, whom he knew well, how it was that he had acquired such a remarkable happiness in his way of putting things. "Well," said Mr. Lincoln, "if I've got any power that way, I'll tell you how I suppose I came to

get it. You see when I was a boy, over in Indiana, all the local politicians used to come to our cabin to discuss politics with my father. And I used to sit by and listen to them, but father wouldn't let me ask many questions, and there were a good many things I didn't understand. Well, I'd go up to my room in the attic and sit down, or pace back and forth, till I made out just what they meant. And then I'd lie awake for hours oftentimes, just a-putting their ideas into words that the boys round our way could understand." There is beauty as well as strength in simplicity. Plainness and ugliness are by no means synonymous, though by an abuse of language they have come to be so regarded. The grandest passages in the writings of the greatest of the apostles are those in which he uses "great plainness of speech." It is he who becomes as a little child in expression as well as in character who does best service in the pulpit, "leading" his hearers into the truth which it is their supreme interest to know.

One Cause of Ministerial Failure.

IN explaining the reason for the failure of the first trans-Atlantic cable, Peter Cooper said: "In passing it into the vat manufactured for it, where it was intended to lie under water, the workmen neglected to keep it immersed, and on one occasion when the sun shone very hot down into the vat, its rays melted the gutta-percha, so that the copper wire inside sunk down against the outer covering." The minister who is not careful to keep himself immersed in the Spirit of the Master, but allows himself to come into too familiar contact with the spirit of the world, is but a poor conductor of the truth which he is intended to convey, and should not wonder if his ministry prove a failure. Of none is it more true that he must live in the Spirit and walk in the Spirit, if he would know the joy of success in the winning of souls to Christ.

BLUE MONDAY.

Clerical Anecdotes.

It was in an assembly of one of our prominent denominations. The question under discussion was the deficiencies in the benevolent funds. The elders claimed that if the ministers would only all present the objects faithfully the people would respond. One minister in reply said that a minister could do very little when he had to carry a fault-finding elder around on his back all the year. This provoked the following anecdote from an elderly clergyman from the South. He said :

Mr. Moderator, this discussion reminds me of a story I once heard. A man was driving a lot of cows a long distance on a very warm day. Finally one of the cows gave out, and lay down. After letting her rest for a time, the man tried to get her up, but she had become sullen. He finally resorted to twisting her tail, which also failed. He was about to go on with his other cattle when a patent medicine man came along. He inquired into the trouble, and when told, he asked if he might try his hand. Having permission he took a small bottle of medicine and poured part of its contents on the cow and rubbed it in a little. Very soon the cow jumped up, and with tail in the air went bounding down-hill, up-hill, and bellowing, as far as she could be seen or heard. The man who owned the cow turned dryly to the medicine man and asked, "What'll you take for the rest that's in that bottle?" "Why," says the medicine man. "Because, I want you to rub the rest of it on me, I've got to ketch that cow." The assembly became wild, and the anecdote did not need to be applied.

A CLERGYMAN in Minneapolis was lately called upon to officiate at a very fashionable wedding. After the service was performed, the happy groom called him to one side and asked "what his charges were." The minister replied, that he was not in the habit of making a charge. "Well," replied the groom, "I will call and see you later." The happy groom called the next week and presented the reverend gentleman with a dozen sticks of chewing-gum. T. S. E.

A RAILROAD meeting was being held in the school-house of a German settlement in Indiana, for the purpose of securing the right of way for a new road. Several lawyers spoke and then introduced a young clergyman whom they had taken with them. By mixing a little German in his speech and telling a few humorous stories he created considerable enthusiasm. After telling the advantages that the road would bring, he said, "Now when the vote is taken those who are in favor must do with those who are opposed to it as we used to do with the new students who came to college, and whom we were anxious to get into our society. The night before the meet-

ing we would take them home with us, treat them, tell them stories, sleep with them, and the next day they joined the society feeling first-rate." Then the vote for the road was taken. Apparently everybody rose, but when the opposition was called for, one man stood up. No sooner had he risen than a Dutchman jumped to his feet and exclaimed, "Mister President, I moves dat Rev. — takes dat man home mit him and schleeps mit him." W. L. T.

In the town of B—, on the Clyde, there resided one of the merchant princes of Glasgow. When I knew him he was an old man of over eighty, and was alone for the most part, except for the housekeeper and another servant. The collector for the Bible Society, an excellent member of my congregation, was in the habit of calling at his door, as at all others, quarterly, for contributions. For years she persevered in doing so without receiving anything. At last as she was retreating down the avenue as usual, the housekeeper called loudly upon her to come back. "The master is going to give you something, I think; he is in a real good humor, and he says it is too bad to let you always go away." With high hopes she was shown into the parlor. The old man smilingly welcomed her, and as he fumbled for his purse he said: "You see, Mrs. S., I am an old man and will soon be away. I don't like the idea of your coming year after year to my door and getting nothing for so good an object as the Bible Society. I must give you something." Hope rose in her heart. She pictured to herself a fabulous sum to be handed in at the treasurer's door to-morrow. The aged fingers tremblingly opened the purse and presented her with — a shilling! (twenty-five cents.) A few months later he died, leaving behind him personal property of the value of £400,000. An incident of his death-bed was in keeping with the above. His daughter had come at the first signs of dissolution. Much against his will she sent for a physician from Glasgow. He mumbled that the doctor would "no doubt drive down from the city, instead of taking the tram, just for the purpose of imposing a big fee."

Evidently fearing this, which actually took place, he had his housekeeper bring the keys of the grain-chest in the stable, and put them under his pillow. The physician arrived, made his visit, and withdrew to have lunch. The coachman asked for some oats. The housekeeper mentioned to his daughter about the keys. She quietly slipped into the sick-room and was abstracting the keys, when the dying man roused himself and angrily asked what she wanted with the keys. On learning that it was as he had feared, he said: "Put them back! put them back! the doctor should bring his own corn. I'm not going to pay his big fee and feed his horses besides!"

THE HOMILETIC REVIEW.

VOL. XXIII.—MAY, 1892.—No. 5.

REVIEW SECTION.

I.—APOLOGETICS IN THE PULPIT.

BY PROFESSOR ALEXANDER B. BRUCE, D.D., GLASGOW, SCOTLAND.

THE question, Ought apologetics to have any place in the pulpit? is one I should without hesitation answer in the affirmative, but not without preliminary explanations. In the first place, I should stipulate that the apologetic must be of the right sort; not the wooden, dry, hard, unconvincing kind of argumentation with which some apologetic treatises make us familiar, but helpful, suggestive thoughts fitted to show to earnest minds the reasonableness of faith—such thoughts as one can find in abundance in Bishop Butler's "Analogy," for example. Then, in the second place, pulpit apologetic should be of an occasional, not of a systematic character. It would be wholly out of place to turn the pulpit into a professor's chair, and deliver lectures on apologetics to a congregation as if it were a class of theological students. A special course of apologetic lectures on Sunday evenings, intended for the benefit of special audiences, may be admissible; but in ordinary preaching the apologetic element will appear to best advantage in the form of an occasional head of discourse, or short paragraph, or pithy, sententious saying.

An apologetic element wisely used will be found very serviceable to the great ends of the ministry, and cannot be dispensed with without detriment to these. Let me state briefly the grounds of this opinion:

1. The preacher must play the part of an apologist at times *if he would be true to the spirit of the Scriptures and a faithful follower of inspired models*. There are apologetic elements in the Bible, though it be a Book having throughout a practical religious aim—viz., to make the man of God perfect, thoroughly furnished unto all good works. In various parts of the Bible we find difficult religious problems stated and vigorously grappled with. For example, the fundamentally important question is put, Is God really *good*; does He care for the right; is He on the side of the pure in heart? For psalmists and prophets it was a hard question, for they saw so much that seemed to give

the lie to God's goodness, and they were at a loss on what theory to explain the facts. Old Testament saints with great difficulty, if at all, found the solution of the problem ; but the interest and pathos of their recorded utterances on the subject lie in the manly, sincere way in which they grappled with the difficulty—not blinking facts, or taking up with pious looking but artificial explanations. Think of the Book of Job, for example. The value of that book lies not in the light it throws on God's ways, but in the desperately earnest search for light. It is an example of religious thoroughness worthy of all admiration. How many preachers try to explain the drift of that old book to their hearers, or have ever tried even to master it for themselves ! Is it supposed that nobody needs help on the problem of the book now ! Are there no people to-day asking, Is God really good ! Is there such a thing as a moral order in the world, a righteous, Divine government in human affairs ! What if, while we are discoursing on our developed theology of justification by faith and atonement by the blood of Christ, not a few of our hearers have no ears to hear because their minds are preoccupied with the elementary, fundamental problems of theism ! Have we nothing to say to them ! Must they pass from church to church and hear in succession all the prominent preachers of a city, and yet never get a single word that is helpful to them ! I pity them if the case be so ; I pity more the church which is so poor in prophets who can speak a helpful word to weary men walking in darkness even in regard to the being and character of God. I thank God that when, in bygone youthful days, I was in this plight, there were not wanting wise men to whom one could go with good hope of getting some light. How young men, tormented with doubt, flocked to their church, and with what joy they went away !

Bible apologetic is not confined to the Old Testament. There are valuable, profoundly significant apologetic thoughts in the New Testament. The whole Epistle to the Hebrews is an apologetic effort to make Hebrew Christians, fondly attached to Levitical institutions, see the glory of Christianity as the final eternal religion, because the religion that effectually deals with sin and effectively brings men into true, perfect fellowship with God. Then who does not remember Paul's way of showing how the law might be useful for a time, and yet be doomed to eventual abrogation, by comparing it to the tutors and governors under which the heir of an estate is placed till he reach his majority ! What is that but an apologetic thought ! And there are many such thoughts in Paul's epistles by which he sought to defend his conception of the Gospel at what might appear assailable points.

Even our Lord had to turn apologist now and then. One of the assailed points in His teaching and public action was the new, wondrous view He asserted, both by word and deed, of the priceless value of human souls even at the worst. He had to defend Himself for loving and consorting with " publicans and sinners." The words He spoke in self-defence are

among the most beautiful in the Gospel. "The whole need not a physician." "Much forgiven, much love." "There is joy in finding things lost." These constitute Christ's apologetic. They are His defence against the earliest attack on Christianity as a religion, whose essence and inmost spirit is redeeming love. Verily an effective defence! Would that we could all play the apologist to as good purpose!

2. The preacher must perform this part now and then *if he would do justice to all his hearers*. In most congregations there are young men, earnest, thoughtful, noble-spirited, who are in a transition stage between the faith of childhood, which rests on authority, and the faith of manhood, which knows how to justify itself at the bar of reason. Their number may be small in proportion to the whole congregation, but that is no reason why they should be neglected. A good shepherd thinks it worth while to go after even one straying sheep, leaving the ninety and nine to feed safely in the pastures. A minister is indeed tempted to neglect the few who err in the paths of religious doubt from fear that the believing flock will grumble. "I suspect," writes an honest German pastor, "that in proclaiming Christian truth we all allow ourselves to be too much influenced by the claims of those who without trouble appropriate to themselves the riches of spiritual knowledge out of the holy Scriptures." Those who act otherwise need not expect thanks. The ninety-nine will complain when the pastor goes after the one, even for the space of ten minutes. *Experto crede*. "Why," once asked me a respectable old gentleman, comfortably wealthy and orthodox—"why do you speak so much about doubts? I have no doubts." "Be thankful," I replied; "all are not so fortunate. Do you see those young men in the back seats? You don't know them! They are strangers, who come here from other parishes because I have something to say to them that will help them in their doubts."

Sometimes the impatience with doubt is in the minister himself. Why should doubters receive special attention? Is not ordinary Gospel preaching good enough for them? If not, let them go to a revival meeting and get converted, or let them study their Bible and the Confession of Faith. No wise man will take up this cavalier, contemptuous attitude. Even though aware that doubt, unsettling of faith, brings temptations to conceit and opinionativeness, he will not taunt the doubter with these and kindred vices of the spirit, but will remember that it is in all probability a case of a human soul being led of the Divine Spirit into the wilderness to be tried and purified, and compelled to dive into the deep, dark sea of doubt in quest of a faith which, when found, shall be indeed a pearl of great price. He will recognize once for all that there are people who cannot be made believers offhand by appeals to the emotions, but who must be reasoned with carefully, candidly, discriminatingly, as Christ and the apostles reasoned with the Jews, in meekness instructing even those that opposed themselves, not to speak of honest inquirers. And surely it is worth while taking pains. When you carry a thinking man's reason, as well as his

conscience or his feelings, you enlist in the service of the kingdom of God one who will bring to it not merely orthodox opinions or warm emotions, but *all that is within him*, the whole man, *mind* not less than heart and conscience, and who will therefore act with an energy and power impossible to one who is divided against himself—a believer with his heart, an infidel with his head.

3. The preacher must act occasionally as an apologist *to do justice to himself, and make full, faithful use of the gift of God that is in him*. That is on the assumption that he has the gift. It must be confessed that all have not the gift. It belongs mainly to those who have themselves had experience of doubt. It is thus God trains men who are to speak words of comfort and wise guidance to those who walk in darkness. Men who come to faith easily themselves cannot understand why others should not do so also. They have neither the temper nor the talent to be guides to the blind, and they had better not attempt it. Let them keep to the well-worn commonplaces of truth, and leave those who cannot get good from their preaching to go to the one man in the village or town who has been spiritually trained to deal with their case. Woe to him if he use not his talent for the benefit of his brethren! Is all his experience during those years when he walked in darkness and had no light of faith to go for nothing? What was God's end in bringing on him that rigorous winter of the soul except to prepare for a summer of abundant fruitfulness? If he be a true man, how can he help giving to others the benefit of his past experience, letting them see how well he understands their case, even though it should go down to the abyss of atheism, and telling them what trains of thought and what Scripture texts had brought light to his mind and comfort to his heart, and bidding them to be of good cheer, because there never was a night that was not followed by a dawn; saying in ringing, manly tones, "Wait, I say, on the Lord!"

As a rule, the man who has had the experience that fits for effective apology will utilize it in the pulpit. It is idle to ask, Ought he? He will do it without asking your leave. Men may blame and criticise as they please; he will defend the faith and reconcile it with reason, philosophy, science, criticism, *because necessity is laid upon him*. His range of subjects will be wide, his liberty of prophesying ample. He is too intense to be conventional. He must speak what is in his heart. This has been the way of all prophetic preachers. They have not taken law from custom, but have spoken as God taught them through the discipline of their spiritual history. That discipline varies for different men. Bunyan's experience was not the same as Baxter's. Bunyan's doubt was mainly about his own salvation; Baxter's had reference to the truth of Christianity. Both preached out of their experience: the one by the "Pilgrim's Progress" and "Grace Abounding"; the other by many a hard-headed paragraph in his sermons on theological problems which taxed to the full the attention and intelligence of his hearers.

There never was a time when men capable of dealing wisely and sympathetically with religious perplexities were more needed than now. Whether the supply is equal to the demand is open to doubt. The pulpit of the present day is not characterized by comprehensive views of the preacher's responsibility. The ministry to a great extent has accepted conventional restrictions of its sphere which greatly narrow its influence. Public opinion in the religious world says to the preacher, "You must not preach politics, you must not preach apologetics, you must not even preach theology; you must preach the simple Gospel," and the average minister tamely submits to the humiliating dictators. He is content to preach to ladies, to old men who have ceased to think, to children. Orthodox elders and devout women bring many a poor minister into bondage. He comes into frequent contact with them, he wants to get on comfortably with them, and he is in great danger of making his preaching a mere echo of their opinions.

Looking back over these pages, I perceive that I have assumed rather than formally stated a certain view as to the aim of apologetics. My idea is that an apologist is not chiefly concerned to argue with dogmatic infidels. His business is not with dogmatism of any sort, whether the dogmatism of belief or the dogmatism of unbelief. Dogmatists of all kinds he should severely let alone, and concern himself with open-minded, honest-hearted men, who, while morally in sympathy with faith, are assailed by doubts engendered by science, or philosophy, or the mysteries of human life, individual and social. Such men are worth taking trouble with. They are usually men of exceptionally fine moral fibre. There are no nobler men than the honest doubters, the sincere seekers after God. The dogmatist is apt to be suspicious of doubt as allied to moral laxity. But here extremes meet. There are those who doubt because their life is low, and there are those who doubt because they are exceptionally truthful, sincere, and earnest. The doubt of the latter class is simply the trembling of a hand that is eager to grasp firmly God and truth. Fatal mistake to confound the two classes of doubters, and deal out to them the same sort of treatment! Nothing is more important for a clergyman than the faculty of diagnosis, whereby he discerns the spiritual conditions of the people with whom he has to do. Fancy a minister consulted by a John Bunyan at the time when he imagined that he had committed the sin against the Holy Ghost, and making the mistake of endorsing the poor man's despairing opinion of himself. This mistake actually was made in Bunyan's case; not by a minister, indeed, but by one who was supposed to be an "eminent Christian." Doubts of all sorts are quite compatible with moral health and genuine spiritual life. A Christian in the green ear of the Divine life may lay his account with some experience of doubt either about the faith or about his own salvation, especially if he be one whom God is preparing for high spiritual attainments. The miseries of this stage, intermediate between the blossom and the ripe fruit, may be much mitigated by

wise counsel and friendly, intelligent sympathy, as they may be much aggravated by stupidity and harshness. God send to the churches ministers who can perform all the functions needed for the benefit of human souls in all the manifold phases of their religious history.

Compatibly with what I have written, I can cordially concur in the following words of the late Professor Green, of Oxford: "The great concern of the best Christian teachers has been, and when they are wise enough to stop their ears against the clamors of scepticism still is, not to win assent upon the evidence to the miraculous narratives of the Gospels, . . . but to bring their people to enact in their own hearts and lives the work which the creeds rehearse; not to convince them that Christ was miraculously born and died and rose again, but so to affect them as that they shall die and rise again with Him, and live as those to whom their sins have been forgiven, and the gate of eternal life thrown open."

For the benefit of ministers desirous to exercise wisely their apologetic function, I should like to name here an excellent book recently published by Longmans, Green & Company, London. It is "Problems of Christianity and Scepticism," by Mr. Harrison, an evidential missionary of the Church of England. It is the result of twenty years' experience in that capacity, and abounds in shrewd, wise suggestions and instructive incidents. The book well exemplifies the spirit and aim with which Christian apologetics should be conducted.

II.—THE TEMPER OF ABELARD.

BY PROFESSOR JESSE B. THOMAS, D.D., NEWTON CENTRE, MASS.

(Concluded from page 310.)

PERHAPS these peculiarities, provided they are fairly discoverable, may get some explanation from racial inheritance. Abelard, who was a Breton, described, himself as sprung from a "land and a stock alike light in character." From this same root came Descartes the critic and Ernest Renan the skeptic. The latter, in his "Recollections of My Youth," has vividly described, and in the style of the book with equal vividness illustrated, the peculiarities of the Breton character. His sprightly narrative incessantly reminds one of, even if it do not instructively illuminate that of Abelard. There is the same bluntness of self-disclosure and the same grotesqueness of self-conceit, illustrated in the announcement of and comment upon his own politeness, kindness of heart, and, especially, modesty; it being elsewhere in the same book quietly declared that "Francis of Assisi and I" are "the only persons in modern times who have understood Jesus of Nazareth." There is also the same blur upon the moral vision; for he thinks it important to explain his uniform chastity, lest it be counted among the wise a weakness; and this he does by the remark that "a man should

never take two liberties with popular prejudice at the same time," hence "the free-thinker should be very particular as to his morals."

The Breton character, as described by him, affords a remarkable illustration of that crudity of temper which we are here seeking to explore. It has an exuberance of fancy issuing in a kind of bloodless sentimentality; an acuteness of perception, that stops short of practical wisdom through lack of correspondent reflection; a fervor of unregulated passion, that tends to precipitate itself into self-destruction or settle away into melancholy; a violence of untrained self-will, that mutinously and inveterately "kicks against the goad." Renan himself discovers in it reminiscences of the childish unripeness of the primitive Celt.

Instances of lack of moral maturity and balance in the history of Abelard may readily be cited. While at St. Denis he indiscreetly, obeying a chronic impulse, contradicted, on the authority of Bede, the venerable tradition which identified the founder of their monastery and the patron of French royalty with Dionysius, the famous "apostle to the Gauls." Having thus pulled down an avalanche upon himself, he was compelled to flee. Thereupon, with surprising alacrity, he discovered that Bede had fallen into error through confusion of names, and even that Bede had himself discovered and retracted his mistake. The implacable abbot, to whom he at once communicated this information, not being able to verify these convenient statements, persisted in suspecting that he was morally awry; and so may we.

At the Council of Soissons one of his books was condemned as heretical, and he was compelled to remember the judgment by being required to burn the book with his own hand. At a later date he republished the same teachings essentially under a new title; yet he always resented as baselessly slanderous the charge of persistence in condemned heresy. The absolute equanimity with which he continued to exercise the right of private judgment, while periodically renouncing that right, was one of the conspicuous phenomena in his career. Equally so was the superfluous energy with which he "damned" ecclesiastically the specific doctrines which he was teaching in the schools; not pretending that they were either ecclesiastically or philosophically untrue.

Most disheartening of all to his followers and most perplexing to his biographers was a strange tendency to sudden collapse of resolution in emergency. This made him, in the language of a reviewer, while "ready for any enterprise, unequal to any crisis."

This fatal weakness overtook him at the supreme moment of his life, when confronted with Bernard of Clairvaux at the Council of Sens. The opportunity of self-vindication, eagerly coveted and expressly solicited by him, had arrived; a brilliant assembly awaited the conflict, when, to the consternation of his friends and the amazement of all, he threw down his weapons and appealed to Rome. This strange behavior puzzles even the warmest of his apologists. Poole hesitates whether to ascribe it to "a

sudden revulsion of feeling, a failure of courage, or a flash of certainty that the votes of the council were already secured." Of these suggested explanations, the former two are valueless, for they need themselves to be explained, and the latter is alike gratuitous and improbable. There is no satisfactory evidence of prepossession against Abelard in the assembly. It included, besides prelates, "masters of schools," "learned clerics," "devotees" of Abelard, and a brilliant array of secular magnates. The presiding officer was Archbishop Henry, the "Wild Boar," still smarting under the lash of Bernard's stinging rebuke for his "hateful cruelty." The other ecclesiastics, if it were possible to accept the savage account of them given by Berenger, the frantic avenger of Abelard, who called them "drunkards," "dogs," and "swine," were scarcely more likely than Henry to feel instinctive sympathy with a man so fiercely and implacably hostile to priestly carnalism as Bernard had shown himself. Moreover, it must be remembered that Abelard, who had issued the challenge, had also selected the ground and the weapons, and had shrewdly secured crowning advantage for himself in both. He loved dialectic as a tiger loves blood; and in verbal sword-play he was the undisputed champion of the world. No man had yet stood successfully before him, and no throng of spectators had failed to become his captives through his matchless arts of speech. Bernard might reasonably shrink, as he professed to do, from entering the lists against so formidable a foe. Neither natural endowment nor training had fitted him for such an encounter. He did not overstate the case when he described himself as a "child" matched against a "man of war from his youth," a callow "David" against the massive "Goliath." The allusion was strangely prophetic. As in the olden time, again, against all human expectation, Goliath fell without a sword-stroke.

How shall this "sudden revulsion of feeling," this "failure of courage," be accounted for? How better than by tracing it to that very imperfection of temper which has been described? Head and heart had not in him alternately flamed upon and cooled the crude casts of conception until they should be wrought into the conjoint positiveness and steadfastness of conviction; hence brittleness under sudden strain. Only when the woof of emotion has been woven into the warp of thought, and sentiments have thus become fibrous in the whole texture of the man, do they become invincible. Out of such inworking comes that heroic constancy which is proof alike against outward assault and inward default, and which we designate "moral courage."

The collision at Sens has especial significance as calling attention to another phase of the character of Abelard, and that for us by far the most important—viz., his temper as a theologian. Nothing can, probably, serve better to bring his peculiarities in this realm into clear vision than a study of the circumstances which placed him side by side with his great antagonist.

To ascribe the encounter itself to the scheming of Bernard, seeking to

gratify his jealousy, personal animosity, or love of power, by the crushing of a rival, is to defy history and reason alike. It was Abelard who forced the issue. It was he who was most likely to crush a rival, if such a term were fit, since their spheres of honor lay far apart. That there was no personal animosity is plain from the fact that before the council Bernard sought Abelard, first alone, and then with witnesses, "desiring, with his wonted kindness and benignity," as Geoffroy says, "that the error should be corrected and not its author confounded." The epithets applied to Abelard in Bernard's letters are indeed savagely severe, and imply intense animosity. "Anger," says quaint Thomas Fuller, "is one of the sinews of the soul; he that wants it hath a maimed mind, and, with Jacob, sinew-shrunk in the hollow of his thigh, must needs halt." Bernard was sinewy enough at this point without doubt. But it was not against Abelard the man, but Abelard the false teacher, that his indignation burned. "Do not I hate them, O Lord, that hate Thee?" wrote he. And it is noticeable that the only judgment sought and the only one pronounced on Abelard was that of silence as a teacher.

Nevertheless, it is plain that back of the immediate occasion there was an antagonism instinctive, radical, irremediable. The collision, sooner or later, was in some form inevitable. They were drawn toward each other by an affinity of mutual repulsion as fatal as irresistible. Long before they had met or Bernard had uttered a word concerning him, so far as can be learned, Abelard had recorded in his autobiography a presentiment that in him he was to find his predestined foe. A like sense of antipathy is visible in Bernard, so soon as Abelard comes within his orbit. The temper of the two men was wholly incongruous and mutually provocative of resentment. This is more manifest as they are individually considered.

As a hint for inquiry as to the peculiarities of Bernard, note the chief objection made to the proposed discussion at the council. It was substantially that reverence forbade the using of Divine truths as the subject of a scenic display of human wit. Like good Richard Baxter, he seems to have thought that the "things of God are like snow—readily defiled by human handling." This was the gravamen of his charges against Abelard, reappearing in endless forms in his letters—that he had rashly and irreverently transgressed the limits of lawful discussion, and had inspired others to do so. "He ascends, not alone like Moses, into the cloud where God is, but with a great multitude." "He thinks he can comprehend God wholly by human reason." "He ascends into the heavens, he descends into the depths; nothing is hid from his eyes in the depth of hell nor in the heights above." "Going beyond his measure, he by word-play empties the cross of Christ of all its virtue." "He is ignorant of nothing in heaven or earth, but only of himself."

This, then, is the man. He puts reverent feeling first, and makes its absence fatal. He enters the realm of religious inquiry not head-first, but heart-first. Abelard, he said, "was willing to see nothing through a glass

darkly ;" but he (Bernard) was willing to submit to what he regarded as limitations set by God Himself. He thought it no more possible for the spiritual eye to see rightly, uninformed by a devout temper inwrought through a holy life, than for the physical eye to see unministered to by heart and brain. Religious truth could not be thought out except as it was contemporaneously felt out and wrought out, for "faith worketh by love." Humbly and devoutly he waited at the gates of light, seeking by preparation of heart for that Divine illumination, without which all human attempts toward vision seemed to him vain.

Abelard was born to knighthood. He forsook the military life, but kept the military spirit and aim. In his chosen field—philosophic debate—he still fought and still sought glory through victory. Starting out in quest of adventure, he dropped his glove successively before every one of the great champions of his time. He contradicted nominalism, and having conquered it, contradicted its contradictory realism, and with like success. Finding that nothing could stand before dialectic method in philosophy, he became confident that no secrets need remain insoluble in any realm. In this spirit he approached theology. Driven by chagrin into monastic life, and drawn by dialectic appetite into public disputation as a theologian, he seems to have been as little sensible of the importance of a devout spirit as he was devoid of it. His first attempt at Scripture exposition was undertaken in response to a sneering challenge offered by one of his fellow-students, and at a day's notice : the passage selected being one of the most obscure of the prophecies. Like Pythagoras, who thought all things soluble by geometry, he was ready to grapple with the sublimest problems of the universe, cheerfully confident that an athletic skill, before which all else had fallen, could readily wrestle them down. His theological discussions preserved to us, display much intellectual subtlety and considerable learning ; but they are as empty of spiritual perception or fervor as a page of Euclid ; they are, in fact, a species of verbal and theoretic triangulation, a naked complex of lines, without feature or color.

It is easy to see how insupportable would be such a method and how uncongenial such a temper to a devout mystic like Bernard. It is needful, however, to observe exactly at what angle they came into collision in order rightly to appreciate the position of each and his relation to later religious history.

It is not unusual to represent Bernard and Abelard as the representatives of dogmatism and free thought respectively, the former seeking to stifle the latter. But the description is superficial. Its terms are too elastic. If positiveness of assertion and intolerance of divergent opinion constitute a dogmatist, Abelard was quite as worthy the name as Bernard, the chief difference being that Bernard dogmatized on the authority of the Church, Abelard on his own. Abelard was not an anti-dogmatist, but only a counter-dogmatist. As against the authority of the Church he was not even that, at least theoretically, as we have seen. Being such, he could

hardly have been an intelligent advocate of free thought. How could he be reckoned a promoter of universal toleration who was universally intolerant himself, and mercilessly so? He was full of assertion, no doubt, but it was self-assertion. He was no chivalrous knight spurring forth as the champion of the wronged or the captive, but a gladiator rather, with his foot upon the prostrate foe and his eye upon the approving galleries.

It is true that Bernard was a dogmatist, and a narrow one. He could not endure that any should go "beyond the measure which the Fathers have set;" nor even that the right to "bind and loose" on the part of the "successors of Peter" should be lightly called in question. But his religion was not summed up in dogmatism. Dogma is definition; and he did not confuse the definition with the thing defined. Dogma, in his conception, provided a wall that might not be lawfully scaled or dug through, and a foundation that might not be safely undermined; but these were conditional to, rather than oppressive of, secure and healthful life and locomotion within. He did not quarrel with liberty of thought, but rather with liberty's masquerading foe, lawlessness. Reason was not, in his esteem, to be stifled or maimed, but only limited in range. Unquestionably he set its limits too near. He mistook the natural horizon and the earth's surface as divinely predestined barriers to lawful exploration, and was unduly sensitive concerning telescopes and earth augers. But dare we pronounce him mistaken in the existence, as well as in the exact location, of such barriers? Because we have at length fingered the bottom of the sea and measured the rings of Saturn, shall we repudiate the grip of gravitation or deny that we are the nurslings of a terrestrial atmosphere?

Bernard was the devotee of a system that did much to desiccate the liquid humors of the spiritual eye and to benumb the delicacy of spiritual sensitiveness. Yet his eye was not so dimmed nor his spiritual force so abated as to leave him wholly inadequate to the recognition in Abelard of that half-baked incongruity of temper as of a "cake not turned," which hindered him from attaining in religion, as elsewhere, true symmetry of character or fitness for leadership. Strong in intellect, in emotion, and in will, he lacked that "tempering together of the body" of which Paul speaks, from which alone comes the "beauty of holiness," which is, after all, simply wholeness. He might not always accurately define, yet his language shows that he infallibly, however obscurely, perceived in him:

1. A Reasonless Will. He calls him "a monk without rule, a prelate without care, an abbot without discipline." This "witness is true," if concurrent hints can establish anything. No "bullock unaccustomed to the yoke" was ever more pugnaciously recalcitrant than Abelard. He quarrelled with all his teachers with the strictest impartiality. His life was a chronic insurrection. He was, in Poole's striking phrase, truly a "Titanic personality in revolt against the spirit of his time." Nor was this antagonism merely incidental to a nobler search for affirmative truth or to resentment for reason's sake against unreason. It was instinctive

and not rational ; as truly so as the blind impulse that leads the porpoise always to head the wind. His appetite was like that of the fungus, which feeds only on life already organized, and can construct nothing from the clod. By this fury of indiscriminate contradiction, he was bound, Mazeppa-like, helpless upon the back of the untamed steed, which, reined by reason, should have borne him safely to a right goal.

2. An Uncurbed Intellect. The feeling of Bernard as to this has been sufficiently indicated already. That Abelard "usurped everything for reason and left nothing for faith" was his confident impression. His "Introduction" certainly claimed "the right of free inquiry into all subjects of belief whatever." His pupils boasted that "nothing really exceeds the comprehension of a well-instructed mind." He tried to show that the doctrine of the Trinity is a necessary conclusion of right reason, and thus explained its alleged maintenance by Plato. In thus reducing theology to the limits of an exact science, he helped to stimulate that exalted pride of intellect which, by use of the scholastic method, assumed to furnish to the world an authentic and infallible report upon the topography of infinite space and the contents of infinite mind. To awaken an appetite for and reckless reaching after infallibility seems to have been the shrewd method of the primeval tempter. Moses, who had been in the Mount with God, steadfastly warns us that the "secret things" belong to Him. But ever more, the rival voice from a form "squat at the ear" of the restless intellect, whispers incessantly, "Ye shall be as gods, knowing good and evil." To that voice Abelard seems to have given heed, and he repeated its delusive message. The wisdom thus begotten cannot hope to escape the fate of its begetter. Mere subtlety overmatches itself ; and, as in the case of crafty Jacob, through its superabundant setting of traps, ultimately entraps itself. It is the unripe "novice" who, being "lifted up of pride," "falls into the condemnation of the devil."

3. An "Evil Heart of Unbelief." Obedience is only ripened faith ; insubordination in will is close akin to that insubordination in mind which is vaguely called skepticism. In its radical and chronic forms it is thoroughly destructive in either sphere. To doubt temporarily and incidentally, because of some immediate suggestion of possible error, is one thing ; but to doubt for the sake of doubting, to coddle doubt, to eulogize it as the prime source of wisdom, to choose it as the permanent atmosphere of the soul, is another and far different thing.

Abelard inordinately magnified the function of doubt. He anticipated Descartes in refusing to accept any truth as real that was not also clear. He would not see a nebula unless he could first resolve it into stars. He even anticipated Hume in the inveteracy of his repudiation of undemonstrable or axiomatic truth. Even the testimony of the soul to itself could not therefore be left unquestioned, and his canons led logically into hopeless Pyrrhonism. His "*Sic et Non*," whatever its original aim, suggests a curious line of parallelism. "From the time of the Sexti and the

Pyrrhos," says Gregory Nazianzen, "the tongue of antithesis, like some grievous and malignant plague, has insinuated its corruption into our churches, and frivolity has been considered erudition." Antithesis was the favorite weapon of Marcion in his assaults on the faith. "To propose doubts well" was the hint borrowed from Aristotle, and exaggerated into a supreme, universal, and infallible organon of philosophy. Accepting it as a formative idea, scholasticism became, in the language of that most competent judge, Hampden, "a congeries of doubts, the effect of which is to leave the mind in a state of academic skepticism." In its persistent attempt to read the universe by *à priori* speculation, scholasticism, standing on its head, tried to build its tower from above downward. Inverted speculative dogma resulted. Here was not the cradle but the grave of free thought; and Abelard was the first to fetch a shovel-stroke toward it.

Severing the logical and the intuitive, he "put asunder what God hath joined together," and chaotic confusion followed. He who will not believe what he has not first verified by logic insists on being a man before he has been a child. But in the child the dimly seeing faculties go and grow together. Instinctive trust, love, and sense of obligation prepare conjointly an atmosphere in which is ripened under parental care that balance of qualities which prepares for an intelligent and self-regulative manhood in due order. Such a character is that described by our great dramatist; "the elements so mixed in him, that nature might stand up and say to all the world, This was a man."

This restored harmony of the soul Christianity offers only to him who will consent to "receive it as a little child." For him the sweet bells, now "jangled and out of tune," may come again into accord, "singing and making melody in the heart unto God." But for him who remains obdurate in self-will, arrogant in pride of intellect, and "slow of heart to believe," it brings no such promise. Whether the temper of Bernard or of Abelard was most open to such influences from the Divine, and in which of them such healing influences did in fact reveal their potency, cannot well be doubted. Even the blind world has not faltered in speaking of Saint Bernard; but it seems never to have occurred to it as fit to speak of "Saint" Abelard.

III.—THE OUTLOOK OF THEOLOGY.

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THEOLOGY is a human science, just as astronomy is. The latter consists of the facts of the stellar universe as observed by man and classified by human skill, together with a generalization which formulates the laws of those facts. The same is true of geology, chemistry, or any other science, according to its objects. Theology is the formulation by the human intel-

lect of all that it can learn of the facts of God. If there be a God who is the First Cause, He must be the Creator of all things in heaven and in earth. The field of theology, therefore, is boundless. Whoever makes any contribution to any science in any department must thereby make a contribution to theology. It follows that theology must be a progressive science. It can never be considered as finished any more than astronomy, which is a progressive science. Theology must be more progressive than astronomy, its boundaries being enlarged in some measure by the enlargement of the boundaries of any of the other sciences.

That which distinguishes theology from every other science is this: that it is impossible to make the slightest advance in any department of any science without making a contribution to theology. That gives theology its great dignity and makes it the *scientia scientiarum*. The facts of the universe do not change, but men's knowledge of them does. Facts may exist without a man knowing them, but his science depends upon his knowledge of the facts as things done or made. The facts of God are something which God has done or made. If God is not the author of the Bible, then the Bible can make no contributions to theology. The absolute facts of God are all that we have as materials for the construction of theology.

Was the physical universe created, or is matter eternal? This is a question of abstract thought. The very moment we come to the consideration of the possible hypothesis of a Creator we enter on the beginnings of theology. We pursue a theological investigation when we ask the question, Is the authorship of the Bible in God or in man? If it be settled that the Bible is of human authorship, like Dante's "Inferno" and Milton's "Paradise Lost," it ceases to be of any more importance in theological study than either of those books. A thinker who believes that God is the original Creator of that which is developed into all things will be interested in the Bible as he would be in a locomotive as being a product of a product of God. If he belong to a certain school of thinkers, the interest in the poem or locomotive will be still further removed from God, because in that case it will be a product of a product of a product of God—God being considered the Creator of simply the first of everything, from which has sprung everything else, including humanity with all its generations.

As materials for theology there is a difference in the values of nature and the Bible. The facts of the former have to be gathered through long cycles of observation, while in the Bible they lie patent in print before the eye. If the Bible be the work of God, God therein does for man what man could not do for himself nor of himself, even with the aid of nature, through any period or by any kind or amount of study. It brings to sight like a telescope the truths too far off for the naked eye of the mind, besides doing in the department of natural theology what it would require cycles upon cycles of scientific study to discover from any natural facts. The destruction of the Divine authorship of the Bible, therefore, would throw

down a very large portion of the structure of theology. This is so apparent that all men who think on the subject see how profound an interest there is in the question, Is God in any sense the Author of the Bible or any portion thereof? If "Yes," in what sense and of what portions? We thus perceive that there is a double outlook to biblical theology: first, as to the extent of authority of the Bible; and, secondly, as to its significance. So the destruction of the Divine authorship of nature would throw down a large portion of the structure of theology. If Divine authorship be denied to both nature and the Bible, then theology is eliminated from human studies.

Studies in theology naturally divide themselves into (1) examinations of the vehicles of God's self-revelation, and (2) studies in the contents of those media of communication. The former is ordinarily called science, and the latter criticism.

In regard to the older Bible, Nature, students now seem more and more to consider it not as a thing existing by itself—of which it affords no evidence—but as something produced by one for another as a book is produced by an author for a reader, of which it affords abundant evidence growing larger and clearer as more and better study is given it. Now that very characteristic of its nature gives form and coloring to the theology which comes of study of the physical universe. If the universe be regarded as self-existing, then men might hold to evolution, which is distinctly non-theistic, if not atheistic, not requiring a God for the reason that it is founded on the assumption that the possibility and potency and promise of all things reside in matter as matter. This has always proved unsatisfactory from a highly scientific point of view, because as a hypothesis it necessarily leaves so many facts unprovided for; but so soon as the physical universe is taken as a book, then every single fact discovered up to date and heretofore used to support evolution is accounted for, with the addition of the advantage of accounting for all those other facts scientifically discovered, which not only have hitherto failed to support evolution, but seem even to such minds as Mr. Darwin's to stand directly contrary to it. In this department, therefore, we perceive a growing disposition to accept the development theory, which accounts for all the processes in nature, not as *coming out*, but as *brought out*; not as the product of the automatic action of soulless matter, but as first put into matter by a Creator and then drawn out under His instant and constant support and supervision. The effect of this movement in natural theology is good every way. It not only leaves science free, but stimulates scientific research. It gives consistency to all intellectual effort in this department, and is a clew to a labyrinth which we should otherwise have to explore by groping. It gives vividness, lifeness, so to speak, to human study. The student is not alone with the Book. It is as if Plato should enter the room and assist the student who is striving to make out the meaning of some intricate passages of the "Phædo" or the "Gorgias." The belief in the Creator-God is

increased by the feeling which every truly scientific mind perceives as pressing upon it—namely, that if there were no God we should be compelled, in the interest of science, to invent one. I think the outlook on this side is very hopeful.

Now when we turn to the newer Bible, contained in what is commonly known as the canonical books of the Old and New Testament, we are in the department of criticism. The outlook here shows a resolute determination upon the part of many astute and strong thinkers to submit the book to precisely the same kind of examination as that to which are submitted all the books now coming fresh from the press, books that acknowledge authorship in all departments of literature. It is as if one examined the Ark of the Covenant, not looking on it with eyes of reverence, but handling it, taking it apart, putting the knife into it, ascertaining what is the fibre and grain of the wood, measuring it with tape and yard-stick, and weighing it on scales and submitting it to examination to ascertain whether the sides, the bottom, and the top are composed each of one piece or more. To those who worship God in the "Ark," this would seem to be an intolerable operation. If a man had devised it for the residence of his dignity he might resent such a procedure; but perhaps God does not. The patient God, who makes an Ark not for the Ark's sake, but to be a residence of His mercy; not for that mercy's sake, but for the sake of men, may be quite willing that that repository shall have the most thorough secular examination if it result in making men more and more believe and trust the Divine mercy therein enshrined.

It seems to me that there need by no distress in any mind in regard to this procedure. When Jehovah moved before Israel in that which was a pillar of cloud by day and of fire by night, a devout Israelite need not have been disturbed if some scientist felt disposed to enter upon an examination of that pillar to ascertain whether its substance was fume or vapor, so long as it retained visible shape sufficient to be a guide, so long as it illuminated the camp by night, so long as its motions could guide to the times and place for the pitching and the breaking of the camp, so long it would discharge the functions necessary for God's guidance of His people; and that is all God intended it for. It is easy to perceive that the cloud in the desert was not necessary to the existence of Jehovah's power and glory, but that it was necessary for the people who beheld it. It is very manifest that the Ark of the Covenant was not necessary to the existence of God's mercy, but that it was helpful to the people who saw it as a reminder of the mercy of their God.

So we need not worry because men are treating the Bible as they would any other piece of literature. Either God is in the Bible or He is not. No man is any more interested than any other man in proving or disproving the Divine residence. If God be there, all criticism will fail to eject Him; and if He be not there, no one has any more interest in making Him present in the book "Genesis" or the book "Isaiah," than in Mot-

ley's "History of the United Netherlands" or in Goethe's "Faust." Guesses, hypotheses, or theories of Pentateuch or Hexateuch, Elohimism or Jehovism, one Isaiah or ten, ante-exilic or post-exilic date, cannot effect the influence over the human heart of any book whose content is felt to be of Divine authorship. In physical science the hypothesis cannot change the facts. Whether the corpuscular or vibratory theory of light be maintained, light is all the same. Theories of inspiration may vary; but if there be a God-power in a book, or in a cloud, or in an ark, *men will feel it*. Theories of inspiration have varied from that of the Divine dictation of every single word in the written law and Gospel to that of merely generally good influence over intellects not preserved from all errancy. This may simply be a question of mode of Divine authorship among men who agree as to the fact of Divine authorship.

One of the latest indications of movement on this subject has been made by the reception of the new book, "Lux Mundi." A very short time ago there was a convention of members of the Established Church of England, in which was brought forward a resolution to condemn the teaching of this book on the subject of inspiration. That resolution was overwhelmingly defeated. This does not show any endorsement of the doctrines of that book, but it does show that the general mind of the Church of England is in such a state as can allow its members to set forth any possible doctrines on inspiration, while yet holding the Bible as, in some really strong sense, *the Word of God*. The scholars in the Wesleyan body in England have perhaps brought theology to a more reasonable form, to a more judicious union of what are called Arminianism and Calvinism, and to greater consistency with the Bible, than any other body of Christian thinkers. One significant occurrence among them is now reported. Recently in the city of London there was a large meeting of Wesleyan ministers, at which Professor Davison read a paper endorsing "Lux Mundi," with its views of the Pentateuch, the two Isaiahs, the uncertain date of authorship of Daniel, and a denial of verbal inspiration. He congratulated the Wesleyan ministers that their creed contained no article defining inspiration, and that they put their religion on faith *in Christ*, and not on faith *in a book*. A motion was made to publish the professor's address. An amendment to print it only for the ministers was overwhelmingly defeated.

These two recent events indicate the general outlook of theology as to the book-vehicle of God's facts from which we are to make theology.

The phrase, "Make theology," is used intentionally. Theology is a human fact made from Divine facts. As the old facts of nature make new physical science, as the old facts of mind are used to make new mental philosophy, so improved views of the old facts of the Bible will be used to make new theologies, and we have a right to hope better theologies. A man, or a body of men, in the nineteenth century, must be better prepared to formulate a theology than a man or a body of men of the same ability and piety in the sixteenth century, because the former have all that the

latter had, with the advantages of the learning gained in three centuries, in which there has been more quickened thought and more really vital and active piety than in any ten preceding centuries. No man in any century can make any new God-fact ; but, as the centuries go forward, out of the same old fact or Word of God, as Robinson said in the cabin of the Mayflower, more and more light will come forth, and that increasing light will come because men's vision will be enlarged to receive more light.

In the mean time, let us be quite patient with one another. We shall obstruct the progress of truth if we do not draw the distinction there clearly is between the denial of a certain theory of inspiration and the denial of inspiration itself. If two Christian scholars announce their belief in the inspiration of the Pentateuch, one holding that Moses was the amanuensis of the Holy Spirit, another that each of the books was anonymous, we need not denounce the two scholars as heretics because we agree with a third, seeing that all of them agree with us that the real author is God. It is as if the question arose as to which of a number of secretaries employed by any man may have addressed us a particular letter ; that is of little consequence, so that we acknowledge that our friend himself is the real author of the letter. Even if there be here and there an omitted word, a little break in a sentence, or a little obscurity in a phrase, the content assures us of the authorship. Because it concerns that which is known only to our correspondent and ourselves, we are sure that he must be the real, ultimate author of the letter. We need not be concerned about the fallibility of those whom we have reason to believe to be God's secretaries so long as we hold to the infallibility of God. Christ said, "The words that I have spoken to you, *they* are spirit and *they* are life ;" we gain nothing by changing that into "they are letters and syllables." A word may be spelled differently at different times, and yet always be intelligible and always mean the same thing. The author of the Bible is the author of nature, and yet in nature we perceive breaks, imperfections, and apparently irreconcilable discrepancies. The farther and farther we press our scientific studies the more these both appear and disappear, and yet they do not at all shake our faith in the creatorship of God. So may it be with the authorship of the Bible.

The outlook now seems to be that the Bible is to be set free from many a theory of inspiration which has hampered it, and to be put in such a position that it may exercise over men the power of a really God-inspired book. As we advance in culture, that power, which has been greatly hindered by certain post-Reformation dogmatic scholasticisms, will break forth, and the Bible—God's Word—will ride on in splendor and scatter the mists which human weakness has made around it, as the rising sun dissipates the vapor which its rays encounter on the eastern horizon. In this department the outlook of theology is most favorable.

There is little space to speak of the state of doctrinal theology. The

"denominations" are coming together more and more. The discussion of doctrines seems to be producing a fusing process. The word "denomination" points to a name. It means that in which one school of Christian theology differs from any other school of Christian theology, without any reference whatever to that in which all schools of Christian theology agree. I think I have heard this called "provincialism." Augustinianism, Lutheranism, Calvinism, Wesleyanism are provincial names; so are the words Episcopalianism, Presbyterianism, Methodism, Baptistism, Romanism. Christians in all these sections would admit that there are Christians in all other sections. Each is a species of the genus Christian. Genus is extensive, species is intensive; and in this, as in all other departments of classification, the genus is more important. In a logical definition of a thing, the genus is first given as indispensable in the thing which is about to be defined: to complete the definition you add the differentia to the genus. The differentia simply distinguishes the thing defined from other things which belong to the very same genus. For a long time men's attention was riveted to the differences of the schools. Now Christians are coming to consider the things wherein they agree. The kingdom of God begins to appear, as in point of fact it really is, very much greater than any of its provinces, little or large. In the great Republic of United Theologies it would seem that zeal for State's Rights is being absorbed into enthusiasm for Nationalism.

Moreover, there seems to be a tendency to change the point of view of the Bible's teaching of the doctrines of redemption. Heretofore theologies seem to have started with the sovereignty of God. Everything was studied in reference to the throne of the King. Now studies are more given to the salvation of man as a standing-point. There is no tearing up of the track, for the Bible is still here. There is no change of the locomotive, for human reason is still here. But instead of starting from the station at the head of the valley and going down, theologians make their trains start out of the station at the foot of the valley. Evidently this does not change a single thing in the landscape, while it does give a new theology, but only in the sense of a new view of the same facts of God.

On the whole, the outlook of theology seems hopeful. The agitation which is frightening many people is a movement toward settling things in a very much better relative position on the old foundations. The Bible, as the infallible God's revelation of the infallible rule of faith and practice, is dearer and more potential than ever before. The twentieth century is approaching with the sword of the spirit in each hand, with the smile of faith upon its lips, the glowing crown of hope upon its brow, and a suffusion of heaven's love for earth overspreading its countenance. Men are coming to see that all the theology possible to man cannot make any man better, just as life cannot be produced by the best science, but that life may produce the best science, and that there is a religion which is love

of God and love of man, the love which loves man for God's sake, and that in the sight of God and man one grain of such religion outweighs a hundred tons of theology.

IV.—THE OUT-OF-SCHOOL THEOLOGICAL SEMINARY.

BY BISHOP JOHN H. VINCENT, D.D., BUFFALO, N. Y.

THE twelve apostles were good preachers and good administrators, and they never went to a theological seminary—that is, to the regularly constituted, chartered, and endowed place for the sowing of theological seed and for the training up of theological plants. They were unlettered men for the most part; “practical” men, men of affairs. They had eyes with which they saw, and they had a good deal in those days to see. They had sense—common sense; and the times they lived in needed and the experiences that came to them developed sense. They had a religious education; most, if not all of them, by reverent parents, and in synagogues and in the temple. But they never went to Andover, Princeton, or Drew.

These early preachers had the “brogue.” They betrayed their province and their bringing up. This put them at a disadvantage sometimes. A curl of scornful lips met and dismissed their provincial speech. They had no “higher training” in Athens, and the doctors of the Jewish schools sneered at them. In fashionable circles it was customary to smile at their want of scholarship and polish. What a feast they would have furnished Sydney Smith! Had they ever “studied” in Jerusalem or Tiberius, in Oxford or New Haven—these coarse Galileans!

Wise men measure men not by what they had in the way of opportunity, but by what they did with the opportunity they had. It would be an easy task to write down a list of eminent men and of eminent women, too, who have lacked school and college privileges, but who have touched the race and quickened it and uplifted it. We might begin with the blind bard of Greece, or we might begin with the large majority in that *Collegio Apostolorum* of the first century, and lengthen it out to these days. But it is not my purpose to make any such list. Not one large man among them, from Homer down, would thank any pen for tracing one line of argument, or what might be turned into argument, against systematic training under scholarly teachers during years of associated and intense study in special institutions. I simply call attention to the fact that there has been some good and great work done in the world by men who have been brought up outside of the schools; and that the human founders of the Christian religion were chiefly men of that class. One wonders sometimes if the scholarship of the great apostle to the Gentiles has not been overrated. The “out-of-school theological seminary” is not to be depreciated.

Those were wonderful days—the days of Paul, and John, and James, when Rome held the world in its iron hand, and the God of the nations held the peoples together while His Son made the greatest passage in history that the world has ever read. It was an education to live in those days, especially if one lived with an open heart, as did the wise men from the East, the shepherds on the plain, and the fishermen in Galilee. The “heavens were opened” then to more than the Son of Mary—opened to them because they were opened to Him. The forces of the spiritual world touched the race. There were voices and stirring in the deepest soul of humanity. To live then was a chance to learn rare wisdoms. It was God’s chosen time in the history of the race.

In that prepared age, that day of purpose, the Great Teacher gathered His disciples about Him. The out-of-school theological seminary was at its best. See them at work—Master and pupils—on the sea, on the shore, on the highway, in the wilderness, in the streets of the city, in the porch and court of the temple, in the garden, on the mountain; now in the North, now in the South, now beyond Jordan, then in Samaria; an itinerating school, a company of such peripatetic philosophers as Greece had never known; the Hebrew, the Greek, the Syriac on their tongues; the old Scriptures full of history, poetry, prophecy, promise before their eyes; the presence of epoch-making races, rulers, armies; customs of two thousand years in vogue; the world waiting for something and some One, wondering why He came not; a looking forward with dread, a looking upward with desire. It was a great school in itself—that age of Roman power and Greek speech and Hebrew faith. The whole civilized world was a school.

And then to remember the TEACHER, who knew fully what the best philosophers simply guessed at; who loved humanity as no philosopher or philanthropist had ever loved before; who stood in the centre of all the forces of the times, comprehending all and controlling all; who spoke in the matchless speech of metaphor and simile and parable; interpreting nature until all earth and heaven, house, field, and shop were filled with new meanings and suggestions, and who, above all, wrought deeds of help and healing that sealed the faith of His followers in the divinity of His nature and mission. Ah! that *was* a school of theology—a school out of school; a school inclusive of all best ideas and methods that the teachers of the centuries have employed.

It will appear to every one who thinks for a moment on the subject that to put a candidate for the Christian ministry to-day “in touch” with that first age, there must be an immense amount of reading and study under skilful teachers, and that this will take time. Hebrew and Greek are sealed languages now to the English-speaking man. But to get at the deepest thought of the prophets and apostles and of the Christ, we in our times must break the seal and find the old life hidden in the old tongue. To be Bible teachers we must be Bible students, and to be Bible students we

must be Hebrew and Greek scholars. The Book is full of the lands in which it grew—scenery, products, customs, social characteristics, historical changes, ethical ideas. To know the Book thoroughly we must know the times and the people among which the Book was made. The Book has been in the hands of the race for centuries. Have they taken good care of it? Is it trustworthy to-day? And what of the interpretations of it and the applications of it? In those things we shall find the experiments which the race at its best have made with the Book. There is rare scientific value in all this knowledge. The fact is, that to get well back into the ages that God used to develop the Divine movement known as Christianity we *must* be close, persistent, faithful students. The course of the average theological seminary is scarcely sufficient to answer the purpose.

A candidate for the ministry in our day who does not *try* to go through a college and a theological seminary proves, by his very lack of effort, that he has no adequate idea of the demands of his profession. I do not say that he *must* compass this twofold work, but he must covet the opportunity and do his human best to put himself into its possession. All ministers may not be permitted to secure a theological education in the schools, but the man who does not *try* is to be pitied and—discounted.

There are diversities of gifts in the Church. From the lowliest layman to the most exalted clergyman—all may say and do something to further the kingdom of Christ. True, strong, and practical souls have ideals. They must have them, and they must be high ideals. A man striving toward an exalted standard will grow constantly, and soon outstrip the favored student who received his parchment from the president of a theological school, but who rested after that because he had “finished his theological education.” No church council would forbid D. L. Moody to preach because he had never been graduated. There are to-day scores of able preachers, and some of them professors in theological schools, men of scholarship, eloquence, and power, who have won splendid success in the ministry, although wholly without academic preparation. These cases are, however, exceptional, and do not weaken the arguments in behalf of systematic professional theological education.

But I was not requested in this paper to defend the theological school, nor to criticise it, nor to suggest plans of reform. The modern schools of the prophets are undoubtedly open to just criticism, and may be vastly improved in manifold ways; but the task assigned to me is to offer hints concerning ministerial education outside the seminary. I have tried to show that the early ministry—that of the first century—was almost wholly trained in that way, and that there were peculiar opportunities in the age and circumstances of the apostles which can only be equalled in our times by the amplest facilities of the theological institution. But whether our modern minister attends the institution or not, it is certain that our age has its advantages of which wise men, whatever their preparatory educa-

tion, will avail themselves. And in this line of work we find the nature and possibilities of "out-of-school theological education."

The lawyer and physician begin to study when they leave the professional school. The newly graduated theologian sustains the same relation to his field of study and service as do the representatives of law and medicine. All are but beginners. The most thorough and systematic courses leading to graduation are but preparatory. The principal work is therefore to be done out of school. The minister must recognize this and devote himself to study—not of "sermons," but of subjects, and of people, and of the age, and of the bearing upon all these of the great Gospel he is appointed to preach and of the higher civilization he is set to promote. We rarely see "old doctors" and "old lawyers" who drop easily out of their practice. The people keep consulting them and forcing them out of their voluntary retirement. But "old ministers"—alas! it is with them too much the other way. Why? There is a good reason. In one branch of the Church a provision is made for worn-out preachers. They are technically called "superannuated" preachers. A lady but little conversant with the terminology of the denomination called them "antiquated ministers." There are such in all churches. And they may be graduates and from the best seminaries, but they never did much work in the out-of-school theological seminary. A minister of respectable theological education may become an "antiquated preacher" at thirty-five.

A minister who studies out of school will not grow old, and if he have common sense and a fresh heart will not become unacceptable. The very force of character which he develops in the pastorate by resisting the temptation to drift and yield to an unstudious professional life will save him. It is so easy out of school to drop the hours, and the tasks, and the enforced attention to appointed work. It is so easy, when you are yourself at the head of affairs, to give yourself little liberties and vacations which the stern old schoolmaster and the unyielding system of the institution could not allow. Now it is a stroll down-town, now a pleasant call, now a ride into the country. This morning it is an intruding, gossipy old elder or leader, or a brother minister who has no fixed hours himself, and who cannot imagine why you should not give him the time he is willing to waste. Now it is a bright story you want to read, or a game of croquet or lawn-tennis you are tempted to play. A few indulgencies like these and the self-control goes; the will is weakened, the camel's fore-feet and soon his four feet occupy the tent. Oh, for the school restrictions out of school!

Self-enforced out-of-school order of work will save the minister from this deterioration. He will provide and prosecute a carefully devised course of study, general and special. He will appoint and keep study-hours. He will eschew the idea of "getting up sermons." He will, instead, study *subjects*, and get such mastery of them and such fruitfulness of soul-soil out of them that *sermons will grow*. He will take up one great

subject for a month or for two months at a time, and give thought and research to it ; read up on it, write out the result of his reading and thinking, talk to plain folks and to experts about it. He will make a "hobby" of it for a month or for three months, just as if he were a theological professor with that one topic in charge. A three-months' hobby cannot hurt him or his people. And what discipline, and delight, and "discourses" will come of this concentration under rigid school regulation, but entirely out of school !

The minister fully matriculated in this life-university will have a library. He will examine every collection of books in his parish, and classify them, and know where to go for this volume or that. What a huge library he would have at command ! And what a joy to the owners of these books, to put them at his service, and to have him come whenever he pleases. And what added respect for their own literary possessions, and, better still, for their busy and studious pastor ! His visits would more than ever be a blessing to them. And what pastoral opportunity for him !

This out-of-school theologian has a chance to study people, concrete, living specimens of the anthropology he is appointed to master. He loves them and studies them. He gets their varied experiences ; feels the stimulating influence of many a rare personality which has no wide sphere for the play of its peculiar power ; elicits questions which give him insight into popular difficulties and necessities, and enable him in the pulpit to make forcible and apt applications of the truth. He studies political and social science under conditions far more favorable to good results than when he was seated on a bench, before the professor's spectacles, a textbook of social abstractions in hand. The professor could afford to pay this old student of his for the data collected afield in this out-of-school institute of sociology.

Our post-graduate theological student finds the *men* about him who represent the various theories and schools of thought of which he has simply read in books. He gets hold of them, rubs up against their views, looks them squarely in the eyes, asks them questions, argues with them, learns how much he and they hold in common and where the divergence begins. The Unitarian minister he knows, and he knows the Roman Catholic priest ; and the Jewish rabbi ; and the leading agnostic of the town ; and the dear old Calvinist divine who is eighty years old and full of kindness, and holds the old creed that one has not heard preached for half a century. So he goes to school with and to all these men. He finds out how in his own town to study historical theology with living representatives of all the ages and their hypotheses as his next-door neighbors. And all this out of school.

The Methodist Episcopal Church was compelled (just as law and medicine were) to put her representatives into professional work without rigid training in the schools. She has, indeed, organized several seminaries.

They are now crowded with students. But the demand for ministers is so pressing that her regular conference out-of-school theological seminaries are indispensable. She requires a four years' course of theological study. There are perhaps twenty-five hundred men now actively engaged in the ministry who are pursuing that course. When I began, under this provision, I felt keenly the need of some scheme of association and help. In 1856 I sought to initiate such an agency. This was the incipient movement, since then developed in the Chautauqua School of Theology and in the Chautauqua Literary and Scientific Circle. Other plans are now in operation designed to promote by correspondence and by frequent meetings such out-of-school work for preparatory, regular, and advanced students in theology, science, literature, art, pedagogy, etc.

It is proposed by some to make this four years' conference course of study a simultaneous course—that is, taking one set of subjects a year for all the four classes; so that to whichever of the four years a young minister belongs, he studies the same subjects during that year that all the other classes are studying. Instead of twenty-five hundred young men in four different sets of topics, all are engaged at the same time on the same. This would sacrifice the idea of progressiveness in the arrangement of subjects, but it would give the Church press, the colleges and the theological seminaries throughout Methodism an opportunity to bring all their aid to bear on every theological student in the Church, and to induce others of the ministers to take advanced courses of study in the same line. The scheme appears to be practicable. It may not be so regarded by those who have authority in the matter. But certainly whatever the plan adopted by church or individual, the out-of-school theological seminary is sure to be emphasized in the future of every church.

V.—HAVE THE MONUMENTS AND PAPYRI ANYTHING TO SAY OF THE HEBREWS AND THE EXODUS? (POSITIVELY CONSIDERED.)

EGYPTOLOGY, No. X.

BY REV. CAMDEN M. COBERN, PH.D., ANN ARBOR, MICH.

“How comforting a point it were
To find some mummy scrap declare
There lived a Moses!”

—*Robert Browning.*

THE last article attempted to give the reasons why so little evidence of the presence of the Hebrews in Egypt can be found among the shattered monuments and torn papyri that have been preserved to us. The present article—the last of the series—will give our reasons for believing that *the Hebrews are mentioned by name in several Egyptian texts.*

This proposition would not now be generally accepted by Egyptologists, therefore adequate proofs of its accuracy must be presented and all objections satisfactorily answered.

I. All admit that a foreign people called the Aperiu (Aperu, Apuriu, Apuriu) are mentioned in various hieroglyphic texts, and that these Aperu are found engaged in constructing buildings for Ramses II. at the very time and in the same localities in which, according to the Bible account, the Hebrews were at work.

M. Chabas pointed out thirty years ago that the hieroglyphic group Aperi-u was the "correct transcription" of the Hebrew name "the Hebrews," to which it "corresponded exactly" letter for letter—since "b" was often transcribed "bp" or "p" by the Egyptians—with the exception of the final plural, "which the Egyptians never imitated."* Although this identification has recently been disputed on the ground that the only accurate transcription of the name would be with a "b" or "bp," the following observations will show why we continue to accept it.

1. It is admitted by all that the Egyptians had no letter corresponding in sound to the Hebrew *Beth* (our "b"), so they could not have expressed it more nearly than "bp."

2. A slight inaccuracy in the Egyptian use of the name ought not to surprise us. No nation has ever been particularly scrupulous about its orthography or pronunciation when it referred to its slaves. Even our Southern brethren did not always spell the ethnical name of their colored laborers with lexicographic accuracy.

3. But the Egyptian scribes were noted for their carelessness in spelling Semitic names. In the hieroglyphics even the name of the Semitic King of Egypt, Sesaq (*Eng.*, "Shishak"; *LXX*, "Σουσακμ"), oscillates between "Sesenk" and "Sesek."† So the Egyptian records, it would seem, when compared with the cuneiform tablets recently excavated, show an equally careless spelling of the name of Tii, the Asiatic wife of Amenophis III. Similar variations occur in spelling the names of the native Egyptian rulers on the monuments—*e.g.*, Mena, Menes; Betan, Neter-ban; Chufu, Chufuf; Ra-men-ka-u, Men-ka-u-ra; Kaka, Ranefer-ar-ka, etc.‡ If the scribes were not sure of the orthography even of the name of the Pharaoh and his family, it would be unreasonable to expect scientific inerrancy when they incidentally mentioned the makers of brick and drawers of water. Such inaccuracies of spelling are common in all ancient and even in modern literature. In an Anglo-Saxon poem of the thirteenth century I have found Moses reproduced as "Moesen;" the Land of Goshen as "land gersen;" and, what is more to the point, the Hebrews appear under the various disguises of "Folc. ebru," "Ebru," "Ebruis," "Ebruiss," "Ebris," and "Ebrisse!"§

* *Mélanges Egyptologiques*, Paris, 1862.

† Lepsius, "XXII. Royal Dynasty," London, 1858.

‡ Wiedemann, "Ägyptische Geschichte," Gotha, 1864-66.

§ *Unique ms.*, Cambridge. Published by Richard Morris, London, 1866.

4. The softening of the harsh "Hebrew" into the milder "Aperu" is following precisely the analogy of the language. Thus the Hebrew Migdol becomes in Egyptian "Makthel;" Megiddo, "Maketha;" Horeb, "Horep," etc. Every philologist is acquainted with this tendency.

5. This identity of the names becomes conclusive, when we remember that the masters of a slave people would write their name as they commonly spoke it—not as the slaves themselves wrote it.

Mr. F. J. Bliss has lately given a striking instance of how the inhabitants of Ma'lula commonly pronounce the Arabic "b" like "p," and adds: "This difference is observed to-day in the Oriental pronunciation of the classic Syriac."* Thus, Mecca was once "Bekka," and Pompey's pillar is yet "Bombey's pillar" to the Semitic donkey boys of Alexandria. That the Egyptians would have pronounced Hebrew in a softened form no one can doubt. That greatest of living Egyptian scholars, P. LePage Renouf, has recently shown (without indicating its bearing upon the topic before us) that in Egypt, as in South Germany, "the popular ear was not able to discern between 'd' and 't,' or 'b' and 'p';" so that the Egyptians would have said, 'Got pless you!' for our rough 'God bless you!'"† It is easy to see, therefore, how they would pronounce the Semitic name "Hebrew," and that they would almost infallibly write it as they themselves pronounced it.

All of the above considerations, taken in connection with the irrationality of supposing that two foreign peoples—one called Abperi-u (which all admit to be the exact hieroglyphic transcription of "the Hebrews") and the other called Aperu-u—would be found among the laborers at Ramses and Pithom in the Mosaic age.

II. *The references to the Hebrews in the papyri are not inconsistent with the Bible record.*

This is the chief difficulty, and the one which has led the representative Egyptologists to refuse assent to the identification of the Aperu with the Hebrews. It is said that the appearance of this term in the inscriptions long before the Exodus, and again at a period which must necessarily have been long after the Exodus, settles the question that this *Aperu-u* was not the word by which they spoke of the Hebrews.

One would think, however, that the scientific method would compel the acceptance of so satisfactory an identification, even if thereby one were forced to revise his theory of the date of the Exodus, or of the position of Israel after the Exodus. But a careful examination of the facts does not seem to even render this a necessity.

1. This designation is never met with but once previous to the Ramesside epoch, and that is in a single sentence found on the back of a papyrus of Thothmes' day, and reads, "Let the Aperu-u ride out." But there is no inconsistency here. Does any one deny that the Israelites were at that time in Egypt? Does not the Bible distinctly affirm that even Joseph was

* Pal. Exp. Fund, April, 1890.

* Soc. Bib. Arch., vol. xl.

called by the Egyptians "the Hebrew"! That these earliest-mentioned *Aperi-u* are indicated as "youths," and not as "servants" or "foreigners," would simply show that at that era the Oppression had not begun, or had not become universal.

2. Two official documents mentioning the *Aperi-u* have been preserved from the days of Ramses II. Both of these indicate the *Aperi-u* as a foreign people, and speak of them as "dragging stones" for Pharaoh Ramses for building purposes to the city of Ramses and elsewhere. All this is in striking correspondence with the biblical statement of the Hebrews' work (Ex. i. 11).

3. The most objectionable references, however, are those which are admitted by all to be later than the time of the Exodus. One occurs in an inscription of Ramses III., in which he speaks of his gifts to the Temple of On: "I purified An. . . I built its temple, which was gone to decay, . . . provided with men like sand. . . The officers, children, chiefs, *Aperi-u*, and men who are in detention in that place, 2093. . . Total heads, 12,363."* Even later, in the third year of Ramses IV., an inscription was made at the quarries of Hammamat, in which, among the workmen mentioned, are "800 *Aperi-u*."

M. Chabas explained these references by saying that either these were Hebrews who had been employed in the south of the empire, and therefore had not been able to answer to the call of Moses; or else they were a troop of the discontented Israelites, who had not only lusted after the onions and garlic of Egypt, but had actually deserted and returned to their former labors.†

Dr. Kellogg calls especial attention to the fact that these *Aperi-u*, mentioned later than the Ramesside epoch, are not indicated simply as foreigners, but in the one instance as "prisoners" and in the other as "bowmen." He draws the conclusion that the conquerors of Palestine were a military people by this time, and that the Hebrew captives, naturally enough, were sent back to their old employments by their old masters.‡

4. It is objected by those who do not sanction the explanations attempted above that the name *Aperi-u* is connected with the Egyptian root *aper*, "to provide," and that the word itself is therefore only a common name, designating a class of laborers. According to the view of the present writer this would not militate against the identification of the Hebrews and *Aperi-u*. It is really not inadmissible to suppose that a play on words was made in this case, such puns being as common in Egypt as in the days when Christ was changed into the less honorable Chrestus; or in those later times when the good Abbot gave the three young Angles a heavenly citizenship by calling them Angels; or in our day, when a whole class of workmen are nicknamed "Paddys," and Mr. Ingersoll appears occasionally under the *sobriquet* of "Mr. Injure-soul."

* Fac-simile, "Great Harris Papyrus," London, 1876.

† "Melanges Egyptologiques."

‡ "Abraham, Joseph and Moses in Egypt," Rev. Alfred H. Kellogg, D.D., N. Y., 1887.

5. A better explanation is at hand, however—an explanation which it is surprising has not been previously offered.

No one claims that the name *Aperi-u* occurs prior to the appearance of the Hebrews in Egypt. The difficulty only arises in explaining the occurrence of this word in later times, when it seems to have had a general application, and to be used in the sense of "laborers," as, for example, in the text, "The Aperi-u of the Anu"—the Anu being, as is supposed, a Nubian people, or, as others think, a geographical designation. But what could be more natural than that the name originally given to the vast multitude of Egyptian slaves because of their race should finally be given to all other slaves, irrespective of their nationality?

It is unquestionably true that in some parts of the South the term "Nigger" has been used to designate all the despised classes of society, whatever their color or nationality.

There are various classical instances of national or ethnical names sinking into dishonorable appellatives. Take a perfect parallel. Originally the term Slav was a national title meaning "the people" or "the glorious;" but because of the servitude of the nation (precisely as in the case of the Hebrews, if our view is correct) the "Slav" became the "Slave," and the national title became degraded until it could be indifferently applied to workmen of any race.*

III. *There is a striking parallel between the references of the Egyptian records to the Hebrews and their references to the Hyksos.*

The Hyksos probably entered Egypt in as inconspicuous and inoffensive a way as did the Hebrews several centuries later. They multiplied rapidly, however, and presently seized the reins of government and held the supreme sovereignty of Egypt for perhaps five hundred years. What do the monuments have to say of these centuries of disaster? Nothing!

That these shepherds were builders and sculptors is only known by a few broken sphinxes and splintered statues. That they ever built themselves temples is only known by the few words which their later occupants have failed to dig from the walls after they had pitched out the hated foreigner from his sacred abodes. That they had dominion for this half millennium is only monumentally proved by a triumphant record of Ramses the Great, stating that he was celebrating the anniversary of their expulsion. Not a single Hyksos papyrus, tablet, tomb, or mummy has ever been discovered. What was the national name of this powerful people? No one can answer. It has not been preserved. When the Egyptian records were compelled to mention them they described them either vaguely or abusively. They were the "Asiatic shepherds" or the "nomads of the East," or even the "impure people" or "the pestilence." The name *Hyksos* is a Semitic word either meaning "the chiefs of the shep-

* The converse of this process sometimes takes place, e.g., the word *thane* (*thegn*) was a title of nobility in England certainly as early as the ninth century, and yet as late as Ælfric's time it still continued to be used in the old sense of servant ("Homilies—The Assumption of St. John").

herds," and is connected with the root "to pillage," or else it is a term of contempt, meaning "bound with chains." *

In later times, as M Naville long ago pointed out, this name "became synonymous with *pleb.*"† The parallel is suggestive. The Hebrew shepherds were of the same race and came from the same fatherland as the Hyksos shepherds. They received the same hatred. Their memorials and history were allowed to fall into the same oblivion. The one was accused in Manetho's history of leprosy, the other was called in the hieroglyphic texts "the plague;" the one was described as "the polluted people," the other was called impure; while the name of each people is seen to have been degraded into a common term for the laborers of any race.

SERMONIC SECTION.

MUNICIPAL MISRULE.

BY CHARLES H. PARKHURST, D.D.
[PRESBYTERIAN], NEW YORK CITY.

The wicked walk on every side, when the vilest men are exalted.—Ps. xii. 8.

It will be well for us, you and me, to come to a full and frank understanding with each other at the very threshold of our discussion this morning, as to the true scope of the campaign in which we are engaged, and to which, unless all signs are misleading, the hearts of increasing numbers are, day by day, becoming enlisted. What was spoken from this pulpit four weeks ago was spoken with a distinct intent from which we have not, in the mean time, swerved, and from which we do not in coming time propose to swerve, whatever in the way of obstruction, vituperation, or intimidation may be officially or unofficially launched against us; for the one exclusive aim of the movement is to create, to characterize, and to lay bare the iniquity that municipally antagonizes and that neutralizes the efforts which a Christian pulpit puts forth to make righteousness the law of human life, individual, social, and civic. So

that as I apprehend my functions as a preacher of righteousness I have no option in the matter. It is not left to me to say whether I will do it or will not do it, but to go straightway about my business without fear or favor.

It is important to recognize just here the purely moral intention of the crusade, as security against its becoming complicated with considerations that stand aloof from the main point. A great many civic efforts have been made here and elsewhere that have resulted in nothing, for the single and sufficient reason that they have been side-tracked—switched off on to some collateral issue—mortgaged to some competitive interest. Suggestions, insinuations, criticisms that have reached me from various sources, some through the press, some through personal correspondence, make it incumbent upon me to declare that what has been said, and what will continue to be said, proceeds in no slightest degree from or sympathy with, or any interest in any specific policy, whether political, reformatory or religious, looking to the reconstruction of our municipal life. I do not speak as a Republican or as a Democrat; as a Protestant or as a Catholic; as an advocate of prohibition or as an advocate of license. I am moved, so help me God, purely and exclusively by the respect which I have for the Ten Com-

* "Zeitschrift für Aegyptische sprach und Alterthumskunde," 1875. "Bubastis," Edouard Naville, 1891.

† "Revue Chretienne" 1878.

mandments, and by my anxiety, as a preacher of Jesus Christ, to have the law of God regnant in individual and social life, so that I antagonize our existing municipal administration because I believe that with all the individual exceptions, frankly stated four weeks ago, I believe that administration to be essentially corrupt, interiorly rotten, and in its combined tendency and effect to stand in diametric resistance to all that Christ and the holy Christian pulpit represent in the world.

Now there is another diversion—side-tracking device—which, as it seems to me, has had for its object to confuse the general mind and so break the force of the indictment made here four weeks ago—I refer, of course, to the presentment made by the February Grand Jury. In that presentment, the substance of the censure passed upon the offending clergyman was that he brought charges against an official founded on newspaper report. Why! I said at the time that it was founded on newspaper report! So far as related to the McGlory matter, it was a hypothetical accusation, and was exhibited as a hypothetical accusation. If the papers which published the story at the time, and which, so far as I could learn, had remained for weeks (six weeks) uncontradicted, misrepresented the case, why then my accusation so far as related to the McGlory matter tumbled with it, and that is all of it involved in the very terms in which I then recognized the newspapers as my authority. If I had failed to indicate my authority, or if I had failed to indicate that, so far as related to the McGlory business, my charge stood or fell with that authority, the case would have been different. But as it is, there seems to me to be in the action of the Grand Jury a lack of that frankness which I certainly had a right to expect, and which my own entire frankness in the Grand Jury Room had certainly entitled me to receive. The natural, not to say the intended, effect of the form under which the presentment was made, was to produce

upon the minds of such as were not knowing to the very phraseology which I used the impression that I had been stating as of my own personal knowledge matters which upon a little sifting disclose themselves to have reached me only through the avenue of the press.

I cannot feel that to be just, nor can I otherwise interpret it than as calculated to represent as ministerial effusiveness and carelessness that which had not an element of inexactness or carelessness in it, and in that was covertly to impeach and bring into discredit my arraignment of it as needless. Leaving that point, I would like merely to interpolate the inquiry, Why was it that an accusation that for six weeks had been lying unregarded and untouched in the public prints was at once made the subject of judicial investigation and carried to the point of presentment when reproduced in the pulpit?

But all of that aside, and I am sorry to have asked you to devote a single moment's thought to a matter that has to some degree the appearance of being personal to myself—all of that aside, you will remember that the substance of the charge that four weeks ago was brought against a certain official was, that he exhibited a languid interest in the conviction of criminals of law, and allowed other considerations to intervene between himself and his official obligations. Now that last is exactly what he has done in my own person since then. I went to him with business that pertained to his own department, and he peremptorily refused to hold official communication with me. His feelings toward me personally prevented his fulfilling the obligations due from him officially. Now there is no newspaper rumor about this. I speak that I do know and testify that which I have seen; and two witnesses are ready to bear their testimony to the fact.

I am a citizen and a tax-payer, and I am refused audience with an officer whose salary I, as a tax-payer, am help-

ing to pay, and whose services as an attorney I am entitled to avail of. Now, so far as that concerns me only personally, of course I care nothing about it. It would be as childish as it would be wicked to bring into the pulpit personal differences as such. But the point is that in the transaction just referred to I as a citizen could get nothing from an officer of the Government, because forsooth I was not solid with him. Now, that is the genius of the entire Tammany business. You cannot get anything from Tammany unless you are solid with Tammany. A man, though he be working night and day for the ennoblement and purification of the city he loves, has no rights which Tammany is bound to respect. We are obliged and glad to make all possible exceptions, and there are many such, but the fact is that Tammany, taken as a whole, is not so much a political party as it is a commercial corporation, organized in the interest of making the most possible out of its official opportunity, so that what the rest of us get from Tammany we have to get by fighting for it or by paying for it. All of which is stated with incisiveness and frankness in the last number of *The North American Review*, in which the writer says :

"Tammany is not a party, and refuses allegiance to any. It has no principles or platforms to pledge it to duty. It fights only for itself. Its governmental theory is simple. It counts absolutely on the ignorant, the venal, and the depraved voters, holding them with the adhesive and relentless grasp of an octopus. It never alienates the grog-shop keepers, the gamblers, the beer-dealers, the nuisance-makers, or the proletariat. Patriotism and a sense of duty count for nothing in its estimate of political forces. Party passion, selfishness, and hopes of victory and spoils are its supreme reliance."

And not only does the organization just referred to stand as the organization of crime, but it fosters the tendency of crime. There are citizens in this

town abominating the whole system that do not dare to stand up and be counted. One of the most striking features of the immense number of letters of thanks and encouragement that I have been receiving during the last four weeks is the large percentage written by people who do not dare to append their own signatures ; honestly in sympathy with everything that is true and pure and honest, and yet afraid over their own names to put in black and white their sincere views of a government whose duty it is to foster virtue, not to drive it into hiding. I do not refer to this for the purpose of charging the writers with cowardice.

I only adduce the fact as a demonstration of the inherent tyranny of the civilized brigands who are despotizing over us. Only in that connection I want to say that now is a good time to speak out, an excellent opportunity for moral heroism to come to the front and assert itself. Nothing frightens so easily as vice. The wicked flee when no man pursueth, and they make still better time when somebody is pursuing. Time and again during the past weeks as I have, between the hours of twelve and three in the morning, sat in the company of women of a class almost too disreputable to be even named in this presence, I have had the same thing said, that there is not so much doing just now, for the reason that everybody is scared. Some things have come, and they have a sure presentiment that more of the same sort is on the way. The scattering feathers and the plaintive peepings indicate that the shots are striking into the quick.

I have strongly to emphasize the fact, even at the risk of being repetitious, that my interest in this is due solely to the obstruction that such a condition of affairs puts upon my work as a preacher of righteousness. You cannot have men even of tainted reputation (saying nothing of character) high in municipal authority, without that fact working the discouragement of virtue and the reduction of moral standards.

It is a pretty trying state of affairs for such as are attempting to improve the moral condition of our young men, in particular, to have officials high in power against whom the most damning and excoriating thing that can be done is to publish their history.

A while ago the treasurer of a certain bank downtown, who was not even suspected of being dishonest, but whose name through no fault of his own had become associated with a disreputable firm, was thrown out of his place. The reason stated by the directors was that, while they cordially and unanimously recognized the integrity of the treasurer, they could not afford so to jeopardize the interests of the bank as to have associated with them a man who was tainted even in the slight degree of being mentioned in connection with dishonest dealing. Now, that is the way you run a bank. That is the style of condition that you impose upon candidature for places of official trust. I am not here to criticise those conditions, but when you come to run a city, with a million and a half of people, with interests that are a good deal more than pecuniary, and a city, too, that is putting the stamp of its character or of its infamy upon every smaller city in the country through, then you have not always shrunk from putting into places of trust men who are ex-diverkeepers and crooks and ex-convicts, and men whose detailed written history would draw tremblingly near the verge of obscene literature.

The charge has been brought that the kind of discourse that was given here four weeks ago was entirely general, and was not characterized by that definiteness or by that sharpness of detail that would commend it to the interest or the confidence of a judicial mind. Now, details, I confess, were the last thing that I supposed that the virtuous people of this city would need, or that the administration would want. It was with some surprise, therefore, that I understood that it was officially stated in the Stevenson "Slide" case that,

while ministers like myself were willing enough to sit in their own houses and vituperate the city government, it was impossible to get them to procure evidence that would help to convict suspects of violation of laws. As I say, this was something of a surprise, for while I knew that the city government had allowed the ladies to teach them how to sweep the streets, I did not imagine it would be considered a part of my ministerial duty to go into the slums and help catch rascals, especially as the police are paid nearly \$5,000,000 a year for doing it themselves; but it is never too late to broaden your diocese.

I therefore selected seven names of parties that I imagined might occasionally forget themselves and be guilty of the violation of the Excise laws, put evidence-takers on their track, and having secured evidence such as my counsel deemed sufficient, went to the District Attorney in the interview above described. Opportunity of official intercourse being denied me (I omitted just now to mention the fact that the seven names selected were of parties that are away up in the confidences of Tammany counsels)—opportunity of official intercourse being denied me, my lawyer put the names of the parties before the District Attorney, which he politely returned and said that we could take them before the Grand Jury, and that he would secure us the opportunity. I was admitted to the Grand Jury, but upon stating my errand, was courteously informed that attending to such matters was not exactly in their line, and was invited to move on, and first try my luck with the police court. Application was therefore made to the police court and warrants were obtained. That was the first gleam of hope that broke upon us, and down to date, it is the last gleam. The case was put over till last week Monday. On Monday we all gathered again at the Tombs, counsel and witnesses, only to have the judge tell us that we could come around this week Tuesday. I said four weeks ago that our municipal administration

showed a languid interest in the conviction of criminals. I was taunted with dealing in generalities. Now there is a specification—seven of them; go put them along with the Grand Jury's presentment.

Well, the work of gathering evidence thus begun grew upon me in interest and fascination. Last Sunday, therefore, while we were quietly studying and praying over the matter of foreign missions, I had a force of five detectives out studying up city missions, and trying to discover if the Police Department shows any practical respect to its obligation to enforce excise laws on the Sabbath. Before going on with that I want to mention a little incident that also occurred last Sabbath on the east side. The story met my eye in the morning paper, and I asked a legal friend to go to the clerk of the court and verify it, which he did in its essential features. A policeman on Division Street, urged thereto—so the story runs—by the necessity that he felt himself under just at the time to show the community what a lively interest the police take in preserving the holy quiet of the Lord's Day, went into an open grocer's shop and arrested the shop-keeper for selling a three-cent cake of soap. Now I do not want to be understood as condoning that offence. Cleanliness is next to godliness, but cleanliness is not godliness, and I am not here to criticise Judge Kilbreth, in whose integrity I have thorough reason to put confidence, for putting the offender under bail to appear before General Sessions. But while this three-cent soap transaction was transpiring there were a good many other things transpiring, and I return to the experience of my five detectives.

I have here the results of their day's work, neatly type-written, sworn to, corroborated and subject to the call of the District Attorney. There is here the list of parties that last Sunday violated the ordinance of Sunday closing. One of these covers the east side and the other the west side of town. These names are interesting; some of them

especially so from one cause or another; in some instances on account of their official position, either present or recent; in other cases because of the family connections or intimacy of the powers that be. These lists include violations in twenty-two precincts. The statement sworn is the following, omitting the names and addresses of the witnesses, which are in the documents, of course, given in full.

"John Smith, of such a street and number, in said city, being duly sworn, deposes and says that at the city of New York, on Sunday, March 6th, 1892, between the hours of 8 A.M. and 12 P.M., deponent, in company with one John Jones, visited the following liquor saloons, where wine or malt or spirituous liquors were exposed for sale; that there were people drinking at the bars of all these places, to wit." Then follows the list of places, with address and number of people present in each.

Then comes John Jones's sworn corroboration of John Smith's affidavit—in other words, "legal evidence," which is what I understand our municipal administration desires to have this pulpit furnish it. Of course I am not going to take up your time by reading the names, only a little in the way of recapitulation for illustration's sake: Second Precinct, 7 saloons open, 55 people present; Fourth Precinct, 10 saloons open, 45 people present; Fourteenth Precinct, 15 saloons open, 169 people present; Nineteenth Precinct (that is ours), 18 saloons open, 205 people present. In all (I do not mean all the saloons that are open, but all the open ones our detectives happened to strike), 254 saloons, 2438 people present. They don't want generalities, they want particularities. Well, there are 254 of them, no pulpit garrulousness nor ministerial exuberance, but hard, cold affidavits. If the concerned guardians of the public peace and the anxious conservators of municipal laws want facts, we will guarantee to grind them out a fresh grist every blessed week. Now let them take vigorous hold of the mat-

ter furnished above, or cease their hypocritical clamoring after specific charges.

It has seemed to me that there would be a peculiar propriety in studying a little ways into the general trend of things in the Nineteenth Precinct, as that is the one in which our own church is situated, and from which we draw the major part of our congregation. To this end I have had during the last few days a number of interested people, some of them paid detectives, some of them volunteers from this congregation, scouring the ground with a view to learning something about the gambling-houses and the houses of a disorderly character. A gambler who is a dealer in one of the faro banks here told one of our parties that the small games were running pretty quiet now, because Dr. Parkhurst's society (the Society for the Prevention of Crime) had so frightened the police, that they made the gamblers close up for a time till the thing should blow over.

I only mention that that you may get at the true inwardness of the situation. The police can stop the gambling just the instant that they conclude that it is unsafe not to. They will go just as far as the exigencies push, and, to all appearance, not a step further. Among places of this character reported to me are two that are possessed of a melancholy interest, because of the youthful character of the parties—a gambling-house a little above Fortieth Street, furnished with roulette, hazard, and red-and-black tables, in which there were counted forty-eight young men, and a policy-shop three blocks above our church running full blast, and into which forty young men were seen to enter last Tuesday.

Leaving the gambling-houses for the present, I must report to you what was discovered in a region of iniquity that, in this presence, will have to be dealt with with as much caution and delicacy as the nature of the subject will allow. I have here a list of thirty houses, names and addresses, all specified, that are

simply houses of prostitution, all of them in this precinct. These thirty places were all of them visited by my friend or my detective on the 10th and also on the 11th of March, and solicitations received on both dates. One of these places I spent an hour in myself, and I know perfectly well what it all means and with what facility such houses can be gotten into. That house is three blocks only from the spot where I am standing now. All of this has been neatly type-written, sworn to, corroborated, and is subject to the call of the District Attorney.

And now, fathers and mothers, I am trying to help your sons. From the very commencement of my ministry here, I confess that to be of some encouragement and assistance to young men has been my great ambition. Appeal after appeal has come to me these last four weeks signed "A Father" or "A Mother," begging of me to try to do something for their dear boys. But as things are I do declare there is not very much that I can do for them. I never knew till within two weeks how almost impossible it is for a young man to be in the midst of the swim of New York City life under present conditions and still be temperate and clean. I had supposed that the coarse, bestial vices were fenced off from youthful tracks with some show at least of police restriction. So far as I have been able to read the diagnosis of the case, I don't discover the restrictions.

There is little advantage in preaching the Gospel to a young man on Sunday, if he is going to be sitting on the edge of a Tammany-maintained hell the rest of the week. Don't tell me I don't know what I am talking about. Many a long, dismal, heartsickening night in company with two trusted friends have I spent, since I spoke on the matter before, going down into the disgusting depths of this Tammany-debauched town, and it is rotten with a rottenness that is unspeakable and indescribable, and a rottenness that would be absolutely impossible except by the con-

nivance, not to say the purchased sympathy, of the men whose one obligation before God, men and their own conscience is to shield virtue and make vice difficult.

Now, that I stand by because before Almighty God I know it. And I will stand by it though presentiments fall as thick as autumn leaves in Vallombrosa, or snowflakes in a March blizzard. Excuse the personal references to myself in all this, but I cannot help it. I never dreamed that any force of circumstances would ever draw me into contacts so coarse, so bestial, so consummately filthy as those I have repeatedly found myself in the midst of these last few days. I feel as though I wanted to go out of town for a month to bleach the sense of it out of my mind, and the vision of it out of my eyes. I am not ignorant of the colossal spasm of indignation into which the trustees of Tammany education have been thrown by the blunt and inelegant characterizations of a month ago, and I have a clear as well as a serious anticipation of what I have to expect from the same sources, for having diligently sought out and entered into the very presence of iniquity in its vilest shape, for there is nothing in the first chapter of Romans (read this morning) that will outdo in filthiness the scenes which my eyes have just witnessed.

And not till I look on the great White Throne can the moral traces of it be fully effaced, but horrible though the memory of it must always be, I know it has earned me a grip on the situation that I would not surrender for untold money. But the grim and desolate part of it all is that these things are always open and perfectly easily accessible. The young men, your boys, probably know that they are. Ten minutes of slight investigation, such as a contaminated lad might give them, would find them all the information they would need to enable them, with entire confidence, to pick out either a cheap or an expensive temple of vile fascination, where the unholy worship of Venus is

rendered. The door will open to him, and the blue-coated guards of civic virtue will not molest him.

I spent an hour in such a place yesterday morning, and when we came down the steps I almost tumbled over a policeman, who appeared to be doing picket duty on the curbstone. To say that the police do not know what is going on and where it is going on, with all the brilliant symptoms of the character of the place distinctly in view, is rot. I do not ask any one to excuse or to apologize for my language. You have got to fit your words to your theme. We do not handle charcoal with a silver ladle nor carry city garbage out on the dumping grounds in a steam yacht. And any one who, with the easily accessible facts in view, denies that drunkenness, gambling, and licentiousness in this town are municipally protected is either a knave or an idiot.

It is one of the rules and regulations of the Police Department that "it is the duty of the Superintendent to enforce in the city of New York all the laws of the State, and ordinances of the city of New York, and ordinances of the Board of Health, and regulations of the Board of Police; to abate all gambling houses, rooms and premises, and places kept or used for lewd or obscene purposes and amusements, and places kept or used for the sale of lottery tickets or policies." Another rule is: "Captains will be diligent in enforcing the laws relating to lottery policies and shops, the selling of liquor and gambling of all kinds." Still another rule governing policemen is the following: "Policemen must carefully watch all disorderly houses or houses of bad fame within their post, observe by whom they are frequented, and report their observations to the commanding officer." Still another: "Policemen shall report to their commanding officer all persons known or suspected of being policy sellers, gamblers, receivers of stolen property, thieves, burglars, or offenders of any kind." Again: "Each

policeman must, by his vigilance, render it exceedingly difficult, if not impossible, for any one to commit crime on his post."

The obligations of our Police Department to enforce law are distinct, and their failure to do it is just as distinct. I am not making the definite charge that this proceeds from complicity with the violators of the laws, but I do make the distinct charge that it proceeds either from complicity or incompetency. They can take their choice. I do not believe, though, that any considerable number of people in New York consider them incompetent. This is disproved by the consummate ability with which certain portions of their official obligations are discharged, and by the complete success with which, when, on one or two occasions, they made up their minds, for instance, that the liquor saloons should be closed, they were closed uptown and downtown, from Harlem to the Battery. Their ability I am willing to applaud indefinitely, knowing all the time, though, that the more I applaud them for their ability the more I damn them for their negligence. With the backing, then, of such facts legally certified to as have been presented this morning, we insist in behalf of an insulted and outraged public that the Police Department, from its top down, shall without further shift proceed with an iron hand to close up gambling-houses, houses of prostitution, and whiskey-shops open in illegal hours. If this is what they cannot do, let them consider the point and give place to some one who can. If this is what they will not do, let them stand squarely on the issue and be impeached according to the provisions of the court.

In a closing word, voicing the righteous indignation of the pure and honest citizenship of this tyrannized municipality, let me in a representative way say to Tammany: For four weeks you have been wincing under the sting of a general indictment and have been calling for particulars. This morning I have given you particulars, 254—254—

of them; now what are you going to do with them?

THE BLESSED HOPE.

BY ALEXANDER MACLAREN, D.D.
[BAPTIST], MANCHESTER, ENG.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—Titus ii. 13.

I SHOULD be doing equal violence to your feelings and to my own deep affection if my first words this morning were not the expression of our share in the sorrow of all good men for the death of Mr. Spurgeon. The loss falls especially on the churches of the denomination to which he and I belong; but it touches Christendom. He was as good as he was great; he was as sweet as he was good. His genius for forceful, racy speech sets him by the side of the great masters of our English tongue. His fervor of devotion and intensity of love to the Lord Jesus Christ blazed through all his work. He was absolutely self-forgetful, thinking nothing of himself and everything of his message. His pathos and his humor, his sagacity and his kindness, were equal. His power of cheery work was unexampled, and all that he was he gave to his Lord, with rare and beautiful simplicity and faithfulness. He had no peer; he can have no successor. Such lives are not given twice to a generation. We shall honor him best if we try to fill our little places as he did his, and to cleave to the Master whom he magnified and now beholds.

My text this morning does not come inappropriately in such circumstances. It brings us into touch with the realities into which our brother has entered, and it points us the path by which we may travel to the same rest.

I. I note in it, first, the great object of the Christian hope, "the glorious appearing of the great God and our Saviour Jesus Christ."

Now I suppose I need not explain that the true rendering of the words before us is *not* "the glorious appearing," but "*the appearing of the glory.*" There is a distinct reference to the previous words which we have considered in former sermons. There are two appearances, that of "the grace of God and that of the glory." *Grace*, as I explained in a former sermon, is condescending, gentle, forgiving, stooping, restoring love, which comes to us embodied and manifested in the life and death of Jesus Christ. The "*glory*" was originally that supernatural brightness, the symbol of the Divine presence, which shone between the cherubim, and then, in a wider sense, is used to mean the blinding lustre of the self-manifestation of God. The distinction between the two words is beautifully given when, instead of compliance with the presumptuous prayer, "I beseech Thee show me Thy glory," the answer was, "I will make all My goodness pass before thee."

There is, then, a double manifestation of the Divine character in its twofold aspects of grace and glory : one in the past, on which all our trust is fixed ; one in the future, to which all our hope should be directed. A great revolving light turns now the side which gives white beams, and now that which flashes forth fiery red. The *grace* which is manifested is not the whole of the Divine character, which men here or hereafter shall be capable of beholding and experiencing, but following and based upon that appearance of the grace shall be the appearance of the glory.

These two manifestations are paralleled in many respects, as is shown by the very fact that the same word is employed in reference to both, but they differ substantially in this, the aspect of the Divine character manifested by each. The one is like the silver moon, flooding all things with silvery and gentle light ; the other is like the flash of the lightning from one side of the heavens to the other.

Both the manifestation of the grace and that of the glory are given through the same medium. Jesus Christ is the means of making the grace visible ; and Jesus Christ will be the means of making the glory visible. That parallelism seems to make the rendering of the words in our Authorized Version preferable to that which has sometimes been suggested, and to make it more probable that we should read "the glory of the great God and our Saviour," than "the glory of our great God and Saviour Jesus Christ." There is no theological objection to the latter rendering, nor is there any grammatical objection to the possibility of it ; but the congruity of the context seems rather to require that in both cases the Manifester should be Christ, and the Manifested should be God.

I said in a former sermon that the "appearing of the grace" could mean nothing else than the making visible to men in human form by one entering into the limits of time and place, of the invisible love of God. "The appearance of the glory" must likewise be a making visible by a corporeal local personal coming of Christ in His perfected manhood back again to this old earth. "That same Jesus who has gone from you into heaven shall come in like manner as ye have seen Him go into heaven." As truly as He wore our manhood and walked the fields of Palestine for our redemption in the manifestation of the Father's love, so truly shall He come again, in visible, corporeal manhood, to manifest to the world the glory of God.

And these two appearances are connected in such a manner that the former is evidently incomplete without the latter. As certainly as the cradle at Bethlehem required the open grave and the ascension from Olivet, so certainly does the ascension from Olivet require the return to judgment. If the Lord of the servants hath gone from them, to receive the Kingdom, needs must be that He shall return. The world has

not done with Jesus Christ yet, and it cannot be that that calm disappearance is the last of His relations to it. He *has* come, therefore He *will* come. The past has in it one great fact, to which the world must turn for light, for leading, for life. And that past fact, like an Eastern sky that flings its coloring into the farthest west, irradiates the future and points onward to His return again. So that past fact and its companion yet to be are like two great towers on opposite sides of some fathomless abyss, from which stretch the slender rods which are sufficient to bear the firm structure on which we may tread across the gulf, defiant of the darkness, and find our way into the presence of God.

II. Secondly, notice the Christian anticipation of the appearing.

"Looking," says the apostle, "for that blessed hope." How comes he to call it blessed? If it be a flashing forth of the Divine glory, and if it be, as it distinctly is, a coming to judge the earth, there must be much about it which will touch into activity not unreasonable fears, and may make the boldest and the truest shrink and ask themselves the old question, "Who shall stand when He appeareth?" But Paul here stretches out the hands of his faith, and the yearnings of his desire to it. He sees a great distant Star, hastening toward the earth through the abysses of space, and he longs for its impact upon the world; which might seem to mean ruin. Whence comes this confidence?

It comes from the power of love. How beautiful it is, how merciful, and how strange that the very same yearning after bodily presence, the same restlessness in separation, and the same fullness of satisfaction in companionship, which mark the lower loves of earth, can be transferred wholly to that higher love! If our hearts are wed to Him, we shall know that to be "present with the Lord" is far better than the best beside; and that His coming must be for loving hearts "as the morning spread

upon the mountains." The hope is blessed when the heart loves Him who is to come.

It is blessed because of the power of the assurance which we all may have that that coming can bring no harm to us. "Herein is our love made perfect, that we may have boldness before Him at the day of Judgment." "It is blessed because the manhood which is thus lifted to participate in and to be the medium of manifesting to a world the Divine glory is our manhood; and we shall share in the glory that we behold, if here we have trusted in the grace that He revealed. "He shall change the body of our humiliation that it may be fashioned after the likeness of the body of His glory." And when Christ who is our life shall be manifested, then shall we be manifested with Him in glory. So because of the power of love, because of the power of confidence that no harm can come from the beloved presence, and because of the well-founded assurance that His glory is shared with all His brethren according to His own prayer, that the glory which He had with the Father may be in these His disciples, we can look forward, if we are cleaving to Him with however humble and tremulous faith, and say, "Yes! we, too, feel that His coming is a hope, and is blessed." We can then understand and join in the rapturous triumph of the Psalmists of old, when they call upon earth and sea and trees and hills to rejoice before the "Lord, for He cometh to judge the world."

And the hope is blessed because, in contradistinction to all earthly objects of hope, it is certain—certain as history, certain as memory. It is as secure as treasures that we keep in the cedar-presses of our remembrances. It is also blessed because, being thus certain, it is far enough in advance never to be outgrown, never to be fulfilled and done with here. So it outlasts all others, and may be laid in a dying hand, like a rosebud clasped in cold palms, crossed on each other, in the coffin;

for not until we have passed the veil shall we receive the hope. He will come to the world ; you and I will go to Him ; either way, we shall be ever with the Lord. And that is a hope that will outlast life and death.

Then, consider how large a space in the Christian life this hope ought to fill ! It is, as my text shows us, as much a part of Christian duty to cultivate it as it is to "live soberly, righteously, and godly." Nay, more, if we regard the structure of the sentence, of which my text is a member, and observe that the latter is in form identical with the previous clause, "*denying ungodliness and worldly lusts*," it may seem as if, just as the former, "*denying ungodliness and worldly lusts*," was the means by which the "sober, righteous, and godly life" should be maintained ; so that life is not to be reached except through the cherishing of this bright hope. That is true, for where shall we find stronger bridles for our passions and lusts than in that thought, "The Lord cometh" ? "Let your moderation be known unto all men : the Lord is at hand." And where shall we find stronger inducements to live soberly, righteously, and godly than in the thought that He comes to judge the world, and us with it ?

But alas ! there is a wonderful difference between the extent, imperfect as even it is, in which average Christian people try to fulfil that threefold ideal of life, "sober, righteous, and godly," and the extent to which they recognize it as a clear duty, to cultivate the brightness of this Christian hope. A thousand pities is it that there are so few of us who live under the light of it, except the good men who have given themselves to the study of the *time* when it shall come to be fulfilled ; and have largely, by fancies that were shattered generation after generation, discredited the very doctrine which they love. But, dear brethren, sure am I that there can be no failure in the vigor and continuity of our hope of the com-

ing of the Lord Jesus, without a corresponding feebleness setting in throughout the whole Christian life. It is for us to see to it that day by day we live in the anticipation which will lift us above cares and sorrows, and will interpret for us many things which otherwise would be insoluble problems—the blessed anticipation that He will come and manifest Himself in the glory of His Father, and that we, even we, may share therein.

III. Lastly, note the teaching or correction which strengthens the hope.

You will remember that in former sermons we have seen that the appearing of the grace of God has a function of disciplining or correction in order that we should live "soberly, righteously, and godly." The forward looking in the text is part of the purpose of the appearance of the grace. The great means by which this Christian hope may be cherished in its brightness and its fulness is the yielding to the schooling, the correction and discipline which the past and present manifestation of the grace of God brings with it.

The fact that the first manifestation is of an educational and corrective kind, is in itself an evidence that there is another one to follow. For the very idea of training implies that there is something for which we are being trained ; and the very word "correction" or "discipline" involves the thought of an end toward which the process is directed. That end can be no less than the future perfecting of its subjects in that better world. Life is unintelligible, and the Gospel of Jesus Christ is more unintelligible still, unless all be meant to prepare men for the life beyond the grave. It is impossible that all these costly gifts and powers which make up God's revelation of Himself in Jesus Christ shall have been set agoing for purposes which terminate with this life. It is as impossible that all the sedulous care which is exercised over each of us by the tutors and governors that we find in the Gospel of Jesus

Christ, shall have no object in view except such as is reached in the imperfect attainments of the Christian life here. God does not take the rough bar of iron and turn it into steel and polish it and shape it and sharpen it to so fine an edge, in order that He may then break it and cast it "as rubbish to the void." You will find in prehistoric tombs broken swords and blunted spears which were laid there with the corpses; but God does not so break His weapons, nor is death the end of our activity. If there be discipline there is something for which the discipline is meant. If there be an apprenticeship there is somewhere work for the journeyman to do when he has served his articles and is out of his time. There will be a field in which we shall use the powers that we have acquired here; and nothing can bereave us of the force we made our own, being here. Grace disciplines, therefore there is glory.

Again, our yielding to the grace is the best way of strengthening our hope of the glory. The more we keep ourselves under the influences of that mighty salvation that is in Jesus Christ, and let them chasten and correct us, and submit our inflamed eyes to their healing pains, the more clearly will they be able to see the land that is afar off. "I counsel thee to buy of Me eyesalve that thou mayest see." Telescope glasses are polished in order that they may enable the astronomer to pierce the depths of the heavens. Diamonds depend for their brightness on the way in which they are cut, and it is poor economy to leave some of the precious stone on the mass, if thereby its reflecting power and its radiance be diminished. God cuts deep and rubs hard, in order that He may brighten the surface and the depth of our souls, that they may receive in all its purity the celestial ray, and flash it back in varied colors. So, if we would live in the buoyant hope of the manifestation of the glory, let us docilely, prayerfully, penitently, patiently, submit ourselves to the discipline of the grace.

NOT UNCLOTHED, BUT CLOTHED UPON.*

BY REV. PRINCIPAL DYKES, D.D.
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We know that if our earthly house of this tabernacle, etc. . . . We may be accepted of Him.—2 Cor. v. 1-9.

Of this important but somewhat difficult passage it has been remarked by the late Dean Stanley, that it stands alone in the insight which it gives us into the apostle's feelings under the sense of approaching decay and dissolution. Just when the letter was penned he had been passing through physical and mental conflicts, given over as it seemed to death, feeling the sentence of it, as he said, in his body, conscious, too, of decaying powers, and carrying about the treasures of his message, heavenly treasures, in a fragile clay vessel. Under this burdensome sense of bodily weakness he dictates this paragraph. He is forced to contemplate the possibility at least—I dare say others round about him would say the probability—of his having ere long to quit that fragile tent, his body, to enter the state of the disembodied, and there to pass some interval, longer or shorter, before his resurrected body should be revealed at the coming of the Lord.

Now, from one point of view, it strikes you as you read this paragraph how little even St. Paul knew about the other world. Whatever wise or merciful reasons there might be for it, it is quite plain that the Lord Jesus did not intend to be definite or detailed in His communication on that subject. Where the departed are, how they are occupied, in what relations they stand to this earth or to us, with what means of intercourse or of activity they are now endowed, He has told us nothing, just as little as He has revealed the times and seasons, the length of His own absence, or the date of His return. On

* Preached February 21st, 1892, at Marylebone Church, in memory of its late pastor, Donald Fraser, D.D.

all such points the apostles possessed no advantage over us. That dark other side into which men have always peered to gather hope for their own end, and to get some comfort touching their dead, remains under Christ's teaching mainly dark still, so that neither of the intermediate state nor of the resurrection of the body can we frame any clear conception to ourselves such as will answer one tenth of the questions which arise in all thoughtful hearts.

That on the one side; but then, on the other side, it is no less true that the attitude and language of St. Paul mark a blessed advance over everything that could be said by the wise and sober-minded before him—yes, even by the inspired among his own countrymen. Little as St. Paul knew, he knew something—that is to say, he did not merely guess. The coming of Christ touched with illumination only one or two points in that dark continent of the hereafter which lies before us all; but where it did cast light, that light is light from heaven. Now this could not be affirmed before. If Christ has not brought life and incorruption to light no one has. Paul and his fellows were the very earliest of the sons of men who could affirm, on such a subject as this, what he affirms here. We know, and we are always of good courage because we know. And you and I, brethren, if we would not go back again into the dense, unbroken night of our forefathers, into their unanswered questions, their unproved speculations, have no other resource in this nineteenth century of ours than to cling to the teachings of Jesus Christ our Lord. To whom else can we go, sirs? "Thou hast the words of eternal life." He alone has spoken to mortals.

There is, then, a mixture of ignorance and a little certain knowledge, and this ignorance is reflected even, I think, pathetically in Paul's words before us. On the one side I notice how he shrinks from death—not, I take it, from the mere fact of dying, and still less can I suppose of a man who died daily a mere

cowardly fear of any pain there might be in it—no, but he did shrink from that unknown condition of disembodiment which succeeded death. To be stripped of the body, this warm, breathing flesh, the sole medium that we know for either joy or sorrow, for either activity or intercourse, is, as the apostle puts it, to become naked; and such a state, divested of material organs, carries to the mind of all thoughtful people something ghastly, as we say, abhorrent to body and soul, for man is made of body and soul, and meant to have both of them.

Now we shall find in a little what the Gospel has done to lay this ghostly dread, and satisfy the living that the sleeping are at rest. But notice it has not entirely robbed the idea of its forlornness—perhaps because nothing could, and perhaps because enough has not been told us. Men of flesh and blood must fear to become disembodied, not knowing what that may mean to creatures constituted as we are; and yet, although St. Paul would far rather have had no interval between the taking down of the present body and the putting on of his resurrection one, yet he knows for certain this much, that such a resurrection body there is, and that when it comes to him it will be enduring, and it will be glorious.

Now it is in this fact, first of all, that you find Christian hope—the hope that is able to reconcile a Christian man to die. To die is not in itself desirable. To survive till Jesus comes again and to find mortality, as it were, swallowed up in life—whatever that strange word of St. Paul's may mean—to find a body of glory, as it were, put on over this body of decay, absorbing it into its own vitality—this would be best, this would be best, we think. Yet if this cannot be, if the earthly tent-like house of our physical frame must first be taken quite down and dissolved in death, then we know this at least, that we do not part from it forever, perhaps not for long, but that we actually have as good as prepared for us by the hand of God an-

other, a far better and enduring home. The Greeks' delight in the beauty, the suppleness, the figure of the human frame was not a feeling in which St. Paul had much reason to share. His own physique was his weak point. As a habitation for that eager and capable spirit, the tenement of clay, which his enemies called contemptible, reminded him of the coarse goat-hair tents he had been bred to weave in his native Cilicia. In itself it can be no great hardship to see that taken down if it were to be replaced by a permanent celestial body, a building from God. Nay, verily, he rather groaned, as he says with desire, as he felt his present infirmity. And there are many of us who share his longing. Not the youthful and active, perhaps; but we are not all youthful and active, and when the senses are dull and the limbs grow weak, surely there are not a few who can enter into Paul's yearning for a habitation which is from heaven. This should reconcile the aged and invalid saints to the taking down of their tent-like body, and, brethren, let it reconcile all of us for what will probably come to all of us sooner or later. If it be, as it is, the very end for which God has been working, and if to win that better we must needs lose this meaner one, then let us be of good cheer. These things are seen, but they are temporal!

Now, brethren, it is the Gospel alone, you will admit, which has imparted to us this certain prospect of a reconstructed and incorruptible manhood of immortality for the soul. That appeared to the heathen thinkers to whom Paul preached his Gospel simply preposterous and incredible, and yet of this the Gospel gave certain assurance. It gave it by the resurrection of Jesus Christ—that is to say, it based it on a fact. That was no mere resuscitation of a dead man. That had happened before. It was the permanent reconstruction of a human body in a heightened condition of existence, with physical material parts so changed that they

could be the organs forevermore of a spiritual and glorified life. That proved such change to be practicable, and amid the ever-growing wonders of material science why should we doubt that it is practicable?

But it did more. It guaranteed the fact of it for all those whose head and model Jesus Christ is, for all who share His new life in the Spirit. What does that mean? It means that God is working in His people now a union to Jesus Christ, the perfected man, a conformity to His likeness, which we may be conscious of now in our moral and spiritual experience. Our religious nature may know the pulse beating through it of the moral life of Jesus Christ, and if we know that, then the process is not going to stop there. Where it begins in the soul it will work itself through the body and be consummated at last when it enters the physical frame, and enters into the glorious life of Christ. He has given us the pledge of that when He gives us the Holy Spirit.

So much there is, then, brethren, in the remoter future to cheer the aged or the dying Christian, to cheer those whose friends have fallen asleep. But still, this does not meet the difficulty of the nearer future. When this tabernacle is taken down I shall be unclothed. You say it is not going to be forever, and it may not even be for long. Well, that is a comfort, no doubt. Still, I do not wish to be unclothed at all. The prospect of that nakedness daunts and appalls a man even with no reflection upon his courage, and if I know nothing more about the disembodied, the intermediate state, surely I have reason to cling more than is seemly to this breathing flesh, with all its burdens. Ah! but I do know more. At this stage of the apostolic meditation one catches sight of a fresh thought—a new source of comfort. What did he say just now about the "earnest of the spirit"? Why am I so sure that I shall be raised, like Jesus, in the resurrection of the just? Why?

Because already I am united to Him in spirit ; because already I share His resurrection life ; and the Holy Spirit whom Jesus sent abides in me as a Christian man. Think what that means. Is such a union as that to perish at death ? Being a thing of the soul, a thing of heart, conscience, affection, will, is that going to be sensibly affected at all by the decay of the body ? On the contrary, what do you find ? You find that as the outward man is sensibly decaying day by day, the inward life of the believer is in the same way getting itself renewed, strengthened, purified by time, so that the spiritual life depends so little on the life of the flesh that it rather grows by an inverse ratio. We walk in an alien world, far from our Lord ; earth and flesh push out the Divine ; they preoccupy us ; they oppress us ; we see what we would rather not see, and Him whom we most long to see we see not ; and so life, that higher life, is all an effort to realize the spiritual, and to bring the distant near.

Very well, then, since walking by faith, and not by sight, is the present drawback, will it not be a positive advantage to escape from this environment of the world ? Will it not break the existing barrier betwixt the soul and God, take away that unfriendly medium which now divides us from the Unseen, and admit us to His immediate presence ? Absence from the body—must it not be presence with the Lord ?

Here, therefore, you see we have touched another thought—a new thought charged with comfort alike for the departed and for the surviving, to us who are going to die and to us who have lost our dead. Resurrection ! Yes, that will be the consummation at the last devoutly to be wished. But till then, what ? In the dim spirit-land is there anything at all that you can make out clearly, anything quite certainly to be known of that mysterious intermediate waiting time—that unwell-

come disembodied state ? Why, yes, one thing only, one thing at least. The souls of the departed saints are with Christ, in conscious immediate fellowship with Him. That is all ; but that much is certain. Jesus said as much to the crucified malefactor ; Stephen was sure of it in his dying vision ; Paul knew it, and counted it for that reason better to depart ; John heard it as a voice from heaven. "Blessed are the dead that die in the Lord." Do you need anything more ? Do we make as much as we might of this solitary feature ? St. Paul dwells on it in my text till it almost reconciles him to die. "We are of good courage," says he, "we are willing to be absent from the body in order to be at home with the Lord."

Ah ! brethren, that was what the Gospel did for Paul. It cured him of his early instinctive repugnance to death ; it reconciled him to the decay of his body, and tutored him first to tolerate, then to desire, at last to welcome, even that disembodied interval of being which, if it has nothing else to recommend it, has at least this, that it sets us into communion with our Lord.

My brethren, the blessed meditations respecting the hereafter that we have been meditating this morning are not afforded to us for the satisfaction of an idle curiosity ; they serve a gracious practical purpose in our Christian life. First of all they impress Christian men toward the steadfast and courageous discharge of the duties of this life. We serve our Lord because we make it one of the express aims in life or death, or here or yonder, to do the things that are pleasing in His sight ; but next also to reassure us and to comfort us as often as our honored and our loved ones are called out of our midst into that undiscovered land of mystery. I am well aware how the void, aching heart of bereaved affection yearns after more than this, yearns with a dumb agony for one touch of a vanished hand, for

the sound of a voice that is still. In vain. Such solace we cannot have. It must be enough for Christian faith that back on the mysterious unknown realm, where they all disappear, there comes his brief statement, so calm, so sober, so potent, to comfort and sustain: "To be with Christ is far better."

Now, let this be the consolation of this pastorless flock. Brethren, the stroke of God, which has emptied this pulpit, fell on you with unusual rapidity. He was to-day in the midst of you; to-morrow with the Lord. Was it not better so? To such a man as that the prolonged prospect of death, amid the slow wasting of his energies through old age or tedious illness, would certainly have proved a great trial. That trial God saw good to spare our brother. The Lord hurried him away from the midst of his life-labors to His own presence. His removal has left a wide gap, for he filled a large space in our Church, and indeed in the evangelical communities of the kingdom. To-day you are a sorrowing congregation. From you God has taken your head and leader, and we are assembled this morning, within this very house which his energy reared, and where never more shall his voice testify as it was wont to do in the Gospel of the grace of God. It is the preacher, my brethren, it is the pastor, it is the friend we mourn to-day. His ministry among you has been a prolonged one. Very many of my younger hearers can remember no other teacher or pastor; even those who are more matured have been indebted to his discourses for such guidance and inspiration as the pulpit can afford through a long stretch of busy years. Dr. Fraser, without professing to be an expert in theological learning, was throughout life a close and careful student of Holy Scripture, loyal to its inmost teaching, and delighting to make fresh application of its principles to present-day questions. Without narrowness he proclaimed the old Gospel which he had inherited from

his godly forefathers in the north, while, at the same time, he kept a singularly watchful eye upon what he deemed to be, in present-day movements of opinion, the confusions of thought, the novel errors, the foolish mistakes into which, mainly through ignorance of Scripture, some religious people are prone to fall, and the views of Divine truth he was led to present to you from week to week he knew how to enforce in language vigorous, choice, and terse, to which his graceful elocution added emphasis.

I have but one message for you all. Dear friends, one and all, lift up your hearts. Very bitter to you and to me to-day is the thought that we shall see his face no more. That charming, attractive figure, with its inspiration and cheerfulness, with its sagacious, fertile brain, ever busy with the affairs of the Church of God, that gift of luminous and persuasive speech, that heart so kind and thoughtful—all are gone, and we dwell on the memory of them with a poignant sorrow. Yet, lift up your hearts. For those rich gifts, in which we rejoice, and by which we benefited, let us still praise His name, but let us not think that we have lost them. There is nothing lost in the Church of God.

He is now where we would be, where we hope soon to be; he is with the Lord, in whom we all are one forever, and Christ unites us only—does not separate us, for in Him is no separation any more at all forever; reunion rather, when those left behind will overtake those gone before, and intercourse suspended will be intercourse renewed forevermore. Weep not at all for him, since death is gain; weep not over much for yourselves either, since Christ is yours and the time is short, and we shall be "together with the Lord." Oh! brief, uncertain, trembling, dying life, amid the shadows of the scene; oh! sure and endless life, the real and the abiding life in the presence of the Eternal.

EXERCISE UNTO GODLINESS.

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B. C.

*Exercise thyself rather unto godliness.
For bodily exercise profiteth little; but
godliness is profitable unto all things,
having promise of the life that now is,
and of that which is to come.—1 Tim.
iv. 7, 8.*

THERE are times when irreligious persons find so little satisfaction in worldly ways, that in their blindness they deem it no profanity to say, "Is life worth living?" To many a busy person the question will come home at times, "What profit hath a man of all his labor which he taketh under the sun?" The contentment which is the true test of happiness comes but to few, and abides only with the godly; for godliness takes away from the life that now is those tormenting passions and corroding cares which turn enjoyments into gall and bitterness, while faith in God keeps the mind in true contentment and peace. It gives, moreover, an assured hope of the life to come. While it makes all the present peaceful, it makes all the future bright.

Let us observe, first, that these happy effects of godliness rest on the sure foundation of the promise. It is the promise which gives it power to discern the blows of adversity, and to add to prosperity its true and lasting joys.

This element is wanting in the purely worldly life. There is no promise that such a life shall be happy or prosperous. Things may or may not be as we wish; most likely they will not be in any great degree. It is just as God pleases. It is not the forethought and management of the merchant, necessary though they be, that makes his ventures profitable. It is not the skill and vigilance of the mariner that carries his vessel in safety over the deep. It is not the labor of the husbandman that secures the abundant harvest. It is the gift of God. We may do our utmost

and after all fail of success. No such contingency affects the venture to which the promise is made, "No good thing will He withhold from them that walk uprightly."

We have next to consider that to obtain the promise we must do our part. The reason why some have no profit in their religion is that they do not make it their business. The merchant has not only his markets and consignments; the mariner his ship and favorable winds; the husbandman the rain and the fertile soil; besides these they have their industry and their hope; their eager desire and assiduous toil. They know that without these the other would be in vain. So the Christian has the grace of God, and the breath of the Holy Spirit, and the hand of His providence all ready and waiting to prosper his undertaking; but if he do not exercise himself to the end which he professes to have in view, how shall he attain it? how shall he profit?

Therefore not only must there be industry in our religion; it must be rightly applied. We must not only exercise ourselves with all our faculties and powers; we must do so to an intelligent end. "Exercise thyself UNTO GODLINESS." There are foolish persons in life who are very busy, but to no purpose. They never profit by what they do. So are there in religion those who give their minds to unprofitable questions and spend their time in a barren activity. Some exercise themselves not unto godliness, but to its overthrow, either by substituting something in its place or by denying its essential properties. Godliness is not a mere religious sentiment or devotional disposition, but *an intelligent and definite faith*. A few verses higher up the apostle defines it as a mystery, "Great is the mystery of godliness;" and he instances this mystery in six particulars (3: 16), "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

To complete the definition, we may refer to Rom. xvi. 15. That which is here spoken of Christ is the unfolding or unveiling of the mystery. All those things which he calls the mystery of godliness were contained in the prophets, and were a mystery until it was unveiled in the manifestation of Christ in the flesh, and of all that was consequent thereupon. Godliness, then, is a belief in all that the Gospel has unfolded concerning Christ; apart from Him there is no such thing. Now the apostle says immediately afterward that men in the latter days would depart from the faith, giving heed to seducing spirits and doctrines of devils. It is clear that he is speaking of the faith which he has just defined—"the mystery of the faith," as we read higher up. He connects departure from this faith with devils; the teaching of devils. It is in evidence that those are doctrines of the devil which strike at the root of the Gospel, and take from it its Divine character. "Then was Jesus led up into the wilderness to be tempted of the devil;" and the one doctrine which Satan applied himself to instill into His mind was, that He was not the Son of God. Those, then, who bring in heresies of perdition (1 Peter ii. 1), denying the Lord that bought them, are condemned in the Scripture as giving heed to seducing spirits and doctrines of devils. They are accused also of speaking lies in hypocrisy; which is also in harmony with the previous charge, the devil being a liar and the father thereof, our Lord Himself being witness.

These are hard sayings and intolerable in the ears of modern sceptics; but they are not therefore to be kept back by the preachers of the Gospel. On the contrary, it is in reference to these very errors that the apostle says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." It is to warn the "brethren" of the fatal consequences of error concerning Christ that these things are written. Error is not simple ignorance, but a lying device to draw

men away from the faith. In full accord with this, Paul "set his eyes" on Elymas, the sorcerer, who sought to turn away the deputy from the faith, and said, "Oh, full of all subtlety and mischief, child of the devil, enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Thus much may suffice for an explanation of the end to which Christians must direct the exercises of faith. Were it not for the above and similar instructions, we might have vaguely supposed that all we had to do in religious exercises was to cultivate the religious sentiment; but the clear, definite terms of the instruction admit of no such vagueness.

We must, therefore, not only exercise ourselves religiously, but unto godliness.

It is a figure borrowed from the art of war to denote the disciplining of ourselves into conformity with the will of God. To exercise ourselves in prayer and study of the Scriptures and meditation on the same; nurturing in our hearts the graces of the Holy Spirit; striving against sin, and overcoming temptation, and giving ourselves to the practice of good and loving deeds, accompanied with a faithful, upright discharge of the duties of life, are things in which the faithful must industriously exercise themselves; for we cannot hold apart our religion from our lives, nor our lives from our religion. The true end of living is not to eat, drink, and be merry, however these may be in their place incidental to life, but to obtain the profits of godliness. If a ship's company should spend their time, some in gambling and trying to possess themselves of one another's money; some in feasting and drinking; some in painting pictures; some in dressing themselves out for admiration and display, and leave the vessel to take care of itself, never giving a thought to the end for which they are on board, what wonder if they suffer wreck. Such, it is to be feared, is the case with too many Christians. The true way is so to be-

live and so to live that at the last we may have the joy of knowing that by the grace of God we have made a prosperous voyage, and have reached the haven where we would be.

THE CURSE OF COWARDICE.

BY R. B. KELSEY, D.D. [BAPTIST],
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Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord.—Judges v. 23.

DEBORAH appeared at a time of profound depression. The hearts of the people were crushed. Jabin, with his nine hundred chariots of war, and all the armed men of Hazor from Harosheth to Kishon were a terror to Israel. The prophetess sat under a palm-tree in the hill of Ephraim. The people came to her as to an oracle. She spurred them to decisive, immediate revolt. She called Barak to meet the foe, saying that God had promised deliverance. Israel assembles at Tabor. They fight, God-aided, for "the stars in their courses fought against Sisera, and the river Kishon swept them away;" but in the psalm of victory appears a curse of cowardly Meroz. Her people are branded with infamy. The song is one of the grandest in its simple yet noble, fiery diction, its vehement scorn and sarcasm; in the white heat of indignation and hate of those unheroic and pusillanimous people who refused the claim made on their loyalty. It was, indeed, a rude, chaotic age, when revenge was common and the Gospel unknown which says, "Bless and curse not." But these withering denunciations need no apology. Only by rough methods could these evils be removed. Soft ways were useless. Christian love itself does not conflict with common sense, or require us to say to the wicked, "It shall be well with thee." We are to "be angry and sin not." We

may say the hardest things possible against sin. To be silent is to sin.

The act of Meroz was an act of selfishness. They practically said that the yoke of the King of Hazor was of no account, and that they were indifferent to the whole matter whether Jabin ruled or Israel were free. While they would not join with the foe, they would not join in his overthrow. The act of Meroz was furthermore an act of impiety. It was not only a contemptuous attitude toward Israel, but toward Israel's God. They not only stood in a posture of indifference toward freedom and national honor, but really were playing into the hands of a people of grossly heathen and licentious habits. Not to join with God's people was really to aid their enemies.

Meroz has perished. Have we not reason to suppose that some of them somehow escaped? for we have their descendants, like the poor, always with us, men who will wear the brand that Deborah put upon this now forgotten town, when Christ comes in judgment. Look at the matter. Think of our relations to Christ. He calls us, His Church, to the conquest of the world. All souls are His. Men are lost. "God so loved the world that He gave His only begotten Son." We are to repeat this, to call men to repent, believe and be saved. He is not only our Saviour personally, but the Captain of our salvation, the Head of the Church, the army of the Lord. He summons us as Deborah called Barak, saying, "There is the foe! Now go and fight!" Position, capacity, and opportunity vary, but each of us has a place and a work. All can do something. All are called to do that something. The aim set before the Church by Christ is the grandest conceivable, to uplift, ennoble, purify and develop a noble manhood. Will you do it? Leave out of view entirely the future life, it is an inspiring thought to beautify and redeem this present life, to make the wilderness blossom and the solitary place to sing; but when we add the grandeur of the

glory coming when the reward is ours, entering into the joy of our Lord, nothing can equal the work in its superlative and enticing nobleness.

While Christ's command lies on us all, while the needs of the world enforce the claim of the Master, and while our own spiritual life demands active co-operation with God to maintain its highest efficiency, we can, like Meroz, ignore the claim and remain treasonable, indifferent. Look at some of the forms of this culpable apathy.

1. Some make intellectual culture and the pursuit of knowledge their supreme aim in life. This is a dignified employment. It is right to enjoy beauty, art, music, and æsthetic pleasures. Science in and of itself, unapplied, followed merely as a pastime, is a fascinating study; but there are stern and solemn and urgent claims which a dying world has on our time and thought. The grandest object of knowledge is God. This is life eternal. Men need it. We are to show it to them. We are not to live in elegant leisure, sitting as spectators of a struggle in which we have no part.

2. Some are too busy to heed the battle-cry, "Come up to the help of the Lord!" They are making money. They wish to be excused. They are laying up treasures on earth, and are not anxious for the kingdom of God. Like Reuben, they sit among the sheepfolds and hear the bleatings of the flock or the pipings that call them. They hoard wealth as if it were their own, their time their own, and God were not. They do not rescue the perishing, for their heart is filled with covetousness, which is idolatry.

3. Others are lovers of pleasures rather than of God. They seek the thrill of physical delight and are eager after sensuous enjoyment, indifferent to the nobler satisfaction which comes from doing the will of God and looking forward to the joys at His right hand. Heaven is too far off and the road too difficult. The sense of responsibility is burdensome, and that of obligation is

hateful. They are befooled and enslaved by pleasure, though at times their consciences condemn them.

4. Theological laxity and insensibility hinder others. They are not strenuous about this or that doctrine. Opinions one way or another have little governing power over them. They see no need of enthusiasm; indeed, they despise it, and would have men let alone, each to follow his own way. If it be an error, let him find it out. If it be a peril, let him take the consequences. "Am I my brother's keeper?" Some who name the name of Christ are utterly dead to the interests of His kingdom, and at last will find themselves unsaved. Christ will say unto them, "I never knew you." If one is really converted, he will surely desire to save others.

5. Other idlers complain that the people of God are very imperfect. That is very true, but it does not at all exempt one from doing his duty personally. The Master says, "What is that to thee, follow thou ME!"

6. Still others come not at the call of the Captain of our salvation simply because they are cowards. This is a contemptible vice, but it is common. Nothing will sooner exasperate us than to be called a coward, but the charge is true concerning many who are really convinced of the validity of Christ's claim on them to be His witnesses and heralds. They are ashamed of Jesus. They are afraid to confess Him. They dare not let any one hear them speak in His behalf, or see them give anything to the cause of Christ by which they may be publicly identified with Him. There is an excessive estimate of self. Here is the real root of the vice. Selfishness obscures the vision of Christ as mud clouds water otherwise pure. Get out of this self-consciousness. Every man, woman, and child is needed. Christ calls. Quit yourselves like men.

7. False humility keeps some away. In a true Christian the sense of inability quickens faith in Christ. "When I am weak then am I strong." But if this

feeling of inability leads to inaction it is a curse. This little town on the hillside, Meroz, may have said, "Who are we? What can we do? Why should we go?" So they tarried idly, cowardly at home. Men now hide under the pretext of conscious feebleness. Many stand doing nothing with their one talent wrapped in a napkin. They have so little power they will do nothing, they say; so little money, they will give nothing, and so they belittle themselves and their opportunities most unworthily. What do we know about God's work and way that justifies us in saying we can be of no use? It is not size but fitness that governs God's choice. He allots work to each, obscure or conspicuous, as He sees each of us is adapted to it. The huge crowbar may not be so important as the tiny screw. It is presumption and pride on our part to put forth this excuse of inability. It is as really false as to go to the other extreme and say that we ourselves can do anything. God did not exhaust Himself in making you, nor, on the other hand, did He commit a blunder in making you, as if you were really a nonentity and truly useless. Oh, shake off this paralysis of inaction, I beg you, and ask Him to use you where and when He chooses to advance the kingdom of righteousness in the world, and do it now!

I must add one more word, though included in what has been said, a word I have hesitated to add, for it may seem harsh—*Laziness*! Mere love of ease keeps men from the call of God. They say that they are "engaged." They have home engagements and business engagements, and so keep away from the work of God. They pretend to have an interest in it, and speak patronizingly about it. They are very glad to hear the cause advances, but are not willing to lend a hand. They prefer to follow their own inclination and keep aloof. They maintain religious neutrality, just as some in regard to tariff and civil service reform. The Lord save us from such, even in our

political relations and social reforms! He says, "He that is not with Me is against Me." The apathy of the Church is more to be dreaded, far, than the assaults of infidelity. This is no fancy sketch, my friends, but sadly, awfully true! O Meroz, O Brooklyn! can it be true? Can you be at ease when God calls?

Finally, remember that it is only Christ who can call us from this death of selfishness, cowardice, and sin. These causes named lie on us like so many crushing stones. We are buried beneath them as Lazarus was hidden in his rocky grave, when the voice of Christ was heard, "Come forth." Hearing His voice, we shall leap up and come forth, saying, "Here am I, send me." Consecrated to Him, realizing that He is our Captain and Guide, all hardship is sweet, all difficulties are forgotten.

If there is one soul here to-day in this supine, ignoble posture of cowardly indifference, do not forget that it is your *own* salvation which requires resolute action, as well as the call for your contribution to the world's good. To remain as you are is to dwarf and sterilize your own nobler life. He who improves not his talents, from him shall be taken what he has. Let not the curse of Meroz be yours. The victory of God is assured, but your life may be a blank, a blot! When you die shall it be said of you, "One more lost soul! one more insult to God removed?" or will it be your joy to hear, as I pray it may be, "Well done, thou good and faithful servant, enter into the joy of thy Lord!"

A PRACTICAL TEST OF THE GOSPEL.

BY RICHARD S. STORES, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

If any man willeth to do His will, he shall know of the teaching.—John vii. 17.

It is, perhaps, one of the most common objections to the Gospel that it is

something remote, abstract, claiming historic truth, the evidence of which is not easily comprehended by the common mind. It is held to be something of which we may be assured only after minute, careful, and wide investigation ; something which requires an acute, philosophic mind and knowledge of classic tongues. So some persons hold it at a distance, if they do not repel it. Now the text was spoken to men who viewed Christ with suspicion and contempt—many of them—and yet it does not appeal to miracles and prophecy ; does not use argument against objectors, or refer to the intellectual acceptance of Christian doctrine by others, but simply says, "If any man willeth to do His will, he shall know of the teaching." Whether or not it is Divine or the fruit of human speculation shall be determined by this personal, practical, and reasonable test of the Gospel. Just such a test we apply to things in common life. Here is a medicine, and we say to one needing it, "Try it, see if it does not work." So of an offered investment, which promises ready and valuable returns ; so of a book, which is commended to general notice as a quickening and instructive volume ; so of a route of travel or a resort for pleasure. "Try it, and see if it will not suit you," we say. So of this Gospel. Argument is not urged, miracle and prophecy presented, but the simple, practical test, "Try it, try it and see if it is not all it assumes to be." This is sublime common sense.

The claim, however, is a bold one ; indeed, most audacious. Here is a spiritual system which comes into the world to do for man what is important to be done, and which cannot be otherwise accomplished. It says, "There is no need of Church authority, no need of marshalling of arguments. Simply judge for yourselves, put yourselves in a right attitude, come into sympathy with the Divine will, and your personal experience of the Gospel will be its final test." Jesus is speaking to men who are angered. Some of these whose

lips are trembling with rage will soon follow Him to the cross with a howling mob. He challenges them. He says in substance, "Try it, TRY it ! then call Me a liar if you do not find my teaching true !" He makes each of us to-day a judge. He leaves it to all the world. "If any man willeth to do His will, he shall know of the doctrine." He demands a full, a fair, an honest experiment. This is a reasonable, a bold, a universal, and a fully adequate test. I stand not here a teacher of speculations—there are other times and places to examine theories and hypotheses—but I am here as one who has had during life some experience of doubt and reluctance, and who would help you into the certitudes of faith. My advice, then, is, in reference to the Gospel, Try it, try it.

1. By entering into fellowship with God through Jesus Christ His Son. Nature, however grand its glories and its glooms, cannot fully reveal Him. The tempest, the rain, the snowflake sliding through the yielding air, the meteor, the sunset, midnight, or the dawn are insufficient teachers of God ; but Jesus says, "He that hath seen Me, hath seen the Father." God is in Christ, tender, mighty, generous, holy, sympathetic, giving the law of heaven to us in invitation and promise—which sound like celestial bells and give the soul a joy and uplift—He is at once our Brother and our King, before whose glory saints and angels fall in adoration. He is our Mediator, and through Him alone we have fellowship with God. There comes from Christ a power that draws us to God. There is nothing remote or abstract in this impulse toward Him, any more than there is in that which allures us in the fragrance of the lily, or the uplift we feel when we gaze upon the magnificence of the arching heavens studded with stars.

There also comes a readiness to work, an exhilaration in the service of our Lord. We have a sense of the Divine life in us as this fellowship is perfected. There is a freedom from apprehension

of danger, for our life is hid in God, and no fatal stab can reach us without first piercing Him. We are elate, yet dwelling in serene rest. Try it, try it, my friend, and see if it is not so. See if you do not find repose of soul, alike in matters that would otherwise bring to this life trouble—pain, loss, and sickness—and in regard to that which is beyond. We hunger for rest. The world's promises are deceptive, and with reference to the grave they are silent. The introspective view of the soul's moral nature is not wholly assuring. We are not ready to meet God, and we feel no certainty as to what is beyond death until we learn that he that hath the Son hath life and shall not see death. Christ bids us come unto Him and have rest, to believe in Him as in the Father, and let not our hearts be troubled. When life wanes and its walls are closing in upon us, day by day—as did those of the Inquisition upon its helpless victims—when the solemn end draws near, this fellowship with God through Jesus Christ, and that alone can give peace, sweet and supreme. The world itself is transfigured by this experience. Try it.

2. By following the precepts of Christ. Life is animated, it is made royal in character, measure, and result by making its dominant motive obedience to Him. We see and appreciate the ennobling influence of self-sacrifice in behalf of others, but our zeal is apt to grow faint. We are apt indolently to wish to be released from obligation unless some great impulse impel us. Self and the world are insufficient, why not try Christ's point of view? Ease is not the aim and goal of life, but doing duty is true worship. Fellowship with Christ, whose impulse was self-sacrifice, will make duty a delight and give to life itself a new charm. Fidelity is self-rewarding, and neglect has a sharper rebuke of conscience. I will not argue about this, but say, "Try it." Follow the Master's will. Aid in the work of redeeming the world by leading men to Him, one by one. Too many

prefer to contribute large sums to a missionary board than to obey the Lord's precepts in this particular. They call it "intrusive" to speak with another in reference to the sacred affairs of personal religion, little realizing how many there are who would give them an unexpected welcome if they wisely and affectionately approached them on this theme. Arguments may be rejected, or suspiciously scanned, but personal testimony and experience tells. Tell what Christ is to you and what He has helped you to do. If you do not win a soul at once to Him, you will, at least, refresh and illumine your own, and reflect honor on the name you bear.

3. By trying Christ's ideal of life as an interpreter of its mysteries. You complain that Christianity has mysteries, but, my dear friend, these meet us everywhere! Absurdities are worse, such as atheism and agnosticism give us. They give us no assurance that our future is any other than that of the brutes that perish; but the Gospel is a lucid mystery. It carries signs of truth Divine. It makes God, not man, the centre. He works for us a work of love and grace. He draws us to Himself. He would have all men to be saved. As the Ptolemaic system of the universe was abandoned when the true order and relations of things were understood, so when we accept Christ's ideal of life our doubts dissolve. There is no need of disputing about this. Try it. Try it.

Finally. By entering into fellowship with the Church you can complete this reasonable and practical test of truth here outlined. Come and ratify the vows which your parents, perhaps, have made for you. Come to His table in remembrance of Him and in anticipation of the Marriage Supper of the Lamb. Do not stand outside the Church to criticise it, but come within to aid it. Come into the bosom of its sympathies. Unite your heart and hand in its work. Prove to yourself that it sweetens your hopes and aspirations, that it makes for you a new de-

fence, and gives you a stronger impulse to advance in the path already trodden by saints and martyrs, until you, like them, have conquered and found that the very weapons raised to slay you have changed to palms of victory!

He, indeed, would be irrational who argued that the sea could not buoy up a ship, when navies were floating before him. Not more so, however, than he who hesitates to believe, when such evidences are presented to his faith, as to the practical fruits of the Gospel of Jesus Christ in human history.

In view of what has been adduced, we cannot fail to see the power of this experimental method of testing the truth of God as revealed to us by Jesus Christ. "If any man willeth to do His will, he shall know of the teaching." You cannot believe that all Christendom is mistaken in its united testimony. Try, then, for yourself. Enter into fellowship with God through His Son and prove His teaching true. Follow the precepts of Jesus and see how they will refresh and invigorate while they guide and guard. Try His ideal of life as a solution to your gathering doubts. Enter into the brotherhood of saints and realize the nobility of its corporate life with the witness of the ages behind it. Rest in Christ and obey His will. Do not linger without to cavil and criticise, but accept and employ this reasonable and practical test.

Think, too, how vast and how vital the import of this obligation to which you are summoned. The test is not only imperative, but one which sub-serves your highest concern. One may come to me with testimony concerning some far-off continent, and tell me of its people and customs, its laws and its languages. I may be entertained and instructed by his narration, but still feel indifferent, for I can never visit those shores, see those peoples, or speak their tongues. But here is testimony in reference to a matter of unspeakable importance to you, both as relates to your personal well-being here and in the life beyond. Listen, then, to the

teaching of the Son of God, follow it, yield your heart and life to its power, and you will find His words to be the very truth of God, the water of life itself, from the heavenly spring.

THE TRIFOLIUM GOSPEL.

BY ALEXANDER JACKSON, PH. D. [PRESBYTERIAN], GALT, ONTARIO, CANADA.

Luke xv.

AN Irish legend tells that St. Patrick was once preaching to a barbarous tribe in the open air, and having occasion to speak of the doctrine of the Trinity, the sublime mystery was too much for the rude and ignorant people, and they were about to mob him, when he was providentially saved by his ready wit. He lifted from the green sward at his feet a sprig of shamrock. Holding it up before them, he arrested their attention and awakened their sympathy, while he discoursed of the great truth of the three-one from the humble type of the trifolium plant. The illustration was crude and imperfect, but it was suited to a primitive people; and the legend records that the chief and his people were so impressed with the figure and the discourse of St. Patrick, that they became Christians and were there and then baptized into the three-fold name. It is also said that from this incident the shamrock became the national emblem of the Irish people.

The trifolium plant may also be used to illustrate the three-lobed character of the Gospel. In the fifteenth chapter of Luke there is given the account of three illustrations grouped by Jesus into *one* parable. "He spake unto them this parable," Luke says; but the parable has three leaves. There is the story of the shepherd going out into the wilderness to seek and bring home the lost sheep; the woman who seeks for the lost piece of silver until she recovers it; and the lost son who comes to himself and then starts for his father's home.

The old and common interpretation

of the parable is that it represents the work of the three members of the Divine Trinity. The Shepherd who goes out into the wilderness to seek the lost sheep is the Divine Son, who left His heaven to seek in the sin-cursed wilderness the lost son of God. The woman who seeks until she recovers the lost coin is the Holy Spirit, who searches everywhere amid the dust of sin or lumber of worldliness until she recovers the lost sinner; and the father, in the third illustration, represents the first person of the Godhead, waiting and watching for the returning prodigal, that He may welcome him with gladness and festivity. This interpretation may be the correct one. It is a favorite one with the commentators, but I am inclined to read another series of lessons from the parable in its three-leaved aspect.

In the first illustration is shown the work of the Godhead for lost man. God so loved the world that He gave His Son; the Son so loved that He came into the wilderness world to suffer, and by His efficient service to redeem and bring home His lost sheep. And He continues that work of loving rescue through the Holy Spirit, who is to-day convicting "the world in respect of sin, and of righteousness, and of judgment."

The second illustration shows the work of the Christian Church. The woman represents the Church. She bears sons and daughters. She nurtures her children. She is the bride, the Lamb's wife. Now the piece of silver which the woman lost was a very small one—the smallest silver coin in the Roman system—worth only a Roman penny, a mere trifle to make such an ado about. And so commentators, in their effort to make the story look consistent, have supposed that the woman was very poor, or that the coins were a keepsake. The truth is, that those ten pieces of silver, strung together on a band to be worn on the temples, were similar to our wedding-ring, the symbol and badge of marriage and wifehood. Having lost one of these significant coins, the woman would feel much

as a bride among us might feel on losing her wedding-ring. We can fancy the pain and anxiety which would fill the mind and heart of a woman whose honest wifehood, in the eyes of her neighbors, depended upon the presence of the significant band on her brow. With what eagerness she would search for the missing coin, and when found, we can fancy somewhat of the exuberant and laughing joy with which she would tell to her neighbors and friends that she had found the lost coin, the badge of honor and wifehood, of conjugal affection, and of queenship in the home. And the Lord Jesus has married the Church to Himself as a chaste virgin; and He has placed on the brow of His bride a chain of precious pearls—the souls whom she is to win for Him. But they are lost. Lost in this world. Hid in its rubbish. Then, as the Church of Christ appreciates her glorious privilege and is true to her Divine Lord, she will seek and search with earnest zeal, and loving interest, and burning patience until she recovers the precious badges of her heavenly marriage. The woman sought the lost coin in the dust and among the household stuff. Everywhere she sought it, dusting out shelves, closets, and corners; sweeping up, and sifting the sweepings of the whole house. She gives herself no rest until the missing coin is found. And the Christian Church—you and I—are to go into all the world—to each soul individually and to the whole everywhere—to seek for the lost, in the dust and rubbish of worldliness and sin, or in the stuff of ordinary life and pursuits—to seek, and seek, and seek, until the lost is found and restored to its place on the brow of the Lamb's bride.

And the third illustration shows the sinner's part in the Gospel work. God so loved the world that the Christ suffered for sinners, and by his Holy Spirit God is bringing the lost home, carrying them on His strong shoulder, or in His warm bosom. The Christian Church also is seeking the lost, and is bound to recover it, for the rescue of the lost is

the seal and symbol of her honor ; but the sinner must himself start. God has done all He can do—all He rightly ought to do. He has paid the price of redemption. Salvation now is free. He has, moreover, given His Holy Spirit to call, to aid, and to complete the work of salvation ; but He will not interfere—He cannot interfere—with human free agency. It is lost sons He seeks, not inanimate creatures. While He carries them on His shoulder or in His bosom, they are free agents. The Church, too, might do a thousand times more than she is now doing ; but, with all judgment be it said, it is not possible to save a single soul unless that soul makes the start himself.

The Gospel is a trifolium. God—the ever-blessed Trinity—has come to seek and to save the lost. The Christian Church is engaged in the work of seeking and rescuing the lost ; but the lost one must himself start for the Father's home, or he cannot be saved. There are the three leaves of the Gospel. The shepherd carried the wandering sheep back to the fold. The sovereignty of salvation is there shown. "Not by works *done* in righteousness, which we did ourselves, but according to His mercy He saved us." "So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." It is all of sovereign mercy. "Jesus does it all." And the woman sought and found the inanimate piece of silver, restoring it herself to the place in which it rightly belonged. The work of the Christian Church is efficient in the saving of men. She bears children. She saves souls. "He which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." The Church is to work as if everything depended on her, and she alone were responsible ; as if the Lord did nothing but reward her when she had done the work. There is both Divine sovereignty and human free-agency in the work of saving the lost.

But the work of the sinner is per-

sonal and independent. He is not to "be carried to the skies on flowery beds of ease." He is not to "wait for the Spirit." God is not going to drag, or push, or pitch him into the kingdom of heaven *volens volens*. Nor is he to trust in the Church, and blame her for coldness, or apathy, or want of missionary spirit. If he is not saved, it is entirely and altogether his own fault. He is personally able and personally responsible. He *can* believe in Christ. He *can* surrender his heart to Christ ; and he *must* do it, if ever he is to be saved. "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." And even God Himself cannot save a sinner who does not believe in Jesus ; for "in none other is there salvation ; for neither is there any other name under heaven, that is given among men, wherein we must be saved." You must believe in Jesus ; you must surrender to Him ; you must decide to be His ; you must open your heart ; you must follow Jesus if you are ever to be saved.

But no man ever honestly started whom the Saviour did not at once meet. When the prodigal left home he went to a far country. It was a great way off. He may have been years in reaching it, but when he started for home, the way was short as short could be. He appears to have been instantly in his father's arms. The father saw him while he was yet afar off, and ran and fell on his neck and kissed him. Start now for Christ, and instantly Christ will be by your side. His grace is sufficient ; and you can have it instantly. Will you not now decide for Jesus ? for heaven ? for immortality ? "Behold, now is the acceptable time ; behold, now is the day of salvation." When Jesus called Zaccheus, he made haste and came down, and that day salvation came to his house. He who decides for Christ has everlasting life the very moment he decides to be Christ's. You may, you can decide now. Will you not ?

In this trifolium Gospel God is seek-

ing you, the sinner; the Church of Christ is seeking you. God will bear you on His strong shoulders or in His warm bosom. The Church will bring you in and cherish you, but you must come home; you must come in. O prodigal! come home! come home!

THE DEMONIAC HEALED.

BY REV. THOMAS KELLY, D.D. [METHODIST], THURLOW, PA.

And when he saw Jesus afar off, he ran and worshipped Him.—Mark v. 6-18.

WOR to the man who has cut himself loose from the sympathy of others, and slaughtered the angel of hope in the bosom of his friends. The demoniac had been blessed with friends who had "often" tried to help him; but they had lost all heart and hope, and given him up in despair. The morning of the day he was healed was the most dark and hopeless of his life.

I. THE DEMONIAC'S OPPORTUNITY. "He saw Jesus." 1. *His Devout Promptings.* "He ran and worshipped Him." Exegetes are at a loss to know how he knew Jesus. It is my opinion, the demoniac was comparatively a young man; that the secret of his downfall was sensuality, or the dominion of the flesh; that before he went to the devil so fully, like many of his class, he had a roving disposition, and, perhaps, had frequently seen Jesus in the towns and cities of Galilee and Samaria.

2. *His Defiant Recoil.* "What have I to do with Thee?" In cases of demoniacal possession it would seem that at times both the intellect and will were untrammelled by the evil one, and at other times the whole man was under Satanic control. When the demoniac "saw Jesus," he seems to have been in one of his lucid moments, and so "he ran" to worship Him; but instantly Satan projected himself over his entire being, and instead of worship it was defiance, or abuse. "What have I to do with Thee?" The question may mean: (1) "What have I, another order of sin-

ner, to do with or to expect from thee, the Saviour, *only* of sinful men?" Or (2) Why do you interfere? What is it your business? If the former, notice the devil's orthodoxy. If the latter, see his amazing audacity. He was making this poor man a curse to himself and a terror to the community, and when Jesus told him to quit, he replied, "What is it your business?"

It sounds so much like the 'devil in modern society that one might with propriety take this latter as the meaning. The audacity of Satan does not appear, if he be allowed to demonize society unmolested. But let Christian people rise up to oppose the desecration of the Sabbath, and punish the violators of law, and you would soon see the Satanic recoil and hear the old Gadara question, "Why do you interfere; what is it your business?" Indeed, this old Gadara question is the Hercules club by which the devil of modern society holds Christian people at bay. Our weak-kneed Christians are so much afraid of their business, and of being called spies or informers, that the devil is allowed to have things pretty much as he pleases so far as demonizing society through the violation of law is concerned.

3. *His Dread of Jesus Christ.* "Torment me not." They were having a good time of it, for devils, while they were making this poor wretch so miserable. Here is a prophecy of the universal empire of the Son of God; the devils cringe and plead when He approaches. Satan knows Jesus came to destroy his power, so he cries out, "I adjure Thee," etc.

II. THE DEMONIAC'S CURE. "Come out of the man, thou unclean spirit." These words were: 1. Mandatory. "Come." Jesus Christ always uses the imperative mood in doing business with the devil. 2. Emancipating. "Out of the man." He does not say, "I will handcuff or tie you down in there." No. "Come out." 3. Condemnatory. "Thou unclean spirit." Only condemnation and hell await those spirits,

whether human or Satanic, who pollute and degrade mankind.

III. THE DEMONS' LOCAL ATTACHMENTS. "Send us not away." That is, "Don't send us home—to hell." Like all mischief-makers, if the devil would *stay at home* it would be a great relief to society; but like them, he prefers other people's homes to his own and though, as in this case, ordered out, he pleads not to be sent away. He prefers to locate and stay in the neighborhood; if cast out of one member of a family, to enter another; out of the husband into the wife, out of the child into the parent. The devil always tries to remain somewhere in the family, and I am sorry to say that he generally succeeds.

IV. THE DEMONS' CHOICE OF ASSOCIATES. "Send us into the swine." The purpose of the devil is to make men swinish; to make them feel at home in the polluting mire of their own appetites and passions. He has the result here without the process—the genuine article to begin with. "The swine."

1. *The Divine Permission.* "Jesus gave them leave." Learn here, that the devil cannot enter even a pig unless Jesus gives him "leave." How safe the child of God should feel! Expositors hardly know how to explain the fact that "Jesus gave them leave." He asked no favors of the devil, and never followed his suggestions or granted his requests. How, then, explain this permission? It may be the swine belonged to a company of Jews, who, though contrary to their law, had become extensive dealers in swine. If so, they no doubt supplied the home trade of Gadara, and also the Roman towns and cities of Asia Minor, even as far north as Damascus, and possibly had more than once made a "corner" in pork. That such were the facts, of course we cannot say; but we know that God sometimes permits the devil to scatter the herds and accumulations of men who secretly or openly violate His law.

V. THE DEMONS' EFFECT UPON THE SWINE. "The herd ran violently down a steep place into the sea." How suggestive of the tendency and effects of sin! 1. *The devil's work is rapid.* "Ran." Alas! how sin "runs," and how soon the young become hoary in wickedness. How soon it runs men down from purity and hope into the black, briny sea of disgrace and despair. 2. *The devil's work is exhaustive.* "Ran violently." How soon the sense of manhood and strength vanishes from the dupe of sin! What a sense of utter exhaustion and inability to cope with the powers of darkness which assail him from without and within. 3. *The devil's work is down grade.* "A steep place." It is easy to continue in sin, because it is "down a steep place," and it is hard to stop for the same reason. When running "down a steep place" it does not require half the effort to go on that it does to stop. Thus thousands are rushing on, thinking, ere long, they will surely reach some level spot where they can easily call a halt. But, my brother, there are no level places in a life of sin. It is *all* "steep," and unless you cry mightily to God your velocity will continue to increase until you take your final plunge into the awful abyss of damnation and despair. 4. *The devil's work is uniform both in tendency and effect.* "The herd ran." How many? The *whole* "herd." *All ran, and all perished.* How symbolic of a tremendous spiritual truth! Four words epitomize *every* life which takes its cue from Satanic promptings. Running, Ruin, Downward, Death. The devil never lets up on anybody, and he never entered any creature of God but with a fixed purpose to destroy. His power to control and combine his forces is amazing. Swine are proverbial for their headstrong proclivities—a determination to go east if you urge them west. And how those demons could induce two thousand pigs to vie with each other in running toward a given point is truly surprising to me. But the fact has more than its

parallel in the moral world, where we see believers in the Bible of all temperaments, tastes, and classes, from the philosopher to the illiterate, and from the millionaire to the ragged tramp, all a unit in turning their backs upon God, and recklessly approaching a dark, hopeless eternity.

LOVING GOD WITH THE MIND.

BY REV. E. T. TOMLINSON, PH.D.
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Thou shalt love the Lord thy God with all thy . . . mind.—Mark xii. 30.

WHAT is it to love God? The answer is found in this, the strongest of the Greek verbs. It is more than sentiment, more than affection. The affectionate mother may gratify her parental feeling of affection, but the action may be essentially selfish. The loving mother will sacrifice her feeling of affection, if need be, for the good of her child. Historically and by etymology to love is to hold some one dear. To love God is to hold God dear. It does not reside in having proper feelings, then, alone. The "ands" of our text are links of steel. Religion is not a matter of sentiment only. Christ was the expression of God's love, but also the manifestation of the perfect love for God. Might, soul, mind, and strength are at work. The heart alone stirred has given the world religious fanatics, the more dangerous often because the more conscientious. Religion through the heart into the mind has given strength and beauty. The foliage of the oak is beautiful, but useless without the roots sent deep into the ground. Feeling, however tender, however secret, is not the test of religion. Often the truest test of a converted man is not that he is willing to do what he feels like doing, but that he wills to do what he does not feel like doing. The mother does not feel like rising in the night with her sick child. The test of her love is that she does when she does not feel like doing. In the mind the rudder of

life is found. The feelings may be the sails, but the profound remark of Goethe, "The ship that sails at random will be wrecked even in a storm," is profoundly true. Unless the love of God gets below feeling, when a man ceases to feel he ceases to love. In Paul, the love of God got below his profound feelings into a profound mind, and we have a profound man profoundly stirred. Spurgeon says, "You cannot build a man-of-war out of a currant bush nor soul-stirring Christians out of superficial Christians." It is in a large sense true that men have just as much of God's love as they will to have. The heart may be like steam to the engine, but the mind is like gravitation. It keeps it to the road. Christian consciousness is not the terminus, but an important station on the journey from earth to heaven. In loving God—holding God dear—what are some of the ways in which the mind can act? Men cannot love by will, we are told. Caesar said, "Men believe that which they will (wish) to believe." And there are clearly defined ways in which the mind may act in loving God.

I. *In the matter of choice.* This is the distinguishing characteristic of a man. We do not blame the tiger for killing a man. We kill the tiger to rid the world of danger. A man kills another because he chooses so to do. He could have chosen not to do; hence guilt enters. To not choose Christ is to choose that which is not Christ. The feelings may be stirred, and yet Christ may be kept out by the echo of that old cry, "We will not have this man to reign over us."

II. *In the matter of thoughts and imaginations.* Paul wrote the Corinthians to bring every thought into captivity to the obedience of Christ, and he prayed for his brethren at Philippi that their love might abound yet more and more in knowledge and in judgment. The outside of the platter may be clean, but filth may be within. But you say, "Evil thoughts come to me," "I do not desire them, but they come." It is

true. It is one of the discouraging things of the Christian life, but responsibility is not for having but for cherishing evil thoughts. Bunyan had the pilgrim troubled by the words the fiends whispered in his ears, but he stopped his ears and looked to the cross. That was the work of the mind. God shall bring to light every secret thought.

III. *In the matter of guarding the approaches to the soul—the senses.* What shall be heard, read, seen, can be largely controlled. A young man rose in a college room when the ribald jest was told, and said, "Boys, I think too much of myself to listen to such stuff." You step on board the train at Elizabeth. You are whirled to Jersey City. That is beyond your power to control; but to enter the train is an act of your own, and you are responsible for going to Jersey City.

IV. *In the matter of ideals.* What ideal have you set before you? For me to live, said Paul, is Christ. What is it to you? Judas was as much of a traitor before Christ's death as after. He was not bad because he was a traitor. He was a traitor because he was bad. He gravitated away from Jesus to an ideal of his own. As the apostle said of him, he went unto his own place. Men have found it true that if they raise up Christ before them they are drawn unto Him. It must be equally true that if they do not raise Him up they are drawn away from Him. Are they responsible? There is a double meaning in the words, "Let this *mind* be in you which was also in Christ Jesus." A sanctified heart is good. A sanctified will is better. "Our wills are ours to make them Thine." The law of love is the road to heaven. The two shining rails that seem to unite in the distance are love to God and love to our neighbor. On that road may the whole man be carried; and may all the heart and all the soul and all the mind and all the strength love the Lord, as the Lord Himself commanded.

THE RESPONSIBILITY OF KNOWLEDGE.

BY REV. EDWIN M. POTEAT [BAPTIST],
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*To him therefore that knoweth to do good,
and doeth it not, to him it is sin.—*
James iv. 17.

It is a noble saying of Lotze, "We do not honor God by elaborating proofs of His existence." We are still elaborating the proofs. Preaching is apologetic rather than declarative. There was sense, we must allow, in the course of a somewhat callow student, who left the seminary because the professor began his course of lectures by trying to prove the existence of God; he "had known that always!" The best way of honoring Jesus Christ is to believe His Word, trust His grace, mark the triumphs of His saving power, and, for ourselves, to act on the facts we know.

The text has two things—an exhortation and a statement.

I. *The Exhortation—Act on what you know.*

We all know more than we live up to. We see Christianity very much more clearly in our intelligence than others witness it in our lives. We understand Jesus Christ better than we live Him. Our practice lags lumberingly behind our knowledge. Conscience is always ahead of conduct; knowing of doing. In almost no respect do we practise, in morals, all we know.

Now, it is remarkable that, notwithstanding this state of things, our efforts are bent on increasing our knowledge rather than on improving our conduct. Men want to know all about Christianity before practising the abc's. I find myself seeking to expound Christianity to your intelligence, when, just now, the far more urgent matter is to get the elements of Christianity, which all understand, into your conduct. It is just so that the wide discrepancy between our knowledge and our practice has obtained. We have pushed, and are still

pushing our knowledge of Christian teaching at the expense of our practice of Christian teaching. It is far more important to a well-rounded character to blot out this discrepancy than to push our intellectual comprehension of Jesus. The greater need is to practise, to act on what we know, not to know more.

Besides, our present course ignores two important facts: (a) The very end of knowledge is to be enacted; and (b) to practise what we know is the very best way of extending our knowledge. He "that willeth to do . . . shall understand." Those people who insist on understanding all of Christian teaching before practising any of it never understand any of it profoundly. Jesus said His teaching had to be lived before it could fully certify itself.

The exhortation of the text is a ringing one, and comes to our time with peculiar aptness and force—*Act on what you know!*

It is an exhortation to churches, as well as to individuals, and to the Church at large. Churches are still busy at work purging and elaborating and refining their creeds. Thus is Christianity of the head continually refined while Christianity of the heart and conduct remains, on an average, below par. The demand of the hour upon the Church is, Bring up the rear; bring conduct up to conscience, practice up to profession; bring deeds up to knowledge. It is safe to say that if the Church should devote a generation to the effort to bring its life up to present statements of belief and knowledge, we might bring in the millennium.

II. There is here not only the exhortation—Act on what you know—but the statement, *If you do not, it is sin.* Knowledge entails immediate responsibility, failure to meet which is sin. A man whose conduct falls short of his knowledge of what is right is a sinner. So a church. To defer the doing of what we know of Christian teaching—a right thing—is to do a wrong thing; and, moreover, our omissions of known duty unfit us more and more for new

duties—indeed, for all duties; the movements of the soul are clogged by disuse.

"Ignorance of the law excuseth no man." The text refers only to those who know to do good, but who do it not. These are sinners, whether they are unsaved and neglect the salvation of which they are well informed, or Christians whose profession is one thing and whose practice is another, or churches who spend their time expelling heretics while the poor, and vicious, and godless surge past their doors unpitied and unsought.

"THE GOSPEL IN MINIATURE."

BY REV. GERARD B. F. HALLOCK
[PRESBYTERIAN], ROCHESTER, N. Y.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John iii. 16.

LUTHER called these words of Christ "The Gospel in miniature." Others have called them "an epitome of the Gospel." In this one verse lies the essential substance of Christianity. Wrapped up in this one pregnant statement lie all its central and fundamental truths.

The theme is *redemptive love*.

I. Notice, first of all, we find in these words *the motive of redemption*. It is love. "God so loved the world." It was born of God's great heart of love.

Could we bring men earnestly face to face with this one reflection of God's love, it would melt all hearts, it would soften every rebellious thought, it would remove each doubt, it would take away every fear, and submissively, tenderly, and very lovingly would every soul be found kneeling at the foot of the cross.

II. Again, we find here expressed *the method of redemption*. The gift of God's Son. "So loved, that He gave His only begotten Son."

God knew that from His manger-cradle to His cross His own dear Son would be humiliated, and tempted, and persecuted, and tried, and condemned, and scourged, and buffeted, and spit upon, and thorn-crowned, and then crucified—cruelly and shamefully crucified by men, and yet “God so loved the world that He gave;” and Christ so loved that He came, and “gave His life a ransom for many.”

III. This brings us to a third thought, *the PURPOSE of redemption. Salvation.* “Might not perish.” “God sent His Son into the world . . . that the world through Him might be saved.” Christ did not come simply to teach, to educate, or to reveal, but to *rescue*.

“Saved,” from what? From “perishing.” Not from misfortune, so much, not from trouble, nor from ignorance, nor from degradation—all these, but infinitely more—from “perishing.” From everlasting death to everlasting life.

IV. Just here, again, we are told, *the GROUND of our redemption.* An atoning sacrifice. “Gave His Son.” Permitted men to take Him, crucify Him, kill Him. Christ Himself said, “The Son of man must be lifted up that—to the end that, in order that—whosoever believeth on Him should not perish.”

We are to glory in the cross. “Behold the Lamb of God,” a sacrifice, a substitute, a propitiation for sin, “which taketh away the sins of the world;” and “There is none other name,” etc.

V. And now, in closing, notice *who are the SUBJECTS of redemption.*

The text again gives answer. “Whosoever believeth.” God in Christ has made for every creature the fullest, freest, richest, happiest possible provision, with this one only condition—a loving, loyal, acquiescing, appropriating faith in the Lord Jesus Christ. The text brings this one boundless, all-inclusive word, “whosoever,” and this one qualifying condition, “belief.” Embracing the one, let us fulfil the other,

UNION WITH CHRIST.

BY REV. GEORGE W. MORRIS [METHODIST PROTESTANT], BROAD FORD, PA.

That I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.— Phil. iii. 8, 9.

PAUL had lived a life of strict obedience to the requirements of the Jewish law. He had been scrupulously exact in its fulfilment. He says, “What things were gain to me, those I counted loss for Christ.” And he utterly repudiates all as unfit to be mentioned, for the more excellent knowledge of Christ Jesus the Lord.

Union with Christ. 1. It is a close union; a union such as exists between soul and body; a union like that between the Father and the Son. “I in them, and Thou in Me.” 2. It is a vital union. Christ says, “I am the vine, ye are the branches.” The life of the vine flows into the branches. They only have life as it is received by them from the vine. In grafting, a scion is cut and an incision is made in another tree; into this bleeding wound the twig is pressed, and brought into such close union that it partakes of the life of the tree and grows thereby. Thus the believer is engrafted into the bleeding wound made in the death of Christ, and lives thereby. 3. It is a fruitful union. “He that abideth in Me, and I in him, the same bringeth forth much fruit.” Every life that so abides in Christ is a fruitful life. The withered branches in the Church to-day are such as are severed from Christ.

How this Union is Effected. We had failed to keep the law of God, and had fallen under its condemnation. Christ came into the world and lived a life of perfect obedience to the law of God, and by His death satisfied its violated demands. He atoned for our sins in His death, and offered unto God a per-

fect righteousness. This righteousness becomes ours, and we stand in Him by faith.

The Benefits of this Union. 1. It reconciles us to God. Our sins had alienated us from God. We had become rebels to His law. The sword of justice was unsheathed to take vengeance upon the head of the sinner. Christ interposed for us and received the wound in His own body. The outraged law was satisfied, and the sword of justice went ringing back into its scabbard. 2. It secures us the intercession of the Saviour. Who shall estimate the advantage of "Our Advocate with the Father"? 3. It secures us the comforting influence of the Holy Ghost. Troubled, indeed, would the world be without His presence. He cheers us in temporal losses, supports us in affliction, and comforts us in bereavement. 4. It secures us heaven. Heaven is the goal of Christian endeavor. It is the thought of heaven that cheers the "wayfarer" in his weary lot.

STRIKING THOUGHTS FROM RECENT SERMONS.

Do you know what the reason is that we are not bringing in the multitudes as we ought? It is simply because our brothers and sisters who are blessed of God with the stronger temporalities, and can afford to do it, sit down at the table and throw the crumbs underneath the table for the poor. They eat off the table; the poor may crawl under it. The poor may sit in the galleries, they may go into the side streets where are half-starved missions, and they may have by the professed Gospel of Jesus Christ their misery intensified as they are made to feel poor and wretched and neglected and despised, their burdens being increased by the very Gospel which was calculated to save them.

I tell you, it is not the black sinner that is our obstruction; it is the proud saint. It is not the rum-shop; it is the temple. And we have gone on until the Gospel to the common people is not preached to the common people. And you have been talking for weeks in this very room, and in every church in every city of the Union, about the sad fact that we cannot reach the people. Why? That question may be well asked when you remember that in the days that Jesus Christ preached in person the common people were His natural hearers. They were the men that would hear Him whether anybody else would or not.—*J. R. Day, D.D.* (Jonah iii. 2).

THEOSOPIHY is guilty of two great injustices. It is unfair to Christ and to man. It does not pass the Saviour by. Indeed, it gives Him a place above the "Mahatmas" of Thibet. He is a "Nirmanakaya," a chief among chiefs, a prince among the "Mahatmas," like Confucius and Buddha; but truth and fact require more.

He is the chief personality in all history. "The Eternal Life was manifested in Him." He has been seen and handled and tasted. His spiritual victories are unsurpassed. But Theosophy gives Him little more than verbal homage, and treats his ineffable claims as delusions. A lasting religion cannot be built on so palpable an injustice.

The wrong done to man is only second to that done to man's Redeemer. Theosophy robs him of the message of the love of God for men revealed in and through Jesus Christ. In response to his appeal, "Show us the Father," it says there is none. When he cries: "I have sinned," it says yes, and you must suffer. There is no Almighty Helper, delighting in mercy and ready to heal. As he, beaten again and again, despairs of progress, it refuses the glad tidings of the victory won over evil by the Elder Brother of the Race; the bright and quickening visions of faith, and the access of the energies of God to the soul. Man needs "forgiveness" and knows it. He hungers for the love of God as the basis of his best life, and cannot rest without it. He seeks motive power; since motive power is the essence of the universal religion for sinful and weak men, and it is a grave wrong to deny him the good news that God is the Constant Shepherd seeking and saving the lost, and rejoices to make His infinite power available to and usable by His sinful and suffering children. A religion that denies man the satisfaction of his deepest and most urgent needs may please a school of thought; it will never save a world of sinful men.—*John Clifford, D.D.*

GIVE a man the spirit of God and he will see things in the universe more wonderful than fire in the flint, than light and heat in a piece of coal, than flesh and blood and bones and muscle in bread. It was not human learning or philosophy that revealed the Christ of God to good old Simeon in the temple. It was not flesh and blood powers that revealed "God manifest in the flesh" to Simon Barjona, or that led Thomas to lift up his heart with his eyes to heaven and exclaim, "My Lord and my God!" The young artist may claim his sire's studio; money may give him the canvas, the paint, and the brushes, but no money can purchase the artist's genius. There is nothing so much needed by the Church to-day as the gift of the Holy Ghost.—*J. Kerr Campbell, D.D.* (Ex. xxiv. 11.)

It is not extravagant to affirm that if the lust of power, patronage, and pelf shall corrupt and destroy the ideal and love of liberty in the majority of those constituting our national family; if party zeal and ambitious shall supplant true patriotism and scheming policy be substituted for lofty principle, and if the ignorant, venal, vicious hordes, multitudes of whom are naturalized before they are civilized, should pour in upon us in the future as they have in the past, and all be ready to prostitute our hitherto exalted citizenship to the use of self-seeking, unprincipled, conscienceless demagogues for the bribes they can offer, the decline of the nation may be as rapid and its ruin as remediless as its rise was miraculously speedy and magnificent.—*J. B. Mendorf, D.D.* (Prov. xiv. 34.)

ONE Gospel preacher, presenting the remedy for moral evil, will do more to correct it than a regiment of policemen. A loving hand pointing steadily to the cross will do more to liberate the town from the curse and power of sin than a dozen Jefferson Market courts, valuable as they are. It is Christ who saves from the control of sin, who heals the sin-sick soul, who breaks the chains of evil habit. In the might of His saving power He stands alone on the world's moral waste. We believe in the efficiency of His regenerating grace. This will turn a liquor-dealer into a stalwart reformer and a besotted inebriate into an evangelist. It is more potent than chloride of gold. It has the power to convert city officials and to purge the sources of political life and to bring to a perpetual end the iniquities we now be-

mean. The Gospel strikes at the root of all sin and destroys it. The Gospel and this only will save the city, the land, the world. Paul is mightier than Moses. Luther than Fra Girolamo, and Schauffler than a thousand Tolstois.—*R. F. Sample, D.D.* (Micah 1. 5.)

THE cultured heathenism of Greece and Rome had its last home in the ancient schools. The "rhetors"—the men that talked grammar and rhetoric, and eloquence; the men who thought they succeeded to the literature of Greece and to the eloquence of Rome—formed the last refuge of the dying paganism. They said, "Think of the old gods, think of the old temples; what beautiful tales we can tell of the old deities! Did not their mythology furnish material to Homer? Did it not give everything they used to the old tragic poets? Where would our *Æschylus*, where our *Sophocles*, where our *Euripides* have been had there been no mythology, no ancient deities? Then think of the gracious processions we have down our temple aisles, in among our temple pillars. Think of our lighted candles at the mysteries, and the appeal to sense of our worship! *Æstheticism*, culture, all the fineness of the spirit blinds us to our pagan worship, and we turn with scorn from that Christian belief." Christ took not these men, but left them to be broken and reformed by hard fact. He left time to deal with them; but He called from the boat and the loom and the receipt of custom the men He needed. He took them into His confidence; He guided them into solitude; He let His own transcendent influence play upon their transformation imagination, fill reason, penetrate mind; till in the translucent air of their spirit He lived and was seen as He was; and they were able to describe and to tell to all after ages the wondrous Person they had seen, the glorious Christ they had known. The priest had lost Him in formulae, the Pharisee had buried Him in ceremonial, the scribe had covered Him over with scholasticism. The men He called and the men He made gave Him as He lived, His inmost spirit, His veritable soul.—*Principal Fairbairn.* (John 1. 17.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The Glories of Religion. "Behold, the half was not told me."—1 Kings x. 7. T. De Witt Talmage, D.D., Brooklyn, N. Y.
2. The Moral Condition of the City. "For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?"—Micah v. 1. R. F. Sample, D.D., New York.
3. The Nobles of Israel: Their Vision and Feast. "They saw God, and did eat and drink."—Ex. xxiv. 11. J. Kerr Campbell, D.D., Stirling, Eng.
4. An Overturning Gospel. "These that have turned the world upside down are come hither also."—Acts xvii. 6. Rev. A. B. Whitney, Indianapolis, Ind.
5. The Gospel of God. "Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."—2 Cor. xiii. 11. Rev. B. Fay Mills, Cincinnati, O.
6. Excelling unto Edifying. "Seek that ye may excel to the edifying of the church."—1 Cor. xiv. 12. "But we do all things, dearly beloved, for your edifying."—2 Cor. xii. 19. Rev. J. W. Turner, Louisville, Ky.
7. The Preacher as an Instructor in Knowledge. "Because the preacher was wise he taught the people knowledge."—Eccl. xii. 9. Kerr B. Tupper, D.D., Kansas City, Mo.
8. The Unchanging Christ. "Jesus Christ, the same yesterday and to-day and forever."—Heb. xiii. 8. Bishop J. P. Newman, D.D., Omaha, Neb.
9. The Alpha and Omega of Eternity Itself. "I am alpha and omega, the beginning and the end, the first and the last."—Rev. xxii. 13. Simon J. McPherson, D.D., Chicago, Ill.
10. The Model Young Man. "I have written unto you, young men, because ye are strong."—1 John ii. 14. Rev. Robert McIntyre, Denver, Col.
11. Preaching to Great Cities. "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee."—Jonah iii. 2. J. R. Day, D.D., New York.
12. An Overcoming Life. "For whatsoever is born of God overcometh the world."—1 John v. 4. Rev. A. B. Whitney, Indianapolis, Ind.
13. A Patriot's Advice. "Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. xiv. 34. J. Elmendorf, D.D., New York.
14. The Sin-removing Lamb. "Behold the Lamb of God, which taketh away the sin of the world."—John i. 29. Lyman Abbott, D.D., Brooklyn, N. Y.

Suggestive Themes for Pulpit Treatment.

1. The Lamb-like Lion. ("And one of the elders saith unto me, . . . Behold the Lion, . . . and I beheld, and, lo, . . . a Lamb."—Rev. v. 5, 6.)
2. Warmth and Brilliance as Essentials of the Preacher. ("He was a burning and a shining light."—John v. 35.)
3. The Divine Indifference to Externals. ("But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh on the heart."—1 Sam. xvi. 7.)
4. The Contagiousness of Evil. ("And ye, in anywise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it."—Josh. vi. 18.)
5. The Ground of Courage in the Face of Odds. ("When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt."—Deut. xx. 1.)
6. Corporate Responsibility for Individual Sin. ("But the children of Israel committed a trespass in the accursed thing: for Achan . . . took of the accursed thing; and the anger of the Lord was kindled against the children of Israel."—Josh. vii. 1.)
7. The Fate of the Maker of Drunkards. ("Lest there should be among you man or woman,

or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst [lit., the drunken to the thirsty]: the Lord will not spare him."—Deut. xxviii. 18-20.)

8. Regeneration the Essential of Assured Reformation. ("Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3.)

9. Pride of Citizenship. ("I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."—Acts xxi. 39.)

10. The Valuelessness of Mere Aesthetics in Re-

ligion. ("And lo! thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."—Ezek. xxxiii. 32.)

11. The Humility of True Knowledge. ("And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know."—I Cor. viii. 2.)

12. The True Motive of Mercantile Integrity. ("For he that in these things serveth Christ is acceptable to God, and approved of men."—Rom. xiv. 18.)

13. An Impossible Evolution. ("Who can bring a clean thing out of an unclean? Not one."—Job xiv. 4.)

14. The Gospel of Hope to the Poor. ("For the needy shall not always be forgotten: the expectation of the poor shall not perish forever."—Ps. lx. 18.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Seeking for Souls.

Matt. iv. 19.

It is a noticeable fact that in the *Old Testament* a constant representation is that of *flock* and *fold*, and the prophet is the *pastor* or *shepherd*; and the flock always seems referable to the *elect people* of God. Outsiders are regarded as wolves, bears, dogs—enemies of flock. From the time we open the *New Testament* the figure is changed—the whole world is a *field* to be sown with the good seed of kingdom and turned into a *great harvest field for God* (Matt. xiii., mark verse 38); or the whole world a *sea* or *lake*, full of fish, and the believer a *fisherman* to cast the net into the sea, etc.

This latter figure unusually *complete*—almost an analogy.

The *boat* represents the Church, which is built to ride on the waves, but is swamped by the waves getting *into* the boat. The Church's influence, usefulness, and, in fact, existence depend on *keeping the world out* and maintaining separation.

The *net* finely represents the *means of grace*, the whole array of instrumentalities for evangelism; the meshes, the various truths of the Gospel, that are

so dependent on each other that they in their union and harmony and inter-relation constitute *one* system; not a loose thread, or a way of escape except by breaking through, and when no souls are caught it is either because we cast the net where *no fish are*, or because we need to *mend the holes in the net*.

How finely the *sinks* may represent the awful *warnings* and the floats the *promises*, between which the net is kept stretched and taut! Leave out either the promises or threatenings, and your net is rendered proportionably *useless*.

Then how much depends on the proper *handling of the net*! A skilful fisherman knows when the fish are in the net, and his sensitive fingers perceive that he has enclosed them; he will not spare himself, but if need be leap into the sea to bring his net to shore without losing his draught.

But let us notice particularly that our Lord says, *Follow Me*, and *I will make you fishers of men*.

There was never such a *fisher of men*.

1. He went *wherever the people were found*. To him there were no consecrated places save the places where men *were found*. Some people are so jealous of a consecrated place that they

would rather speak to a beadle and choir in a church than to a thousand people in a theatre or on the common.

2. He *loved souls* as such. He had a passion for souls. To him all the petty and puerile distinctions that obtain among men were nothing, like the elevations and depressions of earth's surface seen from another planet. Peter had to be cured of his caste spirit before he could go to Cornelius.

3. He used infinite *tact* in dealing with souls. His interview with Nicodemus and the woman of Samaria have in them more wisdom and suggestion, as to modes of reaching souls, than all the volumes ever written, yet totally different.

4. He saw the *possible* in the worst of men and women, looking past the actual and present to the potential and future. He was chiselling the angel out of the marble, fashioning the image of God out of the clay.

5. He identified himself with the lowliest and least, and so drew the publicans, etc. He went where no one else would go and did what no one else would do.

The Vision of the Candelabra.

Not by might nor by power, but by My spirit, saith the Lord.—Zech. iv. 6.

THREE times in Scripture the golden candlestick is brought into conspicuous prominence—Ex. xxv. 31–40; Zech. iv., and Rev. i. 12–16. In the first it seems to represent God as giving light in sevenfold perfection. In the last it seems to stand for the sevenfold Church, as God's light in the world. Here, if we mistake not the dependence of the believer's light-giving power upon the Spirit's light-supplying oil, is the great lesson; and beautifully is it taught.

Here is a candlestick or candelabra with its seven branches, each holding a lamp. A bowl is in the centre to hold oil, and from that run supply-pipes to the separate lamps. Two olive-trees stand by the candlestick, and these also are connected with the bowl by pipes,

so that the supply is constant from a living source.

The figure or type corresponds in so many obvious particulars with the truth taught that we may find almost an analogy. If we take the candelabra to represent Israel as God's witness, the light to the Gentiles, and the two olive-trees, the "sons of oil," to represent Joshua the high-priest and Zerubbabel the governor, made strong for their work by Jehovah, and so becoming to His people a source of strength and grace, it requires no ingenuity to see here a fine type of God's Church, depending upon Christ as the High-priest and King for all supply of the Spirit whereby the Church is enabled to be the light of the world; and especially when in the text the Divine key to the vision is supplied, may we learn that not by human might or worldly power, but only by the Spirit of the living God, comes any true life or light to the Church.

The most important lessons of the vision may be embraced under two short words—*burn* and *shine*. And the vision hints the secrets of both burning and shining.

I. *Burning*. There are three conditions: The believer

1. Must be *joined to Christ*, the High-priest and King, the Saviour and Lord. The living olive-trees must be united with the candlestick by the mystic pipes.

2. Must be supplied by the Spirit with oil; if there be any hindrance to the inflow of the Spirit it will show itself in the lamp.

3. Must be in actual contact experimentally with his Lord; the *wick* must reach to and touch the *oil*.

II. *Shining*. Here, again, three conditions must exist:

1. The lamp must be *raised* on a lamp-stand to give full scope to its rays. The believer needs to be identified with the Church of God, and by his open confession of Christ his lamp of testimony is lifted that all may see the light.

2. The lamp must have *room to burn* and shine, not be shut in under a meas-

ure, where it can get no fresh supply of air. Our life may be hid with Christ, but our light must not be hid, but openly shine.

8. The lamp-wick must be *trimmed*, otherwise the very wick that ought to flame and gleam will smoke and flicker and perhaps go out. Our experience must be constantly renewed from day to day. A former experience will not make up for the lack of a latter and riper one; our life daily renewed must attest our living union with our Saviour and Lord.

The subject suggests :

1. Our limited capacity and unlimited source of supply; compare the bowl and the olive-tree.

2. Our dependence on the priestly and kingly work of Christ.

3. Our need of uninterrupted fellowship and communion with the Holy Spirit.

4. Our practical omnipotence when God is with us and in us.

That in the ages to come He might show, etc.—Eph. ii. 7.

THERE is a wonderful suggestion here. The full measure of grace can never be known until the coming æons have revealed it. This side of death the greatest saint is imperfectly developed and matured. Let us suppose one of the worst of men—or worse, of women—a deformed, repulsive cripple, a moral leper in whose body and soul the most fearful scars of sin have left their mark—an object of general loathing even to companions in sin—uneducated, hateful, malicious, ugly, a wild beast among humanity. Let the grace of God come into her soul and work its mighty work, until gradually evil lusts and passions are subdued, and the wild beast is tamed, until the heart overflows with love and grace, and the very body takes on a new complexion, and the features become radiant with the beauty of tenderness. This is a marvellous change, but it is nothing in comparison to what the ages to come shall show.

Take that saint after a thousand years in heaven. All deformity of body gone, the scars of old sin no more found, hers is a body of glory like her Lord's, with the beauty of unfading youth. Her mind has grown until it is stored with the riches of all universal knowledge. All the philosophers of ancient and modern times might come and sit at her feet to learn the mysteries of all wisdom. Her companions now are angels and saints. Her heart is free from every taint of evil and overflows with every Divine affection and rapture. For a thousand years not an evil thought has crossed her path, nor a corrupt imagination or memory defiled her heart or destroyed her peace. She stands now at a height which no exaltation can express and no mathematics measure; and yet—think of it!—she is only now beginning by an insignificant fraction of time the interminable ages of an endless life, as eternal as God's, and all through that life infinite height on height beckons her onward and upward in the growth and progress of a perfection always complete yet always divinely incomplete! Eternity at every stage of her existence is still before her, and whatever she has attained, boundless growth is still inviting her to higher ecstasy and bliss.

A Charge to Hearers of the Gospel.

[Literal translation.] *Bear in mind your leaders; whoever have spoken to you the Word of God; observing the issue of their life-course, imitate their faith.*—Heb. xiii. 7.

HERE are given three tests of a spiritual leader :

1. He speaks God's message; 2. He lives for heaven; 3. He has faith in a personal Saviour.

And there are three duties of the hearer : 1. To remember the messenger for his message's sake; 2. To observe the testimony of his holy life; and 3. To imitate his personal faith.

God's heaven-sent leaders deliver a heaven-given message. It is according

to the written Word (Isa. viii. 20 ; Jer. xxiii. 28). Again, they speak the language of positive conviction, not negations, but affirmations (3 Cor. i. 17-20) ; and, again, they are attended by spiritual power (1 Cor. ii. 1-4). The Word is God's, the conviction of a believer is behind it, and the Spirit's demonstration attends it. Moreover, it is with solemn earnestness, not frivolity (see Jer. xxiii. 32).

The declaration of the message is *experimental*, for it is backed by a personal faith in a personal Saviour. No unconverted man is fit to preach or teach the Gospel. The master of Israel must know these things heartwise. The centre of his message is Christ, and He must be the centre of his heart's faith and love and hope. If the truth is the ball, and the mouth the cannon, the explosive force behind the ball is the heart's passion for Jesus.

Such faith will be further *confirmed and exhibited* in a life which is under the power of eternal realities and whose end is Christ, heaven, and the glory of God. The thought is progressive. God's leader speaks the Word God ; convinced of its truth, he is led by it to a personal Saviour whom that Word enshrines, and that faith remoulds and remodels his life.

Thucydides said of his history : " I give it to the public as an everlasting possession, and not as a contemporary instrument of popular applause."

Paul was marked by enterprise, unselfishness, a sense of a mission, and a spirit of devotion to Christ.

The burning brand is not simply plucked from the fire, but changed into a *branch*. The soul saved from hell must be saved for heaven. Salvation is a work in which man co-operates with God ; to be worked out, salvation in its fulness is reserved, ready to be revealed at the last time. Compare 1 Peter i. It includes deliverance from power and

presence as well as penalty of sin—salvation from selfishness unto service. No salvation is to be regarded as complete until the believing heart prompts the confessing mouth. Salvation is thus a process that begins with the heart, and then inspires the mouth of the believer, and so reaches the ear of the unsaved, and so his heart and then his mouth. If it stops short of the mouth, how is this Divine circle and succession to be completed ? God's plan is interrupted.

Taking glory to ourselves is like plucking the ripe fruit to carry to the Master, and picking off on the way the best grapes of the cluster.

" *Apply thyself wholly to the Scriptures, and apply the Scriptures wholly to thyself*" (Bengel).

Four conditions of successful service :

1. Knowledge of Word ; 2. Passion for souls ; 3. Right methods of work ; 4. Baptism of Spirit.

God's will as to our duty may be seen :

1. By the inward impulse ; 2. By the Word of God ; 3. By concurrent circumstances. When these combine, go ahead. When you are honestly in a puzzle, stand still and wait to know His will.

Accommodation to the world. At Fort Snelling a pulpit is at one end and a stage at the other. The same room is a church on Sunday and a ball-room or theatre during the week.

Consecration to God. We should give ourselves to God, like property unencumbered by mortgages.

Every man's life a plan of God. When so conceived there is : 1. Constantly increasing power—God's will energizes ours ; 2. Constantly enlarging sphere,

like a triangle expanding from its apex :
 3. Constantly expanding joy, partnership with God and patience in serving ;
 4. Absolute certainty of success and reward, hence our need of : 1. Clear eye to see ; 2. Prompt obedience ; 3. Total self-surrender, even to suffer ; 4. Power of Holy Ghost.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MAY 1-7.—THE FAILURE OF RELIGIONS MERELY HUMAN.—1 Kings xiv. 9.

Under the circumstances this command, "Get thee to Shiloh," is a quite surprising one, yet really a command entirely natural.

The command is a symptom of a great fact.

Read the story of Jeroboam's rise into royalty (1 Kings xi. 26-40 ; xii. 19, 24) ; also of his apostasy (1 Kings xii. 25, 33).

So the idolatrous worship goes on and the years pass.

Then trouble comes to Jeroboam. Abijah, the son of Jeroboam, a really beautiful character (see 1 Kings xiv. 13), sickens.

What now shall Jeroboam do ?

There is his own man-made worship he has set up at Dan and Bethel. Shall he apply to this religion he himself has manufactured ? This religion may do for pleasant weather, but for storm and strait he needs a Divine religion.

So in his strait he turns from the faith and worship he has himself instituted, and tells his wife to go with prayer and inquiry to Shiloh, where God's prophet dwells—God's prophet, Ahijah.

From his own false and merely human religion he turns in extremity to the true God. Golden calves, etc., will not do now. "Get thee to Shiloh."

(A) Many men make a kind of religion of *worldly success*. By that I mean that for many men a worldly success gathers everything a real religion should gather about itself.

And worldly success of the true sort is right, is duty.

Every man's life is a plan of God ; to

fulfil that plan, to do the work appointed him in the best way and with the largest result, is utmost duty.

But when a man turns worldly success into a religion, makes it the main thing, will win it any way—by foul means if fair ones will not compass it—then a man does utmost wrong.

This was the kind of religion Jeroboam set up for himself ; any way he would keep his kingdom, though, as he thought, he must do it by the worship of golden calves instead of Jehovah.

But a crisis comes—trouble, death. Then how sad for a man to feel himself shut off from God as Jeroboam did ! Then only God can meet the need.

(B) Some men make a religion of *external morality*, but there is a world of motive as well as a world of outward deed. God demands not only that we do things that look right outwardly, but that are right inwardly. And the record a man makes of inward motive as well as of outward doing must confront him at the judgment. In view of such confronting, the best of us needs forgiveness ; and if a man must depend simply on his own record, what help for him ? We need a *Divine* atonement. The only religion which can endure the crisis of death and the judgment is the Divine religion of an atoning and justifying Redeemer.

(C) Some men make a religion of *naturalism*. Law simply is what they look at, but such view changes life into a mere mechanism ; but the needs of the heart and the straits of life call for more than law. That was a good answer a plain collier made once at the

close of one of Mr. Bradlaugh's infidel lectures—"Maister Bradlaugh, me and my mate Jim were both Methodys, till one of these infidel chaps cam' this way. Jim turned infidel and used to badger me about attendin' prayer-meetings; but one day in the pit a large cob of coal came down upon Jim's head. Jim thought he was killed; and, ah mon! didn't he holler and cry to God. There's now't like cobs of coal for knocking infidelity out of a man." Naturalism will not suffice always. Sometimes we need *supernaturalism*.

"Get thee to Shiloh." Here in Shiloh is what you need. Here is the great prophet, Jesus Christ, our Lord and Saviour. He only can meet and master all our necessities and extremities.

MAY 8-14.—FULNESS IN CHRIST.—Col. ii. 9.

A grotesque mixture of Jewish ritualism and Oriental mysticism had begun to infect these Christians at Colossæ.

The underlying dogma of it was that matter is in itself evil and the cause of evil. It is very strange how modern errors are only ancient ones tricking themselves out with new names. This old notion that matter is evil and the source of evil is the bottom idea of the present pernicious fad of so-called Christian science—Christian only in the name it arrogates.

From this idea that matter is itself evil and the source of it sprung at once and easily the notion that God and matter were hostile to each other, and that, therefore, the material world and our material bodies and a Divine government of this material world could not spring directly from God.

Between pure Deity and this gross material world there must be a chasm wide and deep. Then, in order to bridge the gulf between pure Deity and gross and evil matter, this error, which was seizing the Colossian Christians, went on to assert that there must be a vast series of intermediate beings, transient

emanations, "each approaching more nearly to the material than his precursor, till at last the intangible and infinite was confined and curdled into actual earthly matter, and the pure was darkened thereby into evil."

Well, out of this sprang at once wrong notions of sin and of sin's cure; for if matter were the seat and source of evil, then sin did not arise from bad and rebellious spiritual will, but from the fact that man's soul was imprisoned in matter; and the thing to do, in order to be cured of sin, was to smite the evil and despised body with all sorts of slashing asceticisms; and here came in intense devotion to ascetic Jewish rites, etc. Notice how Romanism has absorbed this idea.

And then still further, this false philosophy went on to assert that the Lord and Saviour Jesus Christ Himself was only one of these transient and intermediate emanations, depriving Him at once, you see, of His eternal and essential Deity.

No, says the great apostle, in answer to such twisting and pernicious falsehoods—no; hold steadily to the true thought of Jesus Christ; He is the antidote to the poison of error (Col. ii. 8-10); for in Him dwelleth all the fulness of the Godhead bodily.

(A) *The Godhead*—that means "the perfections of the essential being of God." In our Lord Jesus Christ there is essential Deity. Veritably in Him is God Himself. Christ does not simply represent God as an ambassador represents his government at a foreign court. He is God. Gather together all the terms of adoration, worship, trust, affection, hope, clinging dependence, which it is right to use toward God, and it is as right to wreath them all around our Lord and Saviour Jesus Christ, for in Him is the Godhead; for He is God.

(B) *The fulness of the Godhead*—that is to say, not a part of the Godhead is in Christ, but the infinite wholeness of it—"all" of it. That is a great word—fulness, *pleroma*. It means, as well as

words can tell it, the totality of a thing. Just as the fulness of heat and light is in the sun, so the fulness of the Godhead is in Jesus Christ our Lord.

(C) In Him dwelleth the fulness of the Godhead; *dwelleth*—so the Lord Jesus Christ is not a transient emanation from the Divine, as the false teachers were trying to get those Colossian Christians to believe. Rather, our Lord and Saviour Jesus Christ is for all ages and for all times the *perpetual* expression of the Deity. As much for us in the nineteenth century as He was for the disciples in the first century.

(D) In Him dwelleth the fulness of the Godhead *bodily*. Oh, false teacher, seeking to corrupt the faith of that Colossian Church, matter is not essential evil and the cause of evil. See, the Godhead in Jesus Christ clothed Himself in matter. The fulness of the Godhead has come into brotherhood with you in the incarnation,

First. Since all the fulness of the Godhead dwells bodily in Jesus Christ, it is both irrational and useless to expect any further or other revelation than the revelation of God in Jesus Christ already given.

Second. Since the fulness of the Godhead dwells bodily in Jesus Christ, I ought to be sure I neither need make, nor can make, any human addition to His atonement. In two ways men are perpetually trying to do this :

- (a) By their own moralities.
- (b) By sacramental rites.

Third. Since the fulness of the Godhead dwells in the Lord Jesus bodily, I may be possessed of that which shall slay my fears. In Him is fulness

- (a) Of sympathy.
- (b) Of power.
- (c) Of atonement.

When I fear, let me think of that *fulness*.

(a) When I fear at the thought of *living*.

(b) When I fear at the thought of *dying*.

(c) When I fear at the thought of the *judgment*.

MAY 15-21.—THE STORY OF WHEN TO SAY NO.—Dan. iii. 16.

"We are not careful to answer thee in this matter"—that is, there is no need that we further answer thee; we have nothing more to say; there is no more room for further argument.

It is a gala-time in Babylon. Nebuchadnezzar is a great king, and he is about to celebrate a splendid triumph.

The war has been hard and long. At last the king is shining with success. From subjugated Egypt and from subjugated Judea he has returned to Babylon with vast and precious spoil. He will arrange a celebration worthy of his kingdom, his victory, himself; and of great Bel also, the deity of Babylon, who, he thinks, has been lending him his prowess. It shall be a triumph in which there shall be pomp of multitude, and pomp of music, and pomp of worship, and pomp of gold.

So out there on the plain of Dura, hard by Babylon, preparations for the ovation are going on. A colossal statue of the god Bel, ninety feet in height, is slowly lifted. The gold, gathered in immense quantities from conquered nations, is hammered into sheets and overlaid upon the image, so that from base to top the image looks a mass of gold. This finished, the celebration will be had. For account of the gathering of the multitude, the order of the jubilee, the magnificence of the music, the vast plain filled at the commanded moment with prostrate worshippers, the calm refusal to fall before the image of the three Hebrews, see our chapter (Dan. iii. 8-16).

The news of this refusal of the three Hebrews is carried to the king. He summons them. He flames with rage. "Is it true ye will not worship? Can it be ye dare resist me, Nebuchadnezzar? But in my gracious leniency I will give you another chance. See, yonder gleams the image. Once again shall the herald make proclamation. Once again shall the music burst. Then, if ye worship it shall be well with

you ; if not, the jaws of the fiery furnace open for you."

Then calmly, quietly, with no blanching on the cheek and with no quiver in the voice these three men answer : "There is no need that we tax your gracious leniency, O most mighty king ; there is no necessity for further chance ; our determination is already so fixed and firm, neither thy command nor thy threat of furnace can make assault upon it ; we will not serve thy gods ; we will not worship the golden idol ; we are not careful to answer thee about this matter ; neither for us nor for you is any use of further speech."

The sequel—these three were flung at once into the midst of the burning, fiery furnace.

Well, that scene on that plain of Dura is one continually re-enacted. Forevermore the old demand is made ; forevermore the old stern choice presents itself, the choice as old as Eden and yet as fresh and young as is this hour ; the stern old yet young choice—wrong or right ; purity or impurity ; integrity or its opposite.

Such choice is an irreversible necessity because we are the *moral beings* that we are. It is the doom of such that they must choose.

There is the golden image—*e.g.*, of money wrongly gotten, of a sensual indulgence, of the defiance of the Divine law, etc.

When, then, shall we say No ? What is the true way of treating sin ? Our story tells us.

(a) It is never the true way of treating sin to say no with the upward cadence, to argue with sin. When you begin arguing with sin you have already yielded to its fascinations, and have made escape from its capture the more difficult.

Ah ! the grand, resolute, downward cadence of these Hebrews—we are *not* careful, etc., we will *not*, etc.

(b) The time to say No is not *then*. It is not the true way of treating sin to postpone decision. Saying No, *then* postponing decision, is saying Yes now.

(c) When we say No with an immediate refusal, only so do we treat sin rightly.

(d) But the furnace. Yes, but behold the form of the Fourth.

(e) And through the furnace *promotion*—inwardly in character, often outwardly in the worldly honor and reward true character so often brings.

MAY 23-31. — UNKNOWING, YET TO KNOW.—John xiii. 7.

The people in the East wore sandals. Only the soles of the feet were covered. Walking the highways, dust would gather on the feet. Though a man were bathed as to his body, he would soon need washing as to his feet. So when one entered a house, as for us the first thing to do is to remove the hat, for the Oriental the first thing was to wash the feet.

It belonged to the most menial slave, this feet-washing. To be set at it was the surest sign of lowliest place.

With the Master the disciples are gathered in that upper room. From Bethany, around the shoulder of the Mount of Olives, they have just journeyed ; and with sandaled feet, and along ways just then thick with dust because of the tramping of the multitude coming to the Passover. So they have arrived here at the upper room in sad need of the washing of their feet.

On the way thither the disciples had not been having very profitable talk. They had been disputing as to who, in the worldly kingdom they thought the Master about to set up, should get the biggest place. Such talk had not done much to nurture brotherhood.

When the disciples reached the upper room it turned out that, for some reason or another, no menial had been appointed to wash their dusty feet. Of course, after the talk they had been having they were in no mood to do it for each other. So none of them so much as offered to wash the Master's feet. Be you sure of this, the man who is bitter or heedless toward his brother will not be quick or much in service

toward his Lord. So there the disciples are, in plight, unmannerly, because the filth of travel is still upon their feet.

Then their Lord Himself, not abrogating in the least His dignity, not forgetting in any wise how great He was or how immeasurably lofty His place and work (see John xiii. 8), poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

If the dream of Robert Browning's poem should come true, and some resplendent seraph drop from the highest heaven, and, all shining with the glory of his home, take up here on earth some lowly work like that of cobbling shoes because God ordered it, I do not think men would be smitten with much vaster wonder than were the disciples when they saw the Master, who had stilled the waves and raised the dead, take thus the menial's place and do the menial's service. Why, they had been unwilling to do it for each other, and even for Him, and should He for them?

I suppose the other disciples suffered it because they were smitten dumb with astonishment.

But Peter always had his tongue ready. He bursts out—and in the original the contrast between the "Thou" and "my" is brought out clearly—"Lord, dost *Thou* wash *my* feet?" It is too inexplicably strange. This is the Lord's answer—our Scripture—"What I do thou knowest not now; but thou shalt know hereafter."

Well, is not this scene a specimen very real of all our lives? Who of us does not, at least now and then, have to say—and I am sure we are never commanded to call even our Lord's doings clear when they are not clear—"Lord, dost Thou do thus?" It is inexplicably strange. We are sure that our Lord is in it; we accept that as a great and admitted fact; but that which we are sure He is in, how often, densely hard to understand!

I gather three suggestions from our Scripture:

First. A present mystery.

There must be mystery because God has large plans for us. The Lord would not let Peter be just a poor upholder of his own dignity in refusing to wash his brothers' feet. He wanted him to become a benignant apostle. So He did what was then strange to Peter, that Peter might learn the real meaning of apostleship. This is the intent of our Lord's strange treatment of us, that along its path we may travel into nobler and completer views of things, and so be fitted for loftier destiny.

Second. A future knowledge. There shall be some time sunlight.

(a) We shall know because God knows. Jesus *knowing* (John xiii. 8). We are intelligent. God will, at last, show us that His methods are really wisest.

(b) We shall know, because even in this life we sometimes come to know. How frequent the experience here and now when we have reached the "afterward" (Heb. xii. 11), that the chastisement which once seemed so strange and grievous has really yielded the peaceable fruits of righteousness!

Third. What meanwhile?

(a) Be sure of the Divine love amid mystery. Because Christ loved His disciples He did thus to them.

(b) Beware of the Peter spirit, "Lord, Thou shalt never wash my feet." Better a loving submission to what Christ does.

(c) Let us slay impatience by trust. "There is a time for God's purposes to ripen; and as often a shower comes near harvest and fills out the corn, which they lose who gather it too soon, so an impatient desire to reap when we should be content to wait loses the fulness and ripeness of many a blessing."

(d) Let us be sure to do the duty next us. Peter, the thing for thee to do is to let Christ wash thy feet.

THE disciple must descend to the washing of feet, as a slave, before he can ascend to the session on the throne, as a king.

EXEGETICAL AND EXPOSITORY SECTION.

Which—Debts or Trespasses?

By M. VALENTINE, D.D., LL.D., GETTYSBURG, PA.

THE question raised in THE HOMILETIC REVIEW for October, 1891, on this subject, has an importance probably surpassing the estimate there put upon it; for beyond the desirableness of liturgical uniformity there urged, and indeed possibly overestimated, there are some other relations involved, as will appear, which touch far graver interests and more vital spiritual consequences. If we mistake not, the end sought—of liturgical uniformity—even if gained, would be secured at too great a cost, if reached by the adoption of the conclusion in that article.

To our view the article is quite misleading, presenting a conclusion not at all in the premises, or warranted by them. The critical facts, so clearly arrayed, point directly to the opposite conclusion.

It is proper, in order to get at the real truth on this question, to recall the critical and philological facts as conceded by the article, and otherwise unquestionably sure.

1. That the word *ὀφειλήματα* (debts), found in the Lord's Prayer in Matthew, as truly as *ἀμαρτίας* in Luke, means *sins*—as *debts of penalty due for defaulted obligations of duty and positive transgressions of God's law*. Cremer and Thayer, quoted in the article, are adequate evidence that in Scripture use this is the meaning of the word in such connections. "Sin is *ὀφείλημα* in so far as it imposes on the sinner the obligation of enduring punishment;" i.e., "debt" specially denotes and marks "sin" as guilt before God, the bond that ties it to its penalty. If more authorities are needed on this point, they are at hand. Schleusner, *Lexicon in Novum Testamentum*, explains it, beyond the secular sense, as *delictum, peccatum, omnis generis*, i.e., *ἀμαρτίας*. Wahl, *Clavis Novi Testamenti Philologica*, defines it: *de-*

lictum, peccatum. Glassius, *Philologia Sacra*, says: "He who sins is called a *debtor*, and sin is called a *debt*. For what else is sin but a certain debt by which we are bound to render an account, unless we cancel the account by tears of repentance." Matthias Flacius, *Clavis Scriptura Sacra*, defines: "*Debitum* metaphorically signifies *sin*. Wherefore in the Lord's Prayer, '*de-mitte nobis debita*.' Our sins are *debts*, because they bind us over to punishment; they render us *guilty* before God and worthy of punishment."

Indeed it cannot be questioned that *ὀφειλήματα* is a fully established Scripture term for sin, strongly emphasizing the obligation that binds the sinner to the penalty of the broken law. And what is particularly to be noted is, that it covers sins of *omission* as well as of *commission*, sins of neglect and shortcoming as truly as of transgression. Unmet obligations to duty become debts of penalty.

It is plain, too, as the article admits, that the personal form *ὀφειλέτης* is used as a synonym for *ἁμαρτωλός, sinner*. The use of *ὀφειλήματα* is thus no slip of expression, but part of an established harmony of Scripture phraseology on the subject. And it is Jesus Himself that has chosen and appropriated this word, with its intense and comprehensive meaning, to this service, when He taught His disciples: "After this manner pray ye."

2. It is also conceded by the article that the English word *debts* is the exact English equivalent for the Greek word thus used by Christ. The article confesses: "Manifestly, then, *ὀφειλήματα* corresponds to our English word *debts*." This at once bars out all possible plea that the word is mistranslated in our English New Testaments. Tyndale's translation, "trespasses," was rejected as inadequate and incorrect by King James's translators, in the Authorized Version, and their judgment has been reaffirmed by the great committee of

the dreadfully prevalent tendency among church-members to make no conscience whatever of sins of omission, neglects of duty or privilege, indifference and inactivity, the whole wretched evil of the negative character and grade of professedly Christian life. We are asked to take a word that may be repeated Sabbath after Sabbath, thousands of times, without ever suggesting a thought of these sins of neglect, unused opportunities, indifference and sloth by which the average piety of church-members becomes so poor, unworthy, and barren. The use of "trespasses" may serve to remind of the sinfulness of positive transgressions and violations of moral law, but by its taking no account of sins of omission it must lack power for the quickening of conscience and the elevation of life into the positive activities and duties of our earnest calling in Jesus Christ. The teaching and educating influence of liturgical forms is often emphasized. This is an instance in which this influence, of vital and far-reaching import, deserves to be borne in mind. Clearly the English word "trespasses" is not adequate to express the full meaning, or do the work of the generic and comprehensive word *ὑπερλήματα*, "debts" selected by the Saviour Himself.

The article in question urges an assumed absence of the idea of sin from customary secular usage in the employment of the term "debts" and "debtors." It says of them: "No sense of wickedness or criminality, no idea of penalty or punishment attaches inherently to them. A debtor, even a bankrupt, may be a man of excellent character. The law not only provides no punishment against him, but it shields him from any punishment which a creditor might wish to inflict upon him. His debts are, as a rule, regarded in the light of misfortunes. He is, perhaps, to be pitied on their account, rather than to be blamed. His offending is not to be compared to that of a criminal." Now this strikes us as an extraordinary concession to business im-

morality, or a low conscience in matters of monetary obligation. Disregard of such obligations, reckless or careless contraction of debts, neglect or indifference about payment or refusal to pay, utter dishonesty—and no sense of criminality! Surely it is not from men of this character, out of whose conscience has faded away all sense of "sin" in their disregard of the obligations of debts, that we are to be influenced to drop the term debts from its office of reminding and confessing sin in the Lord's Prayer. Perhaps, if "debt" and "debtors" had been more used in connection with confessions of the deep and irreducible reality of sin, in prayer, from the teachings of infancy at the mother's knee, on through all the services of the Sunday-school and worship of the sanctuary, year after year, we would have fewer cases of such degradation of business conscience to shame the Christian name.

But, after all, among men of high and fine integrity there is no such severance of the idea of sin from debts slighted or repudiated. The man that holds his debts apart from conscience, or disregards them without compunction, is morally rotten and "guilty" before men and God. A truly Christian conscience will condemn the bankrupt, if he went over the precipice by reason of moral indifference or recklessness in creating debts. Even if the law of the State does, in certain cases, come in and exempt from immediate payment, leaving the creditor to suffer, yet all high sense of righteousness and moral obligation still bind to reparation, if reparation ever becomes a possibility. The man that has no sense of obligation other than the compulsion of civil law—or its exemption—is by no means up to the Christian standard. He needs "conviction of sin" in connection with slighted debts—just such a conviction of it as comes from the use of the term "debts," as the Divine synonym for sins, when in deep repentance he lifts up his humble cry to God for a needed pardon.

If, now, we sum up the points that have become unquestionably clear in this review of the facts, we will have the following :

1. That the words "debts" and "debtors" are the exact and required translation of the Greek terms in the fourth petition of the Lord's Prayer.

2. That the word "trespasses" is inadequate to the office of translating the original, as it utterly fails to suggest or include *sins of omission*, included in the generic comprehensive term in the Greek. It translates only half of its meaning.

3. That the claim that Christ has furnished another word for us to *substitute* in the petition is altogether an illusion, having its only plausibility in the mistaken exegesis that has failed to distinguish between a supposed "explanation" and the actual *application* of the

principle of forgiveness to inher-human relations.

4. That as the substitution of "trespasses" is philologically indefensible, so it is also to be liturgically condemned on account of the thorough deficiency of the word to hold worshippers under full, correct teaching and spiritual quickening in connection with the enormous evil of sins of omission. Its use is inferior for the conscience.

It is proper to add also that while the use of the words debts and debtors is thus vindicated as the correct use on liturgical grounds, these words are required also homiletically and catechetically. For homiletic service the word "trespasses" is entirely inadequate for exposition of the scope of Christ's meaning ; and in the catechetical class a catechism with this phraseology would be miserably at fault as a text for sound instruction on the subject.

SOCIOLOGICAL SECTION.

The Spirit and the Wheels.

BY CHARLES L. THOMPSON, D.D., NEW YORK CITY.

THOSE who have given much study to the question of city evangelization will be easily persuaded that past methods of church work in our great cities are insufficient, and will not overtake the problem. Something more must be done than has yet been done to bring a practical Christianity into living contact with the hearts and homes of the people. Something must be done, moreover, to broaden the general aim of Christian effort, so that it will be not merely an endeavor to give a hope for eternity, but also better living for time. It must include the salvation of the whole man, his body, mind, and spirit, and beyond that it must aim at the regeneration of society. There must, therefore, be work upon individuals, touching them at every point of personal needs, and there must be organ-

ized work, to improve the social conditions. The Church was founded as a great missionary enterprise, to be the remedy for all sorts of personal ills, as witness the example of its great Founder—for the ills of the family, and society, and the State. The Church of the past has often been made the centre to which to gather, rather than the missionary agency to scatter abroad—a religious warehouse rather than a religious field. Too frequently the leading question has been, How can we get people to help us build up our Church? No such question ever occurred to the apostles. They were anxious only to build up the people. Christ's word was Go! the apostles' word was Go! Ours often is Come!

In endeavoring to realize this original idea of the Church, it is important that three words should be written large. They are BROTHERHOOD, MINISTRATION, and ORGANIZATION. As to brotherhood, the Church

must rise to that Divine standpoint in the sight of which all social distinctions shall disappear. To the Lord this world is a very level place. A church should be built and run in such ways as best to express that idea. To do this it is essential many of our notions about church-life should be reconstructed, and that our church appointments should be changed. If a church is not a religious club where a certain set of people gather to themselves, and so withdraw from others, if it is not a self-defensive and self-protective institution for a select few, then many of our regulations and appointments must be radically changed. The churches will not thoroughly reach the people until they are thoroughly democratic in their methods of church work. The distinctions between rich and poor which rule in society must disappear in the house of God. There must be a sense of brotherhood strong enough to overreach the class distinctions of whatever kind that now prevail to so large an extent in our Protestant churches.

Then as to ministration. The church that would get hold of the people and command society must not seek its own. Christ came not to be ministered unto, but to minister. We, too frequently, come to church not to minister to others, but to be ministered to ourselves in intellectual, musical, and social privileges. The obligation which the Christian profession implies is a personal obligation, the service it requires is not a church service, but a personal service, and the deal in this regard is a work for every member and some time given to an active service for Christ; no more proxy service, proxy worship, proxy benevolence! No grand action ever is done by proxy. No battle can be fought by staff officers. Heroic Christian service is the need of the day. Christ's salvation lays under obligation of service not only the minister or church officer, but every ransomed soul.

The next work is organization. It rules the business world in an ever-increasing degree. The appliances of sci-

ence have enabled business to organize around the globe. If the Church would realize her calling, and cover the world with her power, she must organize the various influences now at her command to that end. It must not be forgotten, however, that organization is effective only as it is life-inspired, and the life must determine the shape of the organism. The vitality of the acorn or pine-cone must determine the shape of oak or pine. But given a strong development of Christian life at the centre, there will be a demand for wheels of organization complex and far-reaching, in whose movements that life may assert itself. The Church of the future must be swift and bold to adapt itself to the changing conditions of life and of society. The Dakota harvest cannot be gathered in with a sickle, nor can the religious harvest of these latter days be gathered in with methods of other centuries. Once the Church was in the hearts of a few men. It had no New Testament, it had no church buildings, it had no formulated doctrine. Now the Church is institutional, a great field to be tilled by a variety of means. The world is at our doors and accessible to our influence, not only by the living voice, but by the printing-press and reform agencies and institutions, along the whole line of human necessities.

Let it be said again that the shape which in any community church organization shall take must be determined by the conditions of the community. No particular set of agencies can be patented, but given the principles now indicated, a strong sense of human brotherhood, a controlling sense of the duty of personal Christian ministration, and a recognition of the power of organization for duplicating personal energy, and the various lines of effort which for any particular church are available will soon come into view.

Certain forms of work are, however, so obviously needed and so easily applied in almost any community, that they may be passingly suggested. In

the first place, there should be some change in the character of Sunday services. It is the common complaint of churches in the cities that the second service is hard to manage. Amid the multiplied Sabbath duties in a church that is at all active, there is a very good reason why it is difficult to have the same congregation attend church twice on the Sabbath. Why should they? One good sermon a day is all that any one needs for personal edification. Why should the same class of people be appealed to on the same lines twice a Sunday? Why should the evening sermon thus be made to drive the morning sermon away? The morning service should be chiefly for Christian instruction and nurture. It should be a time when Christian people should be filled and inspired for Christian service. The evening service should be an application of the morning service, evangelistic in character, less conventional in form, and designed specially for those who are not Christians—perhaps not regular church-goers. The people who have been filled and inspired in the morning should use their energy in missionary ways for gathering the audience at night, and if they come to church they should be there not for the purpose of again receiving, but this time for the purpose of communicating, by personal ministry applied to others, the blessings they have themselves received during the day. An evening service thus planned, worked for by Christian people, made attractive by popular music, and by the kind of preaching that is adapted to get and hold the attention of those who are not Gospel-hardened, will usually be a success. And if it can be followed by an after-meeting, where those who desire to confess Christ, or express a personal interest in religion, will have an opportunity to do so, all the better.

Then as to the work of the week. Religion should claim its eminence among the affairs of men, and put under tribute some portion of every day. Is it good business policy to have church

property worth hundreds of thousands of dollars useless during an entire week, except for a few hours on Sunday and for the meeting for prayer in the middle of the week? Does that kind of use of it—or rather disuse of it—constitute good stewardship? Places of sin and temptation are open constantly. The Church of Christ is the best friend the people have. She should vindicate her friendship by open doors and helping hands; she should meet people at every turn of life's road and in every condition of life's needs. Evangelistic work to be permanent must be followed by educational work. Educational work to be effective, must not be an educational spasm, but a persistent educational system, beginning with little children in the kindergarten and the infant classes; then providing for them along every step of the years, graduating them from one class only to matriculate them into another; putting the hand of Christian nurture upon them at the very dawn of responsibility; keeping that hand upon them unliftingly until they graduate into Christian manhood and womanhood. The trouble with the Church's nurture of her young people has been that it has been by fits and starts; a few years in the Sabbath-school, with no training during the week days, then graduation into the street, at the most perilous point of life.

Let there, then, be an organized system of Christian education which will "head the children right and keep them going," Sundays and week days, through boys' leagues and girls' leagues, boys' clubs and girls' societies—a patient, steady, unfailing Christian pressure on every side, until they are landed safely in the Church and in active Christian service. To do that will require a great deal of church organization, a great many willing hands, a great many consecrated hearts, but the outcome will be worth the cost. A church thus warmed with constant use, somewhat consecrating the week days as well as using the Sabbaths, will not be forced to look upon its young people

moving away from it into worldliness or scepticism, but will see the future work of the Church securely laid upon young and strong Christian shoulders.

A church determined to bring the Gospel to bear thus helpfully and generally upon the population around it, at the beginning of its endeavor will be greatly embarrassed to know how to organize for such a work; but if the approach to the organization come naturally, by the increase of the feeling of brotherhood and disposition of ministration, that church will be surprised to find how easily and naturally the lines of organization will develop. No living thing need be worried about its organs for use. They will come to it by an irresistible law of growth. The life will develop its organs, and presently the question will be not how to organize, but how to keep the life full enough and strong enough to make use of the organism so rapidly growing; and for that there will be needed constant and close connection with the personal Christ, with the principles which inspired His Gospel, and which are sufficient in any place to secure rich, permanent, and complete victory.

The Present Status of the Mormon Question.

By R. G. MCNIECE, D.D., SALT LAKE CITY.

THE Mormon question at the present time is exceedingly complicated, more so than it has been for years. This is because the Mormon leaders during the past few months have entirely changed their method of pursuing their central and ultimate object—namely, the political control of Utah as a Mormon State, and also because during that time the Mormon question has become an important factor in national party politics.

The one central element of interest and importance, and also of danger in the present status of Mormonism, is the possibility that Utah, by some political hocus-pocus, may become a State while

the Mormons have a majority on a territorial vote. In that case those who think it would not be a Mormon State, with prominent Mormons in all the chief positions, have a very convenient way of supposing that Mormon human nature is far superior to ordinary human nature, and that they would use their majority in electing their former political opponents instead of men from their own ranks. This supposition is flatly contradicted by fifty years of Mormon history, and is also repudiated by ninety-five per cent of all the Americans in Utah.

But in order that those outside of Utah may have a clear idea of the situation here, it will be necessary to briefly summarize some of the political history of the Territory. For twenty years prior to June, 1891, there had been but two political parties in Utah—namely, the Liberal or American Party, and the People's or Mormon Party. The former was made up of all the Americans in the Territory. Both Republicans and Democrats stood shoulder to shoulder against that priestly government on American soil maintained by the People's Party. Although the Territory had been organized in 1850, yet up to 1886 no American had been allowed to sit in the Legislature, just because the Mormons had supreme control; and up to 1888, for the same reason, no American had been allowed to sit in the City Council of Salt Lake City, although the American residents for years paid a large per cent of the city taxes. During all this time the polygamists occupied the front seats, and the People's Party was simply the priesthood under a deceiving name. The Mormons had everything their own way, even to the trampling under foot of such United States laws as they did not like, and to the enforcing upon Americans of the odious principle of "taxation without representation."

But the Edmunds law of 1882 and the Edmunds-Tucker law of 1887 curtailed the power of this priestly, anti-American government, redistricted the

Territory for the Legislature, disfranchised the polygamists, abolished woman suffrage, which had been used to bolster up polygamy and the priesthood, placed all elections under the Utah Commission of five men appointed from the two great national parties by the President, and thus, for the first time, gave to the Americans in Utah the political rights which had been arbitrarily denied them, and paved the way for the establishment of a government "of the people, for the people, and by the people," rather than "of the priesthood, for the priesthood, and by the priesthood."

This gave the impression to the country that Congress would protect the rights of Americans in Utah against the encroachments of priestly tyranny. Forthwith enterprising men, with capital and enterprise, who knew something about the great attractions of the climate and resources of Utah, began to come in large numbers to make their home in Salt Lake City and Ogden. The minority ranks of the Liberal Party began to fill up, and in the municipal election in Ogden in February, 1889, the Liberal ticket was elected with cheers from all the Americans in Utah. In the election for the Legislature in the following August, the Liberals carried Salt Lake City by a majority of forty-one. This called forth still louder cheers from the Americans, and the People's Party discovered for the first time that they were in serious danger of permanently losing political control of the capital of the Territory, and that the days of priestly rule in Utah were numbered.

Sure enough, in the municipal election in Salt Lake City on February 10th, 1890, after a hotly contested campaign of three months, in which the political excitement and demonstrations eclipsed anything the writer ever saw in the great political campaigns in Ohio and Indiana, the Liberals elected their candidate for Mayor by a majority of eight hundred and seven, their entire general ticket by an average majority of

six hundred and forty-four, and nine out of fifteen councilmen. Not since the news of Lee's surrender, in 1865, has the writer seen anything to compare with the demonstrations of public rejoicing witnessed upon the streets of Salt Lake City during the evening and night of February 10th, after it was known that the Americans had routed the Mormons, and that this would henceforth be an American city.

The Mormons had now lost three of the largest cities and three of the most important counties in Utah, containing two fifths of the population and nearly seven tenths of the property. They quickly interpreted the ominous handwriting on the political wall, and saw that unless they changed their political course they would soon lose their political control in the Territory. Another thing which called for action was the fact that a bill had been introduced into each House of Congress disfranchising all the Mormons of Utah, because of their continued adherence to polygamy. Accordingly, in September, 1890, President Wilford Woodruff had his notorious revelation on the subject of polygamy, and issued his notorious manifesto directing the Mormons to refrain from contracting polygamous marriages henceforth. This manifesto was ratified by a general conference of the Mormon Church on October 6th following. To be sure, the Mormons had taught us for forty years that the doctrine of polygamy was received and commanded by special revelation from God, and that the penalty for its rejection is everlasting damnation; but from their standpoint damnation in the world to come is a small matter in comparison with the loss of political power in Utah, and so they go through the performance of suspending this divinely revealed doctrine by vote in a public meeting; or, more accurately, they have put themselves on record as being in favor of the doctrine but opposed to its practice, thereby eclipsing the record of that notorious friend of the temperance cause in former times, who declared

that he was just as much in favor of the Maine prohibitory liquor law as any of the temperance men, only he was opposed to its execution!

While there is no good ground for believing that the Mormon manifesto against the practice of polygamy was anything more than a cunning political trick to avert stringent legislation, still it has had the effect of letting out of polygamous bondage those who wished to get out, and to confine the practice of it to secrecy; but there is ample proof to show that those who formerly believed in the doctrine still believe in it.

The next cunning political scheme of the Mormon leaders was put into operation last June. Fearing the growing power of the Liberal Party, the Mormon leaders concocted a scheme by which to secure the disbanding of the Liberals. The first step in this scheme was to disband the People's Party and to divide into Republicans and Democrats. Through their city, county, and territorial committees, they issued their proclamations to disband the People's Party, and forthwith it disbanded at the command of the priestly leaders, although it had been an active party for twenty years. This was another demonstration of the fact, so often denied by the Mormon leaders, that the political action of the people is dictated and controlled by the priesthood. To the chagrin of the Mormons, the Liberals did not disband. Out of about four thousand Liberal voters in Salt Lake City, only about one hundred and fifty Democrats and the same number of Republicans joined the Mormon division. The Liberals then closed up their ranks more firmly than ever, and put themselves in battle array. Their first victory was in the election last August for the Legislature, when they carried Salt Lake County by over seven hundred and the city by over eleven hundred majority, electing one third of both Houses of the Legislature.

Their next victory was in the recent municipal election in Salt Lake City,

on February 8th. Although the campaign lasted only about two weeks, it was very sharp and lively. Meetings were held every night. There were three tickets—Liberal, Democratic, and Republican—the two latter representing the Mormons and the few Americans who had been persuaded away from the Liberal ranks. The Republicans nominated a prominent Mormon, the Democrats nominated Colonel Lett, a worthy Gentile Democrat, and the Liberals nominated the Hon. R. N. Baskin, one of the leaders of the Liberal Party for twenty years, a man of courage and high character. The Democratic wing of the Mormons expected to sweep the city just because they had nominated a Gentile. The result of the vote for mayor was as follows: Liberal vote, 4560; Democratic, 2776; Republican, 852. The Liberals elected their entire general ticket by still larger majorities, and twelve of the fifteen councilmen. The Liberal victory was thus decisive, because it was understood that a vote for the Liberal ticket was also a vote against the two bills now pending in Congress intended to pave the way for Statehood, a thing which the overwhelming majority of Americans in Utah are strongly opposed to.

The Caine-Faulkner Bill, introduced into the House by the Hon. John T. Caine, the Mormon delegate from Utah, and into the Senate by Senator Faulkner of West Virginia, is known as a "Home Rule Bill," because it provides for the election of the Governor, the judges, and all the territorial officers by the people, while still leaving the Territory under the control of Congress. It originated with a little squad of Democratic politicians here who are affiliating with the Mormons, and was intended as a shrewd political movement to capture and hold the Mormon vote for the Democratic Party.

The "Teller Bill" was introduced into the Senate by Senator Teller of Colorado. It goes one step further than the other bill, by providing for an enabling act which allows the people of

Utah to take steps to form a constitution and get ready for Statehood. It gives the Mormons a chance to see that the Republican Party has even more good-will toward them than the Democratic Party.

But ninety per cent of all the Americans in Utah are earnestly opposed to both the above bills, and would consider it a serious disaster if either of them should become a law for the following reasons among others :

1. The Mormons have a majority of from ten thousand to fifteen thousand on a territorial vote, and it seems quite unreasonable to expect that they would not use that majority to make Utah a Mormon State.

2. Their opposition to the Government for forty years, and the persistent efforts of the Mormon leaders to give the people a wrong idea of our country and its institutions during all that time, would seem to require a longer period than the nine months since their surrender to fit them for the privileges and responsibilities of either Statehood or home rule.

3. The movement for home rule is agitated and pushed forward by a little

squad of office-seeking politicians who do not command public confidence.

4. The overwhelming majority of Americans in Utah, as shown by the recent municipal election in Salt Lake City, are earnestly opposed to any measure looking toward Statehood for the present. They feel that such a measure would be detrimental to all American interests in Utah, and would interfere with the new era of progress and prosperity which has already begun. Under the present laws of Congress everything is stable and orderly. Men of capital and enterprise are coming in in large numbers from Kansas and Colorado, Nebraska and Iowa, and from other States, to take advantage of the attractive climate and splendid resources of Utah ; and if the politicians will just keep their hands off from Utah, it will only be a matter of three or four years in all probability when this Territory will be prepared to take its place in the Union as a loyal American State. Until then, patriotic men in all parts of the country should join with the Americans of Utah in defeating such premature movements for Statehood as those now pending in Congress.

MISCELLANEOUS SECTION.

A Prophet of the Nineteenth Century.

By REV. D. SUTHERLAND, CHARLOTTE-TOWN, PRINCE EDWARD ISLAND, CANADA.

THE age in which we live has many teachers, but few prophets. There is a great difference between the two orders of instructors. The teacher has his eye on truth ; he seeks to educate, to make clear the idea which recommends itself to him as adequate and correct, to interpret the message of another. The prophet is filled with the spiritual genius which has the power to light its own fire. He is an individual light, shining in the darkness of error or unrighteous-

ness ; a solitary voice crying in the city where crowds gather more than in the wilderness where his cry would be unheard, " Prepare ye the way of the Lord ; " a man possessed with one idea to the temporary exclusion of all other ideas, an idea which burns like a fire in his soul, and puts on his lips the touch of the sacramental coal.

The scientific spirit is not favorable to the development of prophets. Science emphasizes *out-sight* ; prophecy, *in-sight*. The man of science concentrates his attention on natural phenomena, and is apt to think and talk scornfully about things unseen and spiritual. The more he comes into vogue the less

chance there is of cultivating that apartness of soul, that patient listening for a voice that may be heard by the spirit alone, that life-compelling vision of an ideal which gathers to itself the service of every faculty of the mind, which go to constitute the individuality of the prophet.

Fortunately for us, our age is not entirely destitute of prophets. The electric light has not put out all the stars. Fore-tellers we do not have or need, but forth-tellers, men who through strength of spiritual insight have received a distinctive message of help and guidance for their fellows and have the courage to speak it boldly and plainly, we do need; and we have them, too, although their number is small, and their audience is not always so large or responsive as it should be.

Among the prophets of to-day Professor Henry Drummond is rapidly winning for himself a foremost place. He is already a unique figure in religious circles. Though of the Church, he belongs to the world in a larger sense than holds true of any other ecclesiastical teacher. Among his most devoted admirers and diligent pupils are many men who keep outside the churches and speak of ministers of the Gospel with thinly veiled repugnance. He moves in society, delights in the pleasures of social intercourse, seeks to enjoy to the full the sunniness of life, and strenuously avoids any appearance of the aloofness which has distinguished prophets of the past and clerical leaders of to-day. Yet his possession of the prophetic gift is undoubted. He has spiritual insight enough to see that the instinctive and distinctive yearning of the heart of humanity is not for the Christ of dogma, or the creeds of the Church, or the ecclesiastical millinery of ritualism, but for the living Christ, in knowing whom there is life, in following whom there is peace, and in whose fellowship there is the gradual attainment of that character which is the true crown of manhood. The supernatural naturalness and soul-satisfaction of the Christianity of Christ

are proclaimed by him in a tone of conviction, and with a persuasive sweetness that attract to his message the delighted attention of thousands.

The story of the man may be briefly told. Born in Stirling, Scotland, in 1851, Henry Drummond did not give in early life special promise of a distinguished career. At school and college he was popular on account of his cleverness in those arts which school-boys admire, but he manifested none of the signs which could indicate the future prophet. His intellectual awakening came after his majority, when he passed under the influence of Dwight L. Moody, the famous American evangelist. It would, perhaps, be nearer the truth to say that the work he undertook in connection with Mr. Moody's campaign in Scotland called out his latent capabilities, and directed his energies into a new channel. He then discovered his power to move young men to nobler purposes by his mode of presenting the Gospel. Slowly but surely his mission in life grew upon him, until he consecrated to its service all his faculties of mind and soul.

As early as 1874 Drummond was a marked man, in whom many hopes centred and for whom a brilliant career was predicted. When he completed his theological curriculum, he did not enter upon the duties of the pastorate, but took charge of a small mission station, where he could find time to study those problems in theology and science which clamored for his consideration. In 1877 he was appointed Lecturer in Science at the Free Church College in Glasgow. In 1883 he published the book which made him famous. "Natural Law in the Spiritual World" enunciated truths which lay on the writer's mind with the impressive weight of a prophet's message. He could not be silent; he had to speak. When he spoke, he met with a response which astonished him far more than any of his critics. At one bound he leaped to the front as one of the most daring thinkers and brilliant teachers of the age.

The popularity of his book was phenomenal. It ran through more than thirty editions in England. It was republished in America, and is still running through large editions here. It was translated into French, German, Dutch, and Norwegian. The probability is strong that in a very short time it will be translated into the language of every people interested in the vital question of the reconciliation of the spirit of theology with the facts of science.

Into the merits of the book we need not enter. They were at least sufficient to give Professor Drummond a lever of influence which he used for noble ends. Essentially a preacher, he sought to spend himself in the service of young men of culture who were not attracted by the ordinary presentation of the Gospel. He hired a hall in Edinburgh, and began a series of Sunday evening meetings for students. His success was immediate. The fame of the speaker drew around him the class he sought, and his winning message enlisted their sympathy at once. He struck out into a line of evangelism peculiarly his own. Instead of dwelling on the terrors of hell or the charms of heaven, he emphasized the importance of living a noble life in the world that now is. Where other preachers spoke of "your soul," he spoke of "your life." In this he was true to the spirit of Scripture, for in the New Testament soul and life are interchangeable terms. With burning earnestness he drove home into the minds of his hearers the truth that for good or for evil their life was the one supreme thing with which they had to deal. They could use it so as to be a source of blessing or they could fritter it away in selfish ease and trivial activity. Christ was held up as the satisfaction for the highest aspirations of human nature and the true guide of men. The one life worth living was the life spent in the fellowship of Christ. To men dissatisfied with themselves and longing for better things Drummond's message was : Let the dead past alone ;

resolve now to do better ; surrender to Christ's claims ; come under His influence and place yourself at His disposal. An accomplished theologian, who had many opportunities of judging the character of Professor Drummond's work among students, was asked on what the brilliant preacher depended for producing spiritual impressions on his hearers. He promptly answered, "On the dynamic power of Christ." "Do you mean," asked the questioner, "the attraction lying in his character?" "Far more than that," was the reply ; "he evidently believes that in holding up Christ he is putting in the way of being used a Divine force which acts with a mysterious energy on the souls of men."

The results fully justified this new departure in evangelism. It is but stating the simple truth to say that Professor Drummond's preaching worked a moral and spiritual revolution among the students of Edinburgh University. Many were reclaimed from the degradation of animal pleasures ; more were filled with a holy ambition to live Christ-like lives ; and not a few were fired with that passion of helpful service which fellowship with the Christ breathes into every receptive soul. The addresses which Professor Drummond publishes from time to time in booklet form were first delivered to the students. They did good to those who heard them, and that was to him a guarantee that they would do good to those who read them. So he gave to the world what was originally intended for a company of students. In this way he became a teacher of thousands instead of a teacher of hundreds, and set in operation influences which come like a benediction to multitudes of weary and perplexed men.

The unique supremacy of Professor Drummond as a religious teacher is due to qualities partly literary, partly moral, and partly scientific. His style of address is very attractive. The language he uses is sincere with that sincerity which belongs to one who never "traffics in the false commerce of a

truth unfelt." He speaks as directly as if he had laid hold of you by the collar of your coat, or better still, by the collar of your conscience. There is a distinctive beauty about his arrangement of words which suggests poetry and is redolent of literary suggestions dear to lovers of books. The moral quality is apparent in the atmosphere of purity and nobility the reader feels, and in the urgent appeal to the high and holy in human aspiration never absent from any address. Drummond's attainments as a man of science enables him to give a scientific coloring and adaptation to his message which bring it into harmony with the scientific spirit of the age, and secure for it a hearing in circles closed to purely theological presentations of truth.

Those who know Drummond best are unanimous in ascribing the larger part of the secret of his greatness to his goodness. It is because he himself has caught so much of the spirit of Christ that he can proclaim so eloquently and effectually the power of the spirit of Christ to fashion life into nobility of endeavor.

What Professor Drummond's future may be we cannot forecast. Still in the glow of manhood, he may reasonably look forward to years of growing influence. His prophetic work is only in its infancy. What dimensions it may assume or what lines it may follow are questions unanswerable even to himself. He strenuously and unswervingly follows the guidance of the sun of truth as it slowly climbs to the meridian of illumination. The stages in his development are striking in the rapidity of their progress. The theological exaggerations and philosophical crudities

which marred the efficiency of "Natural Law in the Spiritual World" have given place in his more recent teaching to a fine intellectual sanity. His outlook on life is larger now than it was a few years ago. The scheme of salvation which is individualistic in the range of its activity has been widened by him to embrace the salvation of humanity, physically, mentally, and spiritually. In his latest booklet, "The Programme of Christianity," he emphasizes the sadly neglected truth that Christ came not merely to save a few elect souls, but to reconstruct human society upon a Christian basis. The Saviour's mission to earth was to make the world better. The means He uses to accomplish this end is the society he founded, the Kingdom of God, a society wide enough to embrace all who make Christ the guide of their thought and the model of their life, and a society, the supreme object of which ought to be the spreading of liberty, comfort, beauty, and joy throughout the whole world. The emphasis laid upon the social note in "The Programme of Christianity" leads us to believe that Professor Drummond is being led away from the study of Christ's teaching in its relation to science, to the consideration of Christ's teaching in relation to the social problems of our time. This is but one more proof of our prophet's sensitiveness to the needs of to-day. The social question is clamorous in the urgency of its importance. A deliverance upon its claims and about its solution from a teacher of Professor Drummond's spiritual insight, sunny common sense, and wide knowledge of human nature would be sure to meet with grateful appreciation.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

Help Wanted.

I AM living in a secluded little inland village, eight miles distant from the nearest railroad station.

The field on which I am laboring has been spiritually neglected to a large extent for a number of years.

With God's blessing attending the

efforts, we confidently hope for better things here in the near future; but I am still young in the ministry, and therefore have, as is often the case with young ministers, only a limited, a very limited, library of my own, and what is worse, I have no access to a large library. Now there is within the limits of my parish a strong element of "Spiritualists;" several of the leading ones have been to hear me preach repeatedly, and have requested me to come and preach for them in a school-house in their district. In conversation with one of them recently, he made the remark to me: "Well, it is the duty of you ministers to instruct us if we are wrong. If you let me know one week in advance, I will insure you a full house."

I promised him I should try to preach for them some time in the future; but, of course, I cannot do this "intelligently" unless I am pretty well conversant with the principles of "Spiritualism;" and in my small library there is no authority on Spiritualism.

Will not some good fellow-worker in the ministry, who has access to a comprehensive library, have the kindness to write for the pages of *THE HOMILETIC REVIEW* quite a full review on "Spiritualism," being careful, however, to be sure to state his authorities?

WILLIAM F. RAASCH.

Manner or Matter—Which?

THE point made by S. Y. E. in the March number relative to the value of accuracy in pulpit rhetoric and grammar has some force. Good taste is always in order, and here and there a hearer of fine literary culture would doubtless be momentarily disquieted by the use of "transpire" instead of "take place" on the part of the speaker, but is it true that a false note or a wrong syntax can ever spoil a service for a true Christian? Is the manner more important than the matter? Will the soul, bent on approaching very near to God, have eyes or ears for anything

beyond a reasonable felicity of form and appropriateness of manner? Assuredly not.

If I have correctly observed, the tendency everywhere is to worship form, to take greater offence at the breaking of a poor grammatical rule than one of the commandments. Respectability, propriety, high-wrought sensibility, unexceptional deportment—these things seem to be more highly prized than unaffected simplicity, earnestness, humility, and purity. It is straining at a gnat and swallowing a camel. The greatest stickler in the world for the fine points of ceremony and ritualism is the Catholic Church, and we Protestants are now trying to outstrip the Catholics in our voluntary slavery to phrases and proprieties. Meanwhile souls are perishing that know nothing about grammar, but only have burdened hearts. Oh, for common sense and greater spirituality!

FLORA, ILL.

J. F. FLINT.

Spurgeon's Sermons.

THE sermons of the great London preacher, Charles H. Spurgeon, fulfilled the exhortation of Paul to Timothy, "Preach the Word." They were free from human philosophies and metaphysical speculations. His illustrations were sometimes homely, but they were windows which let in the light on great scriptural truths. No higher commendation of Christ's preaching can be found than the simple words of His historian, "The common people heard Him gladly;" and this is eminently true of Mr. Spurgeon. The common people heard him gladly. He "broke to them the bread of life." He brought home to the consciences of his great audiences the Word which is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discernor of the thoughts and intents of the heart." We might not always agree with his theology, but his simple analyses of his subject, his earnestness of manner, his forcible presentation of Bible truth, and

his enthusiasm for the salvation of souls disarmed all criticism. From the standpoint of the critic, Spurgeon may not be counted a great man; but from the standpoint of the benefactor of the human race, he was eminently great. The man who can write a splendid treatise on military tactics may not always be great on the field of battle. Spurgeon may not have been able to write a critical work on theology, but he was great on the fields of battle for righteousness, great as a preacher of the Word and a winner of souls.

ROBERT MOFFETT.

CLEVELAND, O.

"Does It Pay?" Yes.

PERMIT a word in reply to the question of S. W. L. in the March HOMILETIC as to the profit of an ordinarily imperfect acquaintance with Hebrew and Greek. It must be admitted that few pastors can have a critical knowledge of the original tongues or be authorities as commentators and judges of disputed translations. But it must also be remembered that the best commentators can be of but limited value to the reader who does not understand their references to the original text. The point of many an excellent comment, on which all authorities agree, is concerned altogether with some word form or grammatical construction or idiom.

Again, in reading the English Bible, one has much advantage in being able to call up some thought of the connotation in the original. The master of common English recalls the shadings of meaning and frequently figurative character of many words derived from the Latin, though apart from these reminders in his reading, he may have little remembrance of his old school-books. So the teacher of biblical truth ought to have some thought of the breadth of conception in many Hebrew and Greek words, which no translator can put into a single English expression; and when the same word is variously rendered in different passages, a

clergyman ought to have enough Hebrew and Greek to know the kinship of the renderings at least. With our other work, we pastors cannot be scholars of note, but we can retain a working knowledge of the original of our great authority. Dead languages should not appear in our sermons, but our preaching will be less superficial and more lucid when we have not less, but more exegetical skill.

J. F. C.

"The Resurrection of the Body."

[THE following correspondence will explain itself.—Eds.]

Dr. J. B. Remensnyder.

DEAR BROTHER: Have just read your article in March HOMILETIC, and am well pleased with the general drift of your argument. I am led, however, to make just one inquiry—viz., Where in the "Scriptures" do we find the phrases "*resurrection of the body*" and "*our bodies rising again*," or any reference to "*that which has been committed to the grave, and sleeping there 'coming forth' at the last trumpet*"?

Shall be much pleased to receive a personal answer from yourself. Holding, with you, the *literality* of the "*resurrection of the dead*," I am sincerely yours, in Gospel bonds,

E. P. WOODWARD.

PORTLAND, ME.

I WILL take the liberty of replying to the above courteous criticism of my article in the March number of THE HOMILETIC REVIEW in your columns. It is true that the Scriptures do not anywhere use the terms "*resurrection of the body*" and "*our bodies rising again*." To get at these statements we have to combine separate passages by the exegetical canon called the "*Analogy of Faith*." Thus the Scriptures teach (1 Cor. xv. 42) "*the resurrection of the dead*;" and when, then, in the forty-fourth verse the statement is made: "*It is sown a natural body, it is*

raised a spiritual *body*," we know that what is raised is the body, and hence we learn "the resurrection of the body." The same is clear again from Phil. iii. 21, where, the subject being the resurrection, when it is said, "Who shall change our vile *body*, that it may be fashioned like unto His glorious body," it is clearly taught that it is our bodies which are to rise again. But in Matt. xxvii. 53 we read more directly still: "And the graves were opened; and many *bodies* of the saints which slept arose, and came out of the graves after His resurrection." On this passage Alford comments: "The graves were opened at the moment of the death of the Lord; but inasmuch as He is the firstfruits from the dead, the Resurrection and the Life, the bodies of the saints in them did not arise till He rose, and having appeared to many after His resurrection, went up with Him into His glory." Indisputably the Scriptures here teach in verbal form the "resurrection of the body." So with regard to the question, "Where in the Scriptures do we find any reference to that which has been committed to the grave, and sleeping there 'coming forth' at the last trump?" The phrases, "fallen asleep," "them which are asleep," "them also which sleep in Jesus," certainly refer to that which our Lord in John v. 2 speaks of as "in the graves," for these are to "hear His voice," and this voice is that "trump of God," at the sound of which we are told (1 Thess. iv. 16) "they which are asleep," "the dead in Christ shall rise." Clearly these passages teach that it is that which sleep in the grave that is roused at the voice of the last mighty trump of God.

J. B. REMENSYDER.

NEW YORK.

Supersensitive People.

EVERY pastor is very likely to meet with those in church or congregation

who are abnormally sensitive. What to do with them he knows not. Whether to pay particular attentions to such, and thus put himself under obligation to keep up such attentions lest a single omission cause disaffection, or, on the other hand, to let such persons severely alone as sharp-edged tools, is often a very perplexing question. Yet what goes by the name of sensitiveness is often pride and stubbornness. When a soul is affected in this way, it is hard to do it any good. The pastor must leave it in the hands of God for discipline. Such an one will lay up the least word spoken or even an illustration against a speaker if there is the remotest chance of the application attaching to that individual.

At a Thanksgiving or harvest home service I once requested of the audience a small bundle of grain. There were both wheat and barley in the harvest fields. The latter is used chiefly for beer, the curse of the vicinity. I did not want to exalt barley, therefore, and indicated my preference for the nobler wheat. "Do not mistake," I remarked, "and bring barley for wheat!" A good farmer present saw fit to take offence, because he thought I was intimating that farmers were not likely to know the difference between the two kinds of grain.

This man stayed from church for some months. He had laid this up against me, as well as two or three illustrations I had used from time to time, in which possibly farmers were referred to, but in no derogatory terms. I explained that I was brought up on a farm, and that some of my family were of that calling. The explanation seemed to have a good effect, for the family came back to church.

But alas! for the rarity of magnanimity *cœsus* narrow, self-appropriating sensitiveness, easily provoked, thinking evil when only good was intended. And this is a sample of the burdens of the minister who would be natural and spontaneous, abounding in love and good-will.

E. N. A.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Problem of the Down-Town Church.

How the Church of Christ is to meet the demands made upon it in our great cities is a question that is coming more and more conspicuously to the front in these days, when the increase in the ratio of the city population is assuming such remarkable proportions. It is a question that is having a full discussion from the religious view-point in almost all of our denominational journals. With the idea of securing expressions concerning it from a business point of view, we recently addressed a few questions to certain well-known business men in the metropolis, whose names would be a guarantee of candid as well as of thoughtful and intelligent consideration, and give herewith the answers received from some of their number. It is to be kept in mind that the questions were addressed to them as business men merely, and without regard to their denominational sympathies or ecclesiastical affiliations, of which we were entirely ignorant.

Having secured from official sources the number of churches below Fourteenth Street in New York City, and having ascertained, so far as possible, their custom as to the opening of their edifices for services or meetings of one and another kind through the week, we proposed the following inquiries :

1. Could any business concern, conducted as are these churches and chapels in their management of invested capital, anticipate anything short of speedy bankruptcy ?

2. Does not the method pursued by these churches and chapels suggest, in measure at least, the explanation of their failure to reach and win the masses ?

3. Were the edifices now devoted exclusively to public worship so arranged as to provide facilities for intellectual instruction, physical develop-

ment, social intercourse, and rational amusement, might not the church expect to strengthen its hold upon the masses and secure larger moral and spiritual results ?

4. What, in your judgment, should be done by the Church to increase its efficiency and fulfil its obligation ?

In reply to these questions, Erastus Wiman, Esq., writes :

"1. Having spent almost a lifetime in endeavoring to discern the basis of credit, and watching closely the elements which contribute to success and failure, my deliberate answer to the above question is : That any business, managed as are the churches and chapels in the down-town districts of New York, could result in nothing but failure. The large amount of money locked up in exceedingly valuable land, in costly buildings, and in the interior seating capacity, fixtures, etc., is practically idle five sixths of the time. True, it would be impossible actively to employ them all the time, but afternoons and evenings there might be some use made of these very costly investments. Then, the inactivity of the societies that control them, during intervals in such large proportion, would result in any other business in a failure every year or two. Judging by the standard of business, these churches and chapels are not conducted on principles that command success.

"2. Excepting the Roman Catholic churches, there seems no effort made by the down-town churches to reach and win the masses at all commensurate with the undertaking. While the churches at night are dark, gloomy, and forbidding, all around them the saloon, concert hall, theatre, and dive are in full operation, lighted brilliantly, with music, color, and activity, attractive in every way. Some plan to interest other than church-members, some mode to win their confidence and beget a liking

for the church edifice, would seem to be an essential, if in the contest between good and evil the good is to prevail.

"8. Judged by the success as to the number which attend the theatres, concert halls, and other resorts in the immediate vicinity of church edifices, it is certain that something is absolutely necessary if the Church is to strengthen its hold and secure a larger moral and spiritual result. It would seem as if a real business might be established in all the churches for the intellectual instruction of the community in which it is located. Certainly rational amusement might very readily be introduced into buildings now unoccupied, having abundant seating capacity, warmth, light, and every facility. Lectures—scientific, literary, and humorous—at a very small rate of admission might with propriety be provided. A regular schedule of lectures might be developed, and physical training might result in time in social intercourse. Simple and moral plays might with propriety be introduced. Certainly the young people of each church, who have the ability in this direction, might have it developed to a degree that would be very useful to themselves and influential for good in others. William Winter, the Christian dramatic critic of the *Tribune*, will testify that plays are far more powerful than preaching and praying to the great mass of the community, unless, indeed, the supernatural and the miraculous, attached to the latter, are taken into account. Judging from the condition of down-town New York, neither the supernatural nor the miraculous have yet done much toward redeeming it from sin and sorrow.

"4. The figures of the recent sanitary census show that out of a population of 1,600,000 over three fourths are living in tenements and flats; that in the tenement districts of New York alone there are no less than 276,000 families. This vast number of families represent the skilled labor and laboring men of the city. It is upon this class that the whole prosperity of the city depends,

and the nature and character of their homes reflect better than anything else their general condition. Now if the Church has a mission to perform aside from the provision of a home hereafter, it is toward the provision of a home on earth. Thus, in my judgment, the Church can have no holier or higher mission, so far as the present is concerned, than to contribute to the creation of better homes. So great a work can be done in this direction by the Church that it seems almost impossible to conceive that there should be any hesitation, or that long ago it should not have been undertaken. The suggestion is that each church should appoint a committee of its members to thoroughly investigate the operations of the building and loan associations. These institutions have done more toward making independent homes in the suburbs of the cities of Philadelphia, Boston, Brooklyn, and numerous other places than any other influence. In New York their operations have been in the highest degree beneficial, the only difficulty being that they are by no means sufficiently numerous, and there is no instrumentality by which they can be made effective, unless the Church takes a hand in the matter. If, after the committee of each church had investigated the advantages to the people in the church itself, and to the people in the locality where the church is situated, they should call a public meeting, and every church set in motion a first-class building and loan association, an amount of good would be achieved that now cannot be estimated in the improvement of homes. Monthly or semi-monthly meetings could be held of a purely business character, in which the elements of profit and loss, gain and good, would form an important part of the foundation laid for a contact with the people in the immediate vicinity, now almost entirely absent. The young people of the church could all be taught lessons of thrift by subscribing for the stock of these societies, and be taught by the periodicity of payment which

this subscription requires the advantages which result from a systematic saving. A steady stream of savings from the church-members and adherents might thus be turned in one direction—the creation of homes for the members of the building society. This membership can be indefinitely extended by calling upon every individual within a radius of the church itself, soliciting attendance and members, the hope being held out that any one person who joined the association might be very soon placed in possession of a home of his own. Once the people became interested, from a monetary point of view, and the fulfilment of the hope of a home, which is so firmly planted in the human heart, the influence of the church and of the social element would soon be felt. The volume of savings would soon begin to grow, and houses costing from \$1200 to \$3000, in any suburb selected, would soon be the result. There is no motive to-day so powerful as that which underlies the desire for a better condition by the working-men of New York, and there is no purpose greater and nobler to be accomplished than that which will improve their condition, for it is plain that unless there is a changed condition in the homes of the working people, a commercial decadence will set in, disastrous to the best interests of the city. Already the outlying towns are growing at the expense of New York with great rapidity. Bridgeport, Newark, Paterson, Elizabeth, South Brooklyn, are all drawing away from the city, and if the down-town churches are to hold their position at all, they must hold out some practical helping hand for the benefit of the people in their immediate vicinity.

“The success of the building and loan associations is one of the marked economical features of the hour. One fact will illustrate this. Few business men have yet considered that the amount of money invested by the building and loan associations now exceeds that of the entire capitalization of all the national banks of the country. The num-

ber of homes created by them in such cities as Rochester, Wilmington, Reading, and to a greater degree in Philadelphia than elsewhere, shows the effectiveness of their work. In New York there is a great absence of the instrumentality to promote these societies. It has even been suggested that a society should be formed for the ‘Encouragement of Thrift,’ whose sole purpose should be the promotion of these associations; but up to this time nothing has been done, and nothing probably will be done, because of the want of public spirit and unanimity of action so deplorably characteristic of this city. But the churches in various localities can themselves take this matter up, and once started, the movement would soon commend itself not only to the church-members, but to every respectable person in the locality of the church itself. Then an instrumentality can be created not only for doing good, encouragement of thrift and building homes, but a close contact be got with those whom it is the great purpose of the Church to reach. A steady revenue of eight to ten per cent can be promised with perfect safety, while an amount of good can be achieved the extent of which no man can tell.

“Gentlemen associated with the Assured Building and Loan Association, of which I have the honor of being the president, and officers of all other building societies, of which there are sixty or seventy in the city, will gladly furnish information on this topic, and where meetings in churches can be held for practical discussion of this question, speakers will be provided and illustrations afforded of the great benefits of these associations. Civilization may stand appalled at its own failure in this, the chief city of the new world, if the purpose of civilization is the creation of human happiness, and human happiness is to be judged by the character of the homes of the great majority of its people. Christianity as the hand-maid, and some say the parent of civilization, by organized effort, and availing

itself of business experience of business men, can remedy the disastrous condition that now is found to exist by the census, which shows so vast a proportion of the population without homes of their own, so that there is a measurable degree of truth in the statement of Henry George that "ninety per cent of the people of New York pay tribute to the other ten per cent for the privilege of shelter." It is within the power of the churches to greatly change this condition, if they will but avail themselves of the suggestion now most respectfully offered to them."

The well-known lawyer, John D. Crimmins, writes :

"In reply to question No. 2 would say that I am a Roman Catholic, and that that Church has been successful in reaching and winning the masses. The third and fourth questions I shall answer together. I should recommend the encouragement of the organization of societies in each parish. These societies should have suitable quarters, not necessarily in the church proper, but in the basement or in independent buildings. They should be under a spiritual director, leaving it largely to the members of the societies to manage the internal affairs. The primary object being to afford an assembling-place for the young men, and one where they could have a reading-room and, if possible, room for athletics and games. Good works would naturally follow as the result of the establishment of such organizations, such as visiting the sick among their members and recruiting for those who are indifferent to religious matters, and who would be thus led to form new associations, become better citizens and church-members. The qualifications for admission should be merely sobriety and honesty. The Catholic churches in several parishes are organizing what they call literary and athletic clubs. Athletics seem to attract the young people, feeling, as they do, that under that designation there are no strict religious restrictions enforced. In connection with St. Fran-

cis Xavier's Church, Father Van Rensselaer has formed an association of this kind, and it has a membership of over two thousand. He arranges to have athletic meetings and prizes from time to time. There are other clubs on the east side, and I would mention one in particular on Second Avenue near Twentieth Street, which is frequented by a great number of young working-men of the east side. Where families live in tenements the parents of young men do not expect them to sit around in their apartments during the evening, and the same may be said in regard to young men in boarding-houses. In this way they are forced into the streets for recreation or to smoke, and subsequently drift into saloons which they make their parlors to meet kindred spirits of a sociable character. They are led to frequent these places because of the want of equally comfortable places where they might meet. As I stated before, it is not necessary, nor indeed desirable, to push religion prominently forward in such organizations. People of all denominations can aid in this work without interfering with their neighbors. The formality of openings in the evening with prayer or other exercises could be dispensed with. In the reading-room there should be pamphlets and books, illustrated papers and magazines of a good character, particularly of a scientific nature.

"I have for several years contributed regularly to the work of the Young Men's Christian Association, Yorkville branch, which has been endeavoring to attract the young men of that district. The trouble I find with organizations of this kind is that young men dressed shabbily, or, properly speaking, in their working clothes, seldom find a warm welcome.

"The purpose of these societies should be to attract to their membership mechanics, drivers, porters, and young men in general in every occupation, from the boy in the printing-office to the engraver, and so on in each trade. This class should be sought after and

brought into the societies of which I speak. In my judgment there is more effective missionary work to be done in the city of New York than in any place outside of it, with better results. At the outset it will be necessary for those interested in this work to contribute toward the establishment of the societies which, after a few years, will be able to maintain themselves. Say that a guarantee were given of six months' rent, of furniture, and of a sufficient sum to supply books and pamphlets and meet the current expenses. This would be all that would be required, and a worthier object than that referred to it would be impossible to conceive."

Ex-Mayor Abram S. Hewitt writes :

"1. I do not think that the money question properly enters into any discussion of the value of religious influence and effort; but I do think that the churches can be made more useful and effective by daily contact with the masses of population.

"2. I do not think that all the churches south of Fourteenth Street are fairly open to the criticism implied in this question. Trinity Church is certainly doing its duty, and other churches might follow its example with great benefit to all concerned.

"3. Yes, and I think that you cannot too strongly press the importance of bringing the masses to feel that the

Christian Church is their best friend and guide in all the relations of life.

"4. Take an active interest in the occupations, amusements, and tendencies of the masses, and particularly associate all classes together in the work of the Church."

We have thus given at length the views of these well-known, practical, and successful business men on the subject under discussion, not because we are in sympathy with all their views, but because we believe it is certain that more should be done than is doing by our churches in the direction indicated in their communications. The Church of to-day has a duty by the social life of our great city communities which has hardly been touched as yet. It is beginning to see it. The people's churches that are springing up in various neighborhoods are steps in the right direction, but every church should be a people's church, a church providing uplifting influences for the people in all possible directions. Thus and thus only can the barriers that have been erected by prejudice be broken down, and a way be opened for the incoming of the truths of the Gospel to hearts and lives that have hitherto been untouched thereby.

We have selected but a few of the answers received in response to our questions, but they truly voice the opinions of all from whom we have heard.

EDITORIAL NOTES.

Large Doors for Small Buildings.

It is said that the first sentence of the Bishop of Fond du Lac, in his sermon at the recent consecration of the Bishop of Milwaukee, contained two hundred and twenty-three words. We are constrained to ask, If it took so long to crack the nut, how long must it have taken to get at the kernel? In his "Elements of Rhetoric," Archbishop Whately, quoting Dr. Campbell, says: "It is certain that of whatever kind the

sentiment be—witty, humorous, grave, animated, or sublime—the more briefly it is expressed, the energy is the greater." When a sentence is of such length that the hearer forgets the beginning before the end is reached, it might as well never have been uttered. And when such a sentence occurs at the beginning of a sermon, it is ten chances to one that the patience of the auditor will have been so exhausted that he will have little interest in what follows. A short, pithy sentence at the begin-

ning will arouse the mind and give it a desire for that which follows. "The reason for an exordium," says Quintilian, "can be no other than to dispose the auditory to be favorable to us in the other parts of the discourse." But a sentence such as that referred to awakens an antagonism at the very outset, and it will take great powers of eloquence to regain the good-will thus forfeited.

Professor Hoppin well says, in his admirable work on Homiletics: "The introduction should harmonize with the subject of the discourse, and not strike the mind with incongruity; and as the door ought not to be too big for the house, neither should the introduction be so for the sermon." Napoleon is reported to have said that "the first five minutes of a battle are the decisive ones;" and this remark might sometimes be applied to a sermon.

Getting Truth In.

It is said that a certain minister once asked Dr. Joseph Parker why it was he failed to win his people's attention, and that Dr. Parker having heard him preach, told him, "You did not try to get your thought and belief into the people. You simply tried to give expression to them. It is one thing to get a thought out of yourself; it is another to get that thought into others." The hint is a good one. There are not a few preachers who seem more concerned about expression than impression, telling what they possess rather than making others possessors with them.

No description of the sinfulness of sin could have taken the place of Nathan's "Thou art the man" to David; no theological disquisition could have made Felix tremble as did Paul's reasoning of righteousness, temperance, and judgment to come. The power of a sermon lies rather in its application than in its explication. The preacher is a physician of souls, and should pay less attention to the description of his potions than to their prescription to the case in

hand. He is a good soldier of Jesus Christ, and as such should be less concerned about having his sword admired than about using it in conquest. He is a shepherd, and as such should be more concerned about getting his sheep to the pastures than about portraying the beauties of those pastures. "The secret of oratory," says George Eliot, "is not in saying new things, but in saying things with a certain power that moves the hearers—without which, as old Filiofo has said, your speaking deserves to be called, '*non oratorum, sed oratorum.*'"

Charities and Correction.

UNTIL the present century the policy of Europe, in dealing with crime and pauperism, was the best possible if the object had been to propagate and increase them both. The States of the new world necessarily copied many of the methods of the old. Unfortunately, along with much that was true and wise, they copied and perpetuated many old blunders; but with the advance of modern thought, especially with the enormous widening of the sphere of scientific knowledge, have come new and better ways of dealing with the defective, the criminal, and the pauper.

To spread abroad and make popular the better ways in charity and reform is the object of the National Conference of Charities and Correction, which meets annually in one or other of our great cities, and will hold its nineteenth annual session in Denver, Col., next June. It combines the best philanthropy of all creeds and all shades of political opinion upon the broad platform of humanity. Its programme for the year has just been issued, and is an interesting paper, its topics covering many of the social problems of the time.

The membership of this Conference is unique. It has no salaried officers and no selfish benefit to offer to any one, so its doors are open to all the world; whosoever will may come in, on a footing of the most perfect equality. The fact that you are interested

in its work makes you a member, and entitles you to a seat and a voice in its discussions. Any one desiring further particulars as to reduced railroad fare, hotel accommodations, etc., may address Alexander Johnson, Secretary, Indianapolis, Ind., who will send circulars and answer inquiries.

Drollery in the Pulpit.

IN taking his seat as Professor of Homiletics, Dr. Fry delivered a most able inaugural address, in which he declared that whatever failure of power the pulpit has known has been due to the presence in it of three classes of preachers, or aspirants to the vocation of preachers—evil men, loud men, weak men. A contemporary would enlarge this list by adding thereto “funny men.” We are inclined to think that the professor’s classification is complete without the addition; for a “funny man,” if he have not the characteristics of an evil man, is generally a “loud man;” and we might say, without fear of laying ourselves open to the charge of uncharitableness, invariably a “weak man.” And when we so say, we would not be understood as suggesting that there is no place for consecrated humor in the pulpit. We believe that the evoking of a smile is at times far preferable to the stirring up of the fount of tears; but pure, quiet, sympathetic humor is one thing and mere merriment an altogether different thing. The former may be made a most effective weapon in the hands of the truth-teller; but the latter only weakens his influence, and creates a sense of disgust in the truth-seeker. The true humorist never forgets that humor is only a servant; but the “funny man” exalts the ridiculous to the position of master. Our Divine Lord was not above using at times a humorous clothing for His matchless truths, but never so that any would fail to see the beauty of the truth, unless indeed his eyes were blinded to all beauty and all truth, whatever its clothing; and some of His most de-

voted and successful followers have imitated Him in this respect with most telling effect. It would repay our readers many times over to read what that gifted man, Paxton Hood, has to say on this subject in the chapter on “Wit and Humor in the Pulpit,” in his delightful book, “The Throne of Eloquence.”

Muzzling the Ox.

A SO-CALLED labor organ, referring to the fact that a certain well-known New York pastor receives a salary of \$10,000 a year, declares that he is paid this amount to “tell a lot of millionaires that a certain poor man named Jesus, who hadn’t a nickel in his vest-pocket, was their Saviour.” Not to dwell upon the manifest malice there is in the form of statement, and the falsity of the charge, since the congregation in question is largely made up of those from the so-called middle and lower ranks of society, and has but a few of those who might be designated millionaires, there is one phase of the subject that ought to be kept in mind. The demands made upon the ministry of the Church to-day are most exacting; not merely the intellectual and social demands, but demands upon their charity. No class is called upon more frequently for assistance by the very class most ready with its bitter criticism than is it, and no class responds more readily or more generously than does it. We believe it is capable of easy proof that, in proportion to their means, ministers of the Gospel stand in the very forefront of the benefactors of society in the matter of beneficent gifts. Not only so, but their hours of hard labor nearly if not quite double those of any other laborers. We say “hard labor” advisedly. Day and night their time is spent in the service of others, and spent in a way that is a constant drain upon their powers of body and of mind as well as of heart. There may be a few exceptions to the rule, but we do not hesitate to say that, taking them as a class, there is no body of men less adequately compensated, in a monetary sense, than are they. No man acquainted with the facts in the case would think of entering the ministry as the best field for securing a livelihood. We commend to the critic in the labor organ referred to, and of all who sympathize with him in his views, the cultivation of a spirit of justice in his treatment of this, as of every other subject.

BLUE MONDAY.

"RURAL COUPLES AT THE ALTAR."—A recent "Blue Monday" article under this title refreshes my memory of another marriage ceremony where another minister was somewhat embarrassed and several wrong couples came near being married. About six o'clock one evening a young man came to the parsonage asking the minister to marry a couple about a mile out in the country, and stating that they wished to be one in time to take the 7.30 train. I warned him that there was scarcely time, but said that if he would hasten back and make all ready, I would be at their service at the earliest possible moment. Quickly harnessing my horse, in a very few minutes I was there. But before entering the house I was met by the father of the bride, who remarked: "See here, Parson, you need not be in a hurry; they can't take that train, and we propose to have a wedding supper." Though not acquainted with the family, I knew the marriage to be a proper one; but, reminding the father that I had not seen the young couple, I asked that I might be taken to their room before they would come in for the ceremony. "Yea, yes, Parson, I will see to that." With this I passed into the parlor, where I found the guests already gathered. As best I could, I tried to keep the conversation in cheerful channels; but, despite my efforts, by and by the wheels of time began to drag very heavily. And no wonder, for a full hour had passed and yet not the least sign of my being invited out, or of the appearance of either bride or groom. At length I went out and spoke to a member of the household, hoping to bring some satisfactory response. "Be sure that I am taken to see the young couple before they come in." "Oh, yes, they will be ready very soon," was the reply. I returned to the parlor not a little cheered with the assurance that at least the bridegroom had not run away, or the bride backed out of her bargain. Catching inspiration from my look of relief, the guests again began free and lively conversation, but which soon again sank down to something like frightened or sullen silence, as almost the length of another hour had dragged its slow sixty minutes along. I made up my mind something must be done. Going out, I asked plainly the meaning of the delay. "Oh, it is all right, Parson," said the old father again. "The groom has gone to neighbor R.'s to get their girl, who we wanted to have come." Then a picture presented itself to my mind. It was of a late-invited guest dressing her hair and decking herself in suitable wedding array, while the bridegroom himself sat awaiting her finished readiness. But even this was a real relief, for it bore the assurance that given time enough the wedding would most surely come off. Again I remarked to the father that I must certainly see the young couple before they would come in, and once more returned to enliven the guests in the parlor.

Imagine my surprise when, in the midst of our conversation, suddenly there appeared a vision of silks and ribbons and bouces and white neckties to the extent of six gayly dressed women and men, taking their places in the middle of the floor. Though I had never seen the couple to be married, fortunately I knew their names. I said to myself, "I can make a beginning, and I guess I will find out which couple to marry." After a prayer of invocation, and finding it still impossible from their positions to detect who were bride and groom, in a somewhat indefinite attitude I began to address the usual words, "In token of your careful consideration of the obligations of marriage, and of your free, deliberate, and lawful choice of each other, etc., etc. You will now please join your right hands," at the same time watching most carefully to see which couple would respond, that, without seeming surprise, I might address them more pointedly. But think of my astonishment and dismay! There greeted my eyes such a vision of hands—"hands to the right of me, hands to the left of me," not quite four hundred; but, as moved by one common impulse, all three couples reached out and joined their right hands. In dismay, but determined not to be in defeat, nor to have the guests detect my perplexity, I looked down at the hands, and instantly noticed that one of the women had on long white kid gloves. I said to myself, "Now I am safe; the hand that holds this is the groom's." With something like assurance, addressing the couple, I said: "Do you, Henry B., take this woman whose hand you now clasp to be your wedded wife; and do you promise in the presence, etc., etc. Do you?" And there was a great calm! After a moment—the longest moment I ever knew—a woman near me in low voice said, "Mr. H., you are addressing the wrong couple." At the very same instant a deep voice at my left said impressively, "I do." Turning slightly toward the new-found bride, I put the usual question to her, and receiving her "I do," pronounced them husband and wife!

Seeing there was no use trying to pass the whole matter off as if nothing unusual had happened, and in order to save myself, after the first few moments of congratulations to bride and groom, I formally invited the other couples who had shown such willingness for the matrimonial bonds to step forward and I would make them equally as happy. This turned the tables upon them, and never have I witnessed more fun at others' expense.

That six o'clock wedding occurred at a quarter before nine. I may further explain the difficulty of distinguishing, by saying that the parties were all of the colored persuasion, and that to my bewildered eyes, at that time of night, they all looked alike.

G. B. F. HALLOCK.

ROCHESTER, N. Y.

THE HOMILETIC REVIEW.

VOL. XXIII.—JUNE, 1892.—No. 6.

REVIEW SECTION.

I.—THE MYSTERY OF HEALING.

BY HUGH MACMILLAN, D.D., LL.D., GREENOCK, SCOTLAND.

I am the Lord that healeth thee.—EX. XV. 26.

THIS revelation of the Lord as a healer was a natural sacrament. It was made beside a bitter well, whose waters were made sweet; and the Lord showed the deep significance of the occasion by connecting the great spiritual truth with the natural symbol. It was no chance circumstance that Marah should be the first experience of the Israelites in the wilderness. God placed it there, and led His people up to it designedly, to teach them a profound religious lesson. The bitter well was a representation of the diseases that belonged to their old life in Egypt; and the sweetening of its nauseous waters was a symbol of the removal of these diseases, and their immunity from them, in consequence of obedience to God's laws of holiness and health in the new land and the new life before them. God healed the evil of the natural world as an outward proof that He could heal the deeper and more trying evils of the human world.

We have no reason to suppose that a miraculous efficacy was given to the tree cast into the water for the special purpose of doing what it could not accomplish by its own inherent powers. In nature there are many trees and shrubs which possess the power of precipitating the mineral particles that render water bitter, and making it pure and sweet. We are told that the tea plant was first used in China for the purpose of counteracting the bad qualities of the drinking water, and in that way its stimulating properties were first discovered. The adventurers who first explored the Western lands of America infused into the alkaline water of the prairies a sprig of sassafras or wild sage to purify it; while in India a kind of bitter nut is ground down and mixed with stagnant water, to clarify it and make it wholesome. And a tree with natural properties of a similar kind may have been that which God guided Moses to select. It must have been

some rare tree, of whose virtues Moses himself was ignorant, since it needed God to find it for him.

But the point of the incident is that, though the sweetening of the water was accomplished by the inherent virtue of the tree itself, it was God that gave the virtue originally to it, and in this case connected together cause and effect. Without the Divine guidance and blessing the beneficent result would not have been produced. The capacity of discovering and using healing medicines in nature is thus ascribed directly to God ; and the incident is made a sacramental occasion for the illustration of the great truth that while in ordinary life we use the means of healing, it is the Lord Himself that healeth ; and without His power and blessing no second causes can avail.

One of the most comforting aspects in which God could reveal Himself to us is that of a healer. It is an aspect in which we have frequent need to regard Him in this world full of diseases and sufferings. Deep in the nature of God lies this healing purpose ; deep in His plan of creation has it been imbedded. It is no design or intention of yesterday, called forth by the emergency. It existed before there was any disease in the universe, or any sin to cause sickness or pain. God foresaw the possibility of the creature whom He had made in His own image, and endowed with the marvellous gift of personal freedom, transgressing in the exercise of that liberty the commandment of God, and incurring the penalties of disobedience ; and in His mercy He provided for this possibility. When He laid the foundations of the world He created materials admirably adapted to restore the human system when disordered, in anticipation of and readiness for the use that should be made of them long afterward. Just as He stored up in the bowels of the earth those vast masses of coal, metals, and minerals which were to be utilized when the curse of toil in the sweat of his face was to be pronounced upon man, so He stored up magnesia and iron and sulphur in the rocks, and medicinal salts in volcanic springs, to await the time when man should require them to cure the diseases which the curse of sin should bring upon him.

When God directed Moses to put a particular tree, growing in the Sinaitic desert, into the bitter well of Marah to sweeten it, we must believe that it was God who gave the healing properties to that tree, and that these properties existed long before this use was made of them, and were designed for it. When the Jesuit priest in South America, in the dreadful thirst of fever, drank from a pond into which a Peruvian bark tree had fallen, impregnating its waters with its peculiar properties, and was cured, we must believe that God intended this discovery to be made, formed the tree originally for the cure of human fever, and brought man, who needed it, in contact with the remedy in His own good time and way. The healing properties of rhubarb and willow bark and gentian and numberless other vegetable substances that might be named were imparted to them long before they were actually required by the disorders that were brought

upon the human constitution by the great moral lapse. If there is any virtue in these remedies which we use for illness, they must have been designed from the very first for the very purpose to which we now apply them. We cannot suppose that they were the result of a mere blind chance, a mere accidental or capricious application to undestined medicinal uses. We must attribute the beneficent arrangement to the wise forethought of Him who is never taken unawares, and ever mingles mercy with judgment. The Balm of Gilead was the product of trees that were created long ages before man came into the world ; and many of the animal and vegetable medicines were in existence before man's fall ; and we must conclude that they were fulfilling the ends of their creation when they were removing the effects of sin upon the body of man. We are thus brought face to face with the striking fact that God did not suddenly assume the name of Healer when sin and its attendant evils came into the world, but had taken that name long ages before, and had a healing scheme in view when the foundations of the earth were laid.

We see, too, how thoroughly, and from the beginning, God took to Himself the name and function of Healer, from the fact that He has placed the disease and the remedy, the poison and the antidote, side by side. The manchineel is a deadly tree, but its poison is neutralized by the white ash, which always grows together with it. The sting of the nettle is soothed by the dock leaf that is found flourishing on the same rubbish heap. Humid regions and marshy places produce ague and malaria and rheumatism ; but the willow, the pine-tree, the eucalyptus, and the fragrant plants, whose aromatic perfume deodorizes the air and purifies the blood, luxuriate in such places. There is no plague anywhere but the means of curing it may be found in the same locality. Vegetable poisons are counteracted by vegetable remedies, and mineral poisons by mineral remedies. We see in our bodies not only the mechanism of health, which is natural, but also the power which enables the frame to cast off the unnatural disorders of disease. Most marvellous are the arrangements made in the body for curing accidents and ills that but rarely occur. Muscles that have been severed and bones that have been broken have provision made for their union in the natural processes of the body. God is thus the Healer not only at the moment when the trouble happens, but in the preparations which He has made beforehand for the removal, whenever it should come ; which gives us a much higher conception of His power and goodness.

And all this prearrangement of Providence in the constitution of nature and in the construction of our own frames for the remedy of disease points significantly to the Great Physician, who healeth all our diseases and redeemeth our life from destruction. He has foreordained to be the Healer before the foundation of the world. The whole system of things was constructed by Him as the Mediator with a view to redemption ; and we are led to the inevitable conclusion that the fall of man was no accident, calling for some new expedient, some undreamed-of device to repair the

evil it had wrought, but rather an act the whole character and issues of which were foreseen from the beginning of creation, and for which God had provided a suitable and effectual remedy. Deep down in the nature of God, deep down in the nature of the world the idea of healing lay. God needed to be a healer, as the world needed healing. Sin brought disease and disorder into the world ; God brought healing and harmony. The Divine purpose in the creation of man was that he should become holy and blessed in the free service of God ; and since man has fallen into sin through the abuse of his freedom, God carries out His original purpose under the new conditions which sin has produced. He works the painful consequences of sin into the plans of love, and thus makes them salutary instead of destructive. Toil teaches obedience, pain produces humility, and death directs aspiration to a higher than a worldly hope. And thus the darkest human experiences enter as elements into the great redemptive process, and through the very evils that his sin has brought upon him man is healed and educated for the destiny for which he was created.

God as the Healer is revealed to us by Christ Jesus. He manifested the Father in the special form of the Healer. The miracles performed by Him consisted chiefly in healing. He went about all Galilee healing all manner of sickness and disease among the people. And the reason of this was that bodily diseases represented the more dreadful diseases of the soul which He came to remove. Every cure which He wrought represented the deliverance of the soul from some particular kind of moral evil. He thus showed how close was the connection between disease and sin. All disease has a spiritual origin. All material corruption was produced by spiritual corruption. Evil spirits are older than any form of material evil. Had there been no spiritual wickedness in high places, there could have been no corruption, no disease, no death on earth. All diseases, therefore, were and are spiritual to begin with. Three fourths of the elements that enter into them are spiritual, and three fourths of the remedies that must be used for them must also be spiritual. Apprehension, and memory which affords the ground of fresh apprehension, are truly the source of most of the pain of our life. Take away these fearful qualities of reason, and the physical pang that remains is but a comparatively slight and momentary suffering. The reason why idiots, as a rule, are so remarkably healthy is that they are free from those mental worries which cause most of our physical troubles. Sin is thus soul-disease and the parent of all disease. Remove the iniquity of the soul, and universal healing comes in. And hence it was that Jesus addressed Himself first to the deep-lying disease before healing the superficial manifestation of it ; cured the sin of the soul before curing the palsy of the flesh. He healeth all our diseases by forgiving all our iniquities.

Jesus Himself was exempt from sickness and disease because, although He bore the penal consequences of sin, He had no personal sin ; and yet it was not by a mere word of power costing Him nothing that He healed

them. His miracles of healing were not the mere expression of a Divine benevolence. He accomplished all His cures on earth by deepest personal sympathy with the sufferer. He wept when He raised Lazarus from the dead ; He sighed and looked up to heaven when He cured the deaf and dumb man. Virtue went out of Him when He healed the woman with the issue of blood. It is said significantly, when He restored many people, that He Himself bore their sicknesses and carried their sorrows. In order to acquire the power of healing, He hungered, thirsted, was weary. The Roman scourge wounded Him ; the crown of thorns pierced His brow ; the cross lifted His sufferings to the highest pitch of endurance. The cross was the healing tree which Jesus cast into the bitter Marah of all our sicknesses and diseases. And this bitter tree of suffering and death, put into the bitterest human trouble, cures it. It makes a medicine of nature's gall as a skilful physician uses the poisons of earth to cure its diseases.

We can see a deep-lying, far-reaching significance in the fact that the principle of mutual similarity between remedy and disease formed the basis of ancient medical practice, and is fast becoming the basis of our modern therapeutics. That principle is engraved on the very forefront of our salvation. It is shadowed forth in type and symbol and prophecy. The brazen serpent was lifted up to heal those who were bitten by the fiery serpents as a prophetic symbol that the Son of Man would be lifted up on the cross to heal the sinful souls and bodies of men. And just as you bruise the aromatic leaf or the bitter root or bark in which hidden medicinal virtue lies, in order to obtain these healing powers, so it pleased the Lord to bruise His own Son, that healing virtue might flow from Him to us. And just as medical men have produced an attenuated virus of some deadly epidemic capable of producing a milder disease, and securing immunity from it by passing it through the system of animals, so our Lord, by being made sin for us has redeemed us from its curse, and by His stripes we are healed.

In these two great facts, then, that God has given His own Son as the Healer of the world, and has provided the means of healing from the foundation of the world, we have a guarantee that He will heal our Marah of trouble or disease, whatever it may be, if we seek His help. The individuality of human beings makes ordinary medicine always more or less empirical and tentative. When every organism is a separate problem, and no two constitutions are absolutely alike, it follows that the treatment of disease must necessarily be very uncertain. But the blood of Jesus Christ cleanses from all sin ; and His salvation is the only universal panacea suited to all, sufficient for all, and available to all.

But not only does Jesus heal us individually ; He bestows upon us "gifts of healing." Just as He bestows His own healing power upon some unconscious herb or mineral whose medicinal properties we use for the cure of our diseases, so He bestows upon ourselves, in the conscious exercise of them, His own healing power in enabling us to heal others. The gifts of healing which the early Christians enjoyed are perpetuated,

not in a miraculous, but in a natural form ; not in faith cures practised by ignorant and credulous pietists, but in the more real and satisfactory cures of science ; in wonders of healing effected in our hospitals, which a quarter of a century ago would have been deemed impossible ; in the more accurate knowledge acquired by both methods of study, and in the tender ministries of the more favored classes to the poor helpless victims of disease. And just as Christ Himself did not win His triumphs over disease and death by the mere exercise of a nominal faith costing Him nothing, so we cannot triumph over our modern diseases by spells of faith, expecting to win, by a mere presumptuous effort, costing us nothing, what usually requires years of thought and hard labor and sympathy to acquire. If, like Moses, in the application of the desert tree to the bitter Marah, we regard the operation of God's hand in the use of the healing means, we are exercising faith while we are taking advantage of the resources which science has placed in our power ; and we have a far greater assurance that by the use of such means our faith will effect a cure, than if we presumptuously and lazily depended upon our faith alone.

It is to our Christian religion that we owe our care for the sick and the disabled. It is the cross of Christ that has taught us to sweeten the bitter Marah of disease. In the natural world the creature that is hurt is set upon by its fellows and is done to death or devoured, as it leaves the unheeding herd and seeks the loneliest spot to die. In the human world, where the race is to the swift and the battle to the strong, those who are worsted and wounded in the struggle of life are left to perish with little sympathy. And there is a hard philosophy among us which asserts that efforts to remove sickness and disease are hindering the operation of a beneficent law which weeds out the sickly specimens of the human race that the fittest may survive. But we have not so learned Christ. He manifested a special concern for the weak and the wretched. To His heart the very presence of trouble was a dumb appeal for help. The poor, the sick, the desolate, the outcast—these ever found in Him a tender Healer. He brought in the law of grace, the higher law of love, by which the strong are selected, not to extinguish the weak, but to help the bruised reeds of humanity to flourish again. And He has given to us the greatest and sweetest motive of all, in laying Himself alongside of our humanity, afflicted in all our afflictions, identifying Himself so closely with the case of the most abject sufferer, that what we do for that sufferer we do for Him. "I was sick, and ye visited Me."

II.—TYRE : A LESSON IN PROPHECY.

BY PROFESSOR E. D. MORRIS, D.D., CINCINNATI, O.

"Nec Edificaberis Ultra."

"What phantom is this that appears
 Through the purple mist of the years,
 Itself but a mist like these
 A woman of cloud and of fire ;
 It is she, it is Helen of Tyre,
 The tower in the midst of the seas

* * * * *

"Oh town in the midst of the seas,
 With thy rafts of cedar trees,
 Thy merchandise and thy ships ;
 Thou, too, art become as naught,
 A phantom, a shadow, a thought,
 A name upon men's lips !"

—"Helen of Tyre," Longfellow.

IN reading the scant records of the most ancient civilizations, the eye naturally lingers on the interesting page which tells the story of Phœnicia. That story carries us back, not merely to the time when Joshua led the conquering hosts of Israel into the Promised Land, but even to the remoter age, when Abraham came from Haran to plant the seeds of a new nationality in Canaan. Tradition, indeed, leads us backward nearly to the Flood, affirming that Sidon, the primitive capital of Phœnicia, was built by the son of Canaan, who was the grandson of Noah, the second father of mankind. However this may be, we have historic warrant for believing that at the time when Abraham migrated into Palestine, that little strip of territory lying to the north, between the ranges of Lebanon and the Mediterranean, was the home and seat of a vigorous and powerful nation ; and that at the date of the invasion of Joshua the city of Tyre, sometimes called the daughter or successor of Sidon, was the centre of an active and fruitful civilization nowhere surpassed among men. From that early era onward to the age of Solomon, the Phœnician empire thus centred is known to have increased steadily in almost every element of greatness and influence. Its geographic position of necessity made it the chief point of connection, commercially and otherwise, between the Eastern and the Western world. That position also constrained it to become a manufacturing and maritime rather than an agricultural State. Under such conditions it rose from century to century to a higher point of culture, wealth, and influence than it was possible for either the nomadic peoples of Central Asia or the secluded States of Southern Europe to attain. Its commerce far surpassed that of any contemporaneous power, extending to India on the east, and to Spain, and possibly Gaul and Britain, on the west. Its manufactures of glass, of purple cloths, and other articles both

useful and elegant, commanded the patronage of the known world. There is ground for believing that its political institutions were framed upon loftier models than those of any other nationality, the Hebrew excepted. It became the prolific mother of numerous colonies in the East, in Cyprus and Sicily, and along both the northern and southern shores of the Mediterranean as far as Carthage and Tarshish. In literature, in art, and other kindred elements of a high civilization, it attained like eminence, and gained for itself a commanding influence among the peoples and nations of that early day.

Of this Phœnician empire the city of Tyre was for many centuries the chief seat. It had been planted by a colony from the older Sidon, at a peculiarly favorable point on the Mediterranean coast several centuries before the invasion of Joshua. At the time of that invasion it was, as the sacred records tell us, a "strong city;" a city so populous, so full of resources, so fortified and capable of resistance that the son of Nun probably deemed it wiser to make a treaty with it than to attempt its subjugation. Five centuries later, when David and Solomon were reigning in Jerusalem, Tyre had quite supplanted the older Sidon, and had become the chief manufacturing and commercial metropolis of Western Asia. Sacred and profane history agree in their glowing descriptions of her wealth, her grandeur, her widespread connections and influence. To her came caravans, not merely from all portions of Syria, but even from those distant plains along the Tigris and the Euphrates, pouring into her coffers the products and luxuries of the Orient. Her ships not only coasted both northward and southward along the Mediterranean, but sailed far out upon the eastern coast-line of the Atlantic, bringing into her treasury from both Europe and Africa whatever it was possible in those days to make an article of commercial exchange. Her factories and workshops supplied her with varied domestic products wherewith to repay both the East and the West for the wealth they poured into her lap. Her splendid harbor, her docks and warehouses, her palaces and temples, both in the insular city and along the mainland, her beautiful suburbs extending, as we have reason to believe, for many miles along the southward shore, were unequalled by those of any contemporaneous city—at least in Western Asia. So for centuries Tyre continued to increase in affluence, in grandeur, and in power, until at length the day of retribution and disaster came. Nebuchadnezzar first, then Alexander, then other hostile powers, became the instruments in the hand of God to overthrow her greatness, and to bring on that remarkable historic decline which we see in the nearly complete obliteration of the city on the mainland, and in the comparatively insignificant Arab town that now occupies what was once the island. Like Babylon, and Tadmos, and Thebes, and Ephesus, the strong city of Joshua and of the age of Solomon, has now become a ruin—a ruin never to be rebuilt, and a painful illustration, even on natural grounds, of the transitoriness and the perishable quality of all that is human.

These brief references may serve to introduce the main topic of this paper, "Tyre as a Lesson in Prophecy." The student of the Old Testament is constantly surprised to find such abundant references to this great city in the prophetic writings, and especially to note the numerous and specific predictions concerning it in Holy Writ. Amos, Isaiah, Jeremiah, Ezekiel, and Zechariah, speaking by Divine direction, have placed such predictions on record, and with a fulness and emphasis which hardly have a parallel in the prophetic declarations respecting any other city or people, except Jerusalem and the chosen Hebrew race.* And these predictions are of such character, are so direct and circumstantial and decisive in what they affirm, that the entire problem of what is called predictive prophecy in the Old Testament might safely be left to stand or fall by the specific test which they afford.

The substance of these predictions, publicly recorded long before the dates of their fulfilment, and while this grand, luxurious city was still at the height of its fame and influence, was this : That Tyre, though then flourishing and glorious and apparently impregnable, would in an appointed time be assailed and overthrown by a Chaldean army ; that many of her inhabitants would flee westward to the colonies she had planted in Africa and Spain ; that those who remained would under Chaldean rule raise the fallen city again to even more than its former importance ; that after a fixed period another military power should lay siege to her and obtain a decisive triumph over her, scattering her population to the four winds, and prostrating her grandeur to the very dust ; that from this second blow she should in due time in some degree recover and become in form a Christian city, making her wealth and influence tributary to the advancement of that kingdom of grace of which only the prophetic announcements then existed ; but that, finally, even this partial prosperity would be swept away, and the city as a city should perish for all time, her foundations torn up, her walls levelled to the earth, even the soil beneath being swept away as by wind and wave ; and the rocks on which she was so securely planted becoming barren places whereon the Arab fisher might dry his nets. So remarkable a series of predictions can hardly be found elsewhere in the Old Testament ; they have their closest counterpart only in those solemn prophecies wherein our Lord foretells the doom of a greater city—the Jerusalem whom He would have gathered unto Himself, even as a hen gathereth her chickens under her wings, if only she had seen with the eye of faith the things that belonged to her peace.

The verification of these prophecies began with the siege and capture of Tyre by Nebuchadnezzar, 573 B.C. A century and a half earlier Assyria

* The five prophets are named in their historic order, according to the received chronology, and the particular references are as follows : Amos 1 : 9-10 ; Isaiah 23, especially verses 15-18 ; Jer. 25 : 22, 27 : 3 ; Ezek., chapters 26, 27, and 28 entire, and 29 : 18 ; Zech. 9 : 2-4. See also prophecies in which Tyre and Sidon are associated in a common condemnation, Jer. 47 : 4 ; Joel 3 : 4-8, and others. Note also the instructive allusions in Ps. 45 : 12, 88 : 7, and 87 : 4 ; indicating the close relations between Tyre and Israel. See for further historic reference, 1 Kings 7 : 13-14, 9 : 11-14 ; Ezra 3 : 7 ; Neh. 13 : 16 ; Hosea 9 : 13, and the impressive allusion of Christ, Matt. 11 : 21-22.

had attempted its subjugation, but had relatively failed. Another and more powerful foe was to appear in history. At the time when, according to the received chronology, Amos and Isaiah wrote their predictions (B.C. 781-715) the Chaldean monarchy was rapidly rising into prominence in the East ; and a century later Babylon had become the mistress of the Oriental world. Then followed the invasion of Canaan, the capture of Samaria, the carrying away of the Israelites, and, finally, the overthrow of Judea and the destruction of Jerusalem under Nebuchadnezzar. Encouraged by his successes, that ambitious monarch led his victorious hosts northward against Tyre, and after a siege of thirteen years, during which, as Ezekiel graphically tells us, every head was made bald and every shoulder peeled by reason of the labors to which the besieging army was subjected, the city on the mainland fell into his hands. Shalmaneser had made the same attempt nearly two centuries before, and after five years had been compelled to retire with his baffled arms ; but now, with ampler forces and resources, and, as the biblical narrative would seem to suggest, with more of scientific method and of military skill, Nebuchadnezzar had triumphed. As, however, he had no vessels adequate to the blockading of the port, a large proportion of the inhabitants fled in their ships to the colonies they had planted in Cyprus and Greece, and at Utica and Carthage, and other points on the African coast, bearing their wares and treasures with them, and leaving only the empty city in his hands, thus verifying to the letter the striking language of Ezekiel : " Yet had he no wages, nor his army for Tyrus, for the service that he had served against it."

More than a century had passed since Isaiah, speaking by revelation, had declared that such an overthrow would take place ; the Lord of Hosts, having purposed it, to stain the pride of all glory, and to bring into contempt the honorable of the earth. But Isaiah had also predicted that after a definite period—described as seventy years—Tyre should be restored again to something of its former magnificence. And surely it is a remarkable fact that within such a period the Chaldee-Babylonian dynasty, which Nebuchadnezzar had done so much to make historic, had been subverted by Cyrus ; and that under the indulgent sway of Cyrus the inhabitants of Tyre were permitted to rebuild the insular city, and there to establish again in large degree those manufacturing and commercial interests which had been so long its peculiar glory. What the pen of prophecy had written two hundred years before actually came to pass, and at the very time specified ; and for generations insular Tyre continued to flourish, as had been foretold. Standing in such close connection with the several powers which from time to time became dominant in Central Asia, it naturally became once more their chief outlet for all their products and their central source of supply from other lands. Its position on the Mediterranean and its numerous colonial relations again made it such a centre of trade and commerce that, in the language of prophecy, its merchants became princes

and its traffickers the honorable of the earth. There is reason to believe that the military resources of Tyre also grew ample and formidable with time, and that its influence among the nations became even more potent than in the days of its former glory.

According to the received chronology, Jeremiah and Ezekiel wrote their predictions respecting Tyre nearly six centuries, and Zechariah, the last in the direct series, nearly five centuries *b.c.* But the power and providence of God remained in unabated force, and the proud city by the sea was again to be made the object of His holy wrath, and the sign of His prescience and His dominion among men. Long after His five faithful prophets had been buried in their tombs and their words of warning had well-nigh been forgotten, another day of vengeance came. When Alexander set out on his triumphal march to overthrow the empires of Asia, and to establish everywhere the Macedonian power, it was necessary that Tyre, with all her resources and influence, should be made tributary to his grand purpose. History tells us that in the year 332 *b.c.* he laid siege to the city, building from the ruins of the older Tyre a broad causeway from the mainland to the island, gradually demolishing its defences, and at last, after seven months, taking the city by assault. It is on record that, as during the first siege by Nebuchadnezzar, a large proportion of the inhabitants fled to their colonial possessions in the West ; and that of those who remained, some thousands were killed in the storming of the city, two thousand were crucified as a punishment for their resistance, and many thousands—in exact fulfilment of the prophecy of Joel—were sold into slavery. The city itself was laid waste ; its prestige and grandeur were forever destroyed, in accordance with the utterances of Holy Writ. Many incidents which occurred during this memorable siege and immediately subsequent, are so minutely described by Ezekiel and others in the prophetic group, that it would almost seem as if they had been eye-witnesses of the terrible scenes they are inspired to portray.

Thus a second time and in a remarkable manner was prophecy verified in the history of Tyre. One who reads the graphic records in the three chapters of Ezekiel—xxvi.—xxviii.—which refer to that history, must be blinded in mind or in heart if he does not discern in them the presence of a Divine Mind which foresees all the future, and of a Divine Will which is able to bring every prediction to a sure and distinct and sublime fulfilment. But the peculiar witness of prophecy does not end here. In two or three of the Psalms of David we find expressions which seem to indicate that this Phœnician city, once the scene of the worship of Hercules and of other pagan divinities, should yet be brought under the influence of the true faith, and should yet bring gifts and sacrifices to Immanuel. Zechariah gives us a similar hint ; and Isaiah distinctly tells of a time when her merchandise and her hire should yet be for holiness unto the Lord. How were such predictions as these to be verified in the history of a pagan metropolis like this, once devoted to hero worship, and twice cast down

and trampled by barbaric powers into dust ! How could such a city ever share in that wonderful redemption of which David sang, of which Isaiah wrote with such poetic fervor, and which all devout Israelites were hoping for, but the day of whose manifestation it had not been given to man fully to know ?

The story is profoundly impressive. Recognizing the peculiar advantages of Tyre as a commercial centre, Alexander and his successors permitted the insular city to be in part rebuilt, so that it became for the third time a place of importance in both manufacture and trade. Held under both Syrian and Egyptian sway at intervals, and subjected to various adverse fortunes through severe taxation and by siege, it became at length a Roman city, prostrate, like the rest of Western Asia in the age of Christ, under the hard rule of the Cæsars. It is apparent that at this date Jews and Judaism had found a home within it, so that from the coasts of Tyre multitudes of them came to Christ in Galilee to hear Him and to be healed of their diseases. Our Lord Himself seems, on one occasion, at least, to have visited the region, if not the city itself. Her transition to Christianity was easy. The Christian Church was established in Tyre at an early day ; and it is on record that Paul once spent a happy week in the company of believing brethren there on his way to Jerusalem. Her footing thus gained was long maintained ; and during the next century Tyre became distinguished in ecclesiastical history as the first archbishopric under the patriarchate of Jerusalem. It is supposed that the most striking ruin now visible on the island is the wreck of the magnificent temple erected in the third century by Paulinus, Bishop of Tyre, and celebrated by the historian Eusebius as the most splendid edifice in Phœnicia or Palestine.

Thus was the ancient metropolis, where Baal had been worshipped, and Mammon had for ages held sway, transformed in some sense into a Christian city, verifying singularly in her unique experience the suggestions of David and the prediction of Isaiah. The new faith, passing northward from its historic centre in Jerusalem, before it turned the angle of the Mediterranean, naturally made its first pause at this important point, and then gathering strength pressed forward to Antioch and Tarsus, and thence by land into the great cities of Asia Minor. It was natural also that, seeking to use the sea as an agent in its wider diffusion throughout the Western world, it should at the outset make its abode in this commercial centre, from whose parts it might go out as on the wings of the wind, wherever trade and civilization could carry it. Yet was not all this an impressive verification of those words of the prophet recorded a thousand years before : " Her merchandise and her hire shall be holiness unto the Lord ; it shall not be treasured nor laid up, for her merchandise shall be for them that dwell before the Lord."

Still the testimony of prophecy is not exhausted. Had Tyre continued to flourish even in this modified degree, the remarkable words of Ezekiel, freighted as with the flames of retribution, would have failed of realization.

A more complete and decisive overthrow, as the Divine messenger had foretold, was yet to come. With the decline of the Roman power the importance of the city gradually waned. The rapid growth of Alexandria and the establishment of other commercial centres at various points on the Mediterranean gradually detracted more and more from its resources and its influence. In the seventh century it fell into the hands of the Saracens under Omar, and remained in their possession, though steadily dwindling in importance, until in the year A.D. 1124 it was captured by the Crusaders, and became for the time the chief seat of their dominion in Syria. Sixty-five years afterward it was wrested from them by the Mamelukes of Egypt under Alphix, and once more destroyed, in order that it might never again become a harbor or shelter for the crusading armies. Three centuries later it fell into the possession of the Turkish power, where it still remains, no longer a city, but a small and ruined town, the abode of a degraded Turkish populace who bear no resemblance to the merchant princes of old ; with its harbor so filled with rubbish and choked with sands that no shipping can ever be sheltered there ; the island, the causeway, the adjacent plain strewn with the relics of that remarkable past which we have been contemplating ; manufacture, and trade, and commerce wholly lost, every element of importance or influence irrecoverably gone, and no possibility of a better future visible to human eyes. How strange a spectacle of desolation does Tyre now present, and what an impressive witness to the accuracy of that sure voice from heaven which more than twenty centuries ago uttered these solemn words : " I will make thee like the top of a rock ; thou shalt be a place to spread into repose ; thou shalt be built no more, for I the Lord have spoken it. I will make thee a terror, and thou shalt be no more ; though thou be sought for, yet shalt thou never be found again, saith the Lord God ! " *

Can any thoughtful student of the remarkable series of predictions respecting Tyre found in the Bible, and of the equally remarkable history which has now been sketched in briefest outline, have any serious doubt as to either the reality or the importance of prophecy as a supernatural element in Scripture ? The attempt has been made to explain away these predictions and others scattered through the prophetic writings, and relating to other cities and nations contiguous to the Hebrews, by regarding them as rhetorical declarations of individual belief or desire, or as philosophical reflections based on the known providence and hand of God in human history. It was natural, it is said, that the earnest teachers of the chosen people should wish to instruct and warn their hearers by emphasizing the wickedness of this grand city adjacent, and by prognosticating its doom. It was natural, it is said, that men versed as they were in the peculiar knowledge which God had imparted to the Hebrew race, should

* For descriptions of the present Tyre, see Robinson, " *Biblical Researches* ;" Stanley, " *Sinai and Palestine* ;" Thomson, " *The Land and the Book* ;" Osborn, " *Palestine : Past and Present*," and other similar authorities. No more pitiful picture of a great city wrecked and ruined can be found anywhere on earth.

philosophize profoundly upon the necessary relations between virtue and prosperity, between vice and ruin, and should infer, and, in a sense, foretell what the fate of Tyre would be from what Tyre was in their own time.

The sufficient answer to this type of explanation is found in this instance by simple comparison of the two records, the biblical and the historical. Such comparison makes manifest at once the conclusive fact that the parallel in the case is not general, but specific and detailed—such a parallel as could never have been drawn by a rhetorician or a philosopher, however competent. The particulars forbid any such supposition : the nation which was first to besiege and capture the proud city ; the character and length of the first siege, almost unequalled in ancient history ; the rise and restoration at a fixed period counted by years ; the second siege, with its marked peculiarities and results ; the singular dispersion of the Syrians once and again to definite places and by definite methods ; the third growth into prominence in the new and strange aspect of a Christianized city, with splendid temples and all the paraphernalia of a Christian ecclesiasticism ; fifteen hundred years of subsequent decline under foreign domination of various types, with commerce and trade steadily waning, and every element of influence among men surely vanishing away, and at last a heap of ruins, an arid waste of sand, a barren rock fit only to spread fishing-nets upon, a harbor no longer serviceable—a name, and a name only, in the earth. Surely none but a Divine Mind, foreseeing the end from the beginning, and a Divine Will, competent to bring about such results through centuries of time, and by the employment of various agencies, physical, human, providential, could ever have wrought out such a parallel as this. As we meditate upon it we are compelled to exclaim : “ The voice of prophecy is the very voice of God ! ”

Neither is it possible to explain away this series of predictions thus singularly verified, by supposing that these prophecies were written after the events had passed or while they were still in progress. Professor Driver, the last and ablest advocate of the hypothesis of later and more uncertain dates for various portions of Scripture than have been commonly recognized, admits * that Amos wrote indisputably during the eighth century B.C. ; that the chapter of Isaiah, describing in picturesque and effective imagery, as he says, the approaching fall of Tyre, its seventy years of enforced quiescence, its revival as a city, and its subsequent acknowledgment of the true God, was written during the same century ; that Jeremiah wrote his prediction in the seventh century B.C. ; that the notable chapters in Ezekiel, which he describes as having peculiar archaeological and historical interest, and as containing a vivid and striking picture of the doomed city in the very height of its splendor, were composed more than a century before its overthrow by Nebuchadnezzar ; and that Zechariah uttered his solemn warning three hundred years before Alexander began the subjugation of the Oriental nations. In the light of such facts the chronology of

* “ Introduction to the Literature of the Old Testament,” *passim*.

these prophecies must stand unchallenged ; whatever explanation may be given, by way of objection to their predictive character, it can never be alleged that they were written either after or during the events which they profess to foretell.

Is it not clear that we find here a marked example of that element of prophecy which runs like a golden thread through the later portions of the Old Testament ? A miracle is an exhibition of Divine power above and beyond secondary causation, wrought in order to testify to the existence and the instructions of a Being to whose will all the powers of nature are ever subservient. And a prophecy has been defined as a miracle wrought in the sphere of human history for a similar purpose. It is an exhibition of knowledge concerning future events above and beyond all human information, and certifying to the existence of a Being who not only knows what the future will be, but has all the agencies and resources of providence in His hands, and is competent to bring to pass in the minutest detail whatever He has foretold. He who admits the existence of an Omniscient and Omnipotent God, who is Lord over nature and over human life, cannot fail either to believe that prophecy may be uttered, or that whenever uttered such prophecy is a matter of infinite moment to men. And the more closely he studies the attestational character and relations of prophecy—its sacred place and mission as a support of revelation—the greater will be his sense of its value and the more thoughtfully will he contemplate it wherever it appears in Holy Writ.

In this case both the fact and the function of prophecy stand out before us with peculiar clearness. It cannot be that these predictions are fraudulent interpretations inserted in Scripture in order to deceive men into belief in a fraudulent Book, pretending to be from God, but written by human hands alone. Nor can it be said that these were merely the acute generalizations of wise men familiar with the course of human affairs, and competent to guess at what might happen under certain specified conditions. The only possible hypothesis in the case is that there was a Mind which, before Amos and Isaiah were born, distinctly saw the entire future of Tyre, which looked with undimmed vision down through the twenty-five centuries that have intervened since they lived and wrote, and which in some true sense not only foresaw the whole, but has brought it to pass. But that foreseeing and determining Mind is God, the God who by the twofold evidence of miracle and prophecy confirms His Word and proves Himself to be the providential Sovereign and Lord of mankind. We see in the verifications of history the proof that the predictions are genuine ; and in the verified predictions we see conclusive evidence that there is such a God, and that all His declarations are “ Yea ” and “ Amen. ” And so, in the crushed and perished city by the sea, standing in silent desolation through the centuries, we find a mute yet solemn witness to the truth that God rules in history, and by that sovereign rule has set to His seal that His revelation is infinitely worthy of all human acceptance.

It is also obvious that the desolated Tyre is divinely designed to be not only a corroboration of the Bible, but also a solemn lesson to the world respecting the sinfulness of sin and the certainty of its final and terrible doom. History here confirms prophecy, and both join their voices in testifying to the moral government of God in the world. So long as history continues to paint on its canvas the awful picture which the pen of Ezekiel first portrayed, it will be known and realized that a Divine power that works for righteousness is always present among men, rebuking and overthrowing evil as well as confirming good. And we may well meditate in this connection on the words with which Bishop Newton closes his dissertation on Tyre as an illustration of the nature and scope of prophecy :

“Such hath been the fate of this city, once the most famous in the world for trade and commerce. But trade is a fluctuating thing. It passed from Tyre to Alexandria ; from Alexandria to Venice ; from Venice to Antwerp ; from Antwerp to Amsterdam and London. All nations, almost, are wisely applying themselves to trade ; and it behoves those who are in possession of it to take the greatest care that they do not lose it. It is a plant of tender growth, and requires sun, and soil, and fine seasons to make it thrive and flourish. . . . Liberty is a friend to that, as that is a friend to liberty. But the greatest enemy to both is licentiousness, which tramples upon all law and lawful authority, encourages riots and tumults, promotes drunkenness and debauchery, sticks at nothing to supply its extravagance, practises every art of illicit gain, ruins credit, ruins trade, and will in the end ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons can long carry on a beneficial, flourishing trade without virtue, and what virtue teacheth—sobriety, industry, frugality, modesty, honesty, punctuality, humanity, charity, the love of our country and the fear of God. The prophets inform us how the Tyrians lost it ; and the like causes will always produce the like effects.”

III.—HINTS ON EXEGETICAL PREACHING.

BY T. T. MUNGER, D.D., NEW HAVEN, CONN.

It is curious to note the phases offered by preaching at different times in the history of the Church. At first it was the announcement of a few simple but great facts. To the Jews it proclaimed that the promised Messiah had come in Jesus of Nazareth, and that after having been crucified He was raised from the dead. The simple announcement of this fact was deemed sufficient to awaken conscience and to induce repentance and faith. To the Gentiles it consisted in the declaration that God had revealed Himself through His Son Jesus Christ, and had borne witness to the fact by raising Him from the dead ; the inference was that repentance and faith should follow.

Such was the apostolic preaching. When the Church became thoroughly organized and had gained possession of society, preaching reflected the Church, dealing not so much with its doctrines as with its requirements. This is still its chief feature in highly prelatical churches. The Reformation brought in the apologetic and polemic sermon which still survives, and, in some form, will continue so long as Christianity is preached. As the Reformation divided the Church into different camps, and sects grew up, the sermon varied in species but not in genus. It still explains and defends and urges, varying the topic and the end in view. In the Church of England it reached, perhaps, the highest point ever attained—if intellectual greatness be the test—in the sermons of Barrow, and South, and Jeremy Taylor, though they might be sharply challenged in this respect by the sermons of the Puritan Owen, and How, and Baxter, and Bunyan. Since the days of those great protagonists in the pulpits of the Reformation doctrinal preaching has been the prevailing type until now, when the ethical and ethico-social type is coming into prominence with considerable promise that the two types will blend, doctrine and ethics interfusing each other.

A subordinate phase has appeared within a few years and has found wide acceptance. It may be called the biblical method. Nothing could be more biblical than the preaching in the early Protestant period down even to recent times. The sermon was not drawn from the Bible—it was the Bible itself put together so as to uphold some doctrine. The modern type of biblical preaching is a wide modification of this, but not the reverse of it. The preacher comes to the Bible with prepossessions and a system indeed, but they have not the leading and commanding place they had in former days; he interprets the Word just as he finds it, just as it reads, with great literalness, without criticism or question, with equal reverence for all parts, and with a strong tendency to fanciful interpretation.

The type is at once recognized as common if not prevalent. It has its origin in a bibliolatry hardly surpassed in any age of the Church, and is the logical outcome of Chillingworth's "Bible only" theory as the foundation of faith and practice. A weakened sense of the Church, along with a relaxing of dogma, has tended to throw emphasis upon the words of the Bible. So great a thing as faith and salvation must have some corresponding basis, and the Bible is magnified until it meets the demand. The incompatibility between this conception and use of the Bible and modern criticism—not to say modern thought—is the source of much anxiety and disturbance in the religious world at present. It will certainly lead to a new type of preaching, or rather it will develop a type which is already formed, and has produced preachers equal to those of any age.

We assume that the criticism will go on, and that the blind bibliolatry of the day will give way before it. The process has gone far enough to justify us in offering some hints as to the use to be made of the Bible in

preaching. Fulness of treatment is not aimed at, nor can proofs be given of positions taken.

It is becoming clear that the books of the Old Testament are largely independent of each other, and have no namable quality that is intended to bind them together. They are the sacred writings of the Hebrew nation—nearly its whole literature—but each writing has a character and a purpose of its own, and none, so far as we know, were written to support or supplement the others. That there is a certain unity running through them will not be denied and should not be disregarded, but it is the unity of “one increasing purpose” that appears from age to age, and is coincident with the development of the nation; it is not the unity of conspiring and consciously related authorship, nor of equal inspiration. So far as the books are inspired, they are inspired separately and not as a whole. They were not only written by different authors, who had no knowledge of each other, but for different purposes. Some of them—as Esther and Ruth—have no use at present beyond the value that may accrue from a study of some of the remote and obscure phases of Hebrew life. The inspiration if any is of a low type; and the lessons to be drawn can be only such as are suggested, not commanded. The value of each book in the Old Testament is best ascertained by considering them independently and with a view to ascertaining what they individually teach, rather than by insisting upon some common and inter-related meaning miraculously wrought into them. There is, indeed, as I have said, “an increasing purpose” running through the Old Testament, but it is incidental to the fact that the books cover many centuries of development. There is also in some of the books the hope of a Messiah, but it is because they reflect a common national expectation; a Messiah is the correlate to a self-revealing God. In more than half of the books there is no trace of such a hope, except as it is read into them by forced and fanciful interpretation. Wherever it is found it should have full force, but the attempt to find it in every book is to gild the sacred pages with a glory that does not belong to all alike. Such efforts may seem reverential, but they do not rest on the truth; and what is not true cannot be good. The Bible has suffered almost as much from those who would add to it as from those who would detract from it. The Song of Solomon teaches a beautiful lesson of pure love; it is a protest against the harem, and as such has a certain value in all ages; but the attempt to find Christ in it, because being inspired it must have some high and spiritual meaning, is to bring the pulpit into contempt. The Proverbs are the best ever uttered, but they are a compilation from innumerable sources, and have only the inspiration which resided in the compiler. Genesis is a semi-historical compilation giving various accounts of the creation and of the early stages of human history as they were presented to the Hebrew mind, which made them sacred by introducing an ethical and spiritual element. To insist that they shall be read literally and as veritable history is to violate all the canons of criticism and to sink the pulpit below the aver-

age intelligence of the people. It is also to miss the value that comes from comparing the Hebrew form of the traditions with the Babylonian form ; the comparison reveals the higher conceptions of the Hebrew. The historical books are of immense value as the annals of an inspired nation, and are full of suggestive lessons for nations and men of other times, but they do not contain the laws and truths by which we live in this nineteenth century. Leviticus contains a system of religious observance which, having served its purpose, was brought to an end by St. Paul. It is valuable chiefly as depicting a stage in the evolution of theism. The Psalms are the sacred hymns of the nation of unknown and miscellaneous authorship, but all the more valuable as voicing the experience of many of God's saints—often the highest and truest ever uttered. They sink, however, when loaded with a theory of inspiration, and made to carry prophetic meanings that were never intended. Job is a discussion of the world-controversy as to the existence and use of evil, and comes nearest inspiration of anything in the Old Testament, even as it teaches the greatest truth in it—namely, the wisdom of trusting in a God who upholds an orderly universe. If the Bible should be destroyed, the Book of Job will survive and live on as a fragment—the loftiest discussion of the problem that always has and always will haunt the minds of men, read and rested in because it offers the only solution that satisfies—namely, trust in God—the first and final lesson for man to learn. It is not strange that great men when in sorrow and trouble turn to it for comfort, as did Lowell in his old age. It cannot be preached too much if it is made to carry its own great truth and not loaded with history which is not in it, and with prophecy which the unknown author never dreamed of. The prophecies are the ecstatic utterances of religious patriots, of great ethical value, and full of inspiration for all time ; but they are not foretellers except as they utter universal truths that must some time have fulfilment.

If the Old Testament books are regarded for what they are and were meant to be, they can be still serviceable to the preacher of to-day. They tell their story best, and make their proper impression when each book is taken by itself, and, as it were, at its face value : Ruth as a tender Hebrew idyl ; Proverbs simply as proverbs, valuable because true to life, but no truer because included under some doctrine of inspiration which is neither needed nor warranted ; Ecclesiastes the product of a thoughtful Hebrew pessimist who wrote at the very opposite pole from inspiration ; Jonah as a historico-parable or poem anticipating the essential quality of the Gospel in the loftiest and most telling imaginative forms, but degraded and spoiled and robbed of its meaning if treated as a literal history—a writing of inestimable value if regarded as the effort of some great, far-seeing Hebrew to broaden the conceptions of his countrymen as to the mercy of God and His relation to other nations. The use that has been made of it, and is still insisted on in some quarters, is an illustration of how much evil the Bible can be made to yield in the hands of pious but

ignorant preachers—turned into a very hot-bed for the production of infidelity and blasphemy.

The higher criticism has come none too soon to save the pulpit from incurring the contempt of an age that is fast becoming too intelligent to accept its traditional rendering of the Old Testament, and it can do no wiser thing than to sit with docility at the feet of learning while it unravels the tangled skein of authorship, date, meaning, and purpose of each book. The criticism may push its hypotheses too far, for it can only work through them ; and it may make mistakes, but it cannot make greater or more fatal ones than those in which the pulpit has been floundering ever since the Puritans attempted to lay down the Old Testament upon modern society, and enforced it by a theory of inspiration that was framed to fill the place and do the work of the rejected doctrine of church authority.

Preaching should gather its tone and emphasis from the general drift of the Bible, especially in its treatment of the New Testament. The same canon can hardly be applied to the Old and the New. In the former, take the books by themselves ; in the latter consider the drift, the general meaning and purpose. In the Old Testament there is but the slightest thread of unity ; in the New Testament one name binds the various writings together, but the meaning is found in all, not in one.

Preaching is too microscopic—an inevitable characteristic, perhaps, when each week calls for an hour of discourse. The habit of taking a text has so many advantages that it should not be given up, but it has great dangers and has wrought endless mischief. Take always great texts, not small ones ; leading propositions, not parenthetical remarks ; great facts, not small incidents. Not only should a text not be separated from its immediate context, but it should not be separated from the entire book ; nor should it be considered apart from its object and the age and habit of thought out of which it sprang ; nor should it be made to say more than it was meant to say. If the text is taken from Matthew and is not found in Luke, or from Luke with something left out as compared with Matthew, allowance should be made for the difference and the reason carefully weighed. If the text is drawn from St. Paul it should be kept in mind that he was a Jew, and that no man ever yet wholly separated himself from the influences of his early training ; even inspiration does not work such miracles. Only when we come to the words of the Christ do we need to make no allowance, and to receive them with unquestioning trust.

So much is evident and is required by common honesty ; but there are other reasons for emphasizing the *drift* rather than the *parts*. Of the drift we are sure ; of the parts we are not sure. That God created the world and made man in His own image there is no doubt ; but when and how is an open question. That there was an exodus of Hebrews from Egypt is true, but it is not true that there were 640,000 armed men among them. That Moses formed a code of civil and religious laws is unquestionable ; that he wrote them as we have them is greatly questioned.

In treating all such subjects one should use the central general fact, not the unimportant details, for in the former lies the lesson to be taught.

No branch of study has been carried to such a degree of refinement and thoroughness as that of the text of the Bible, especially of the New Testament. The exact force of each word has been calculated by the finest measurements of learning; Greek particles have been weighed under a sense that eternal destiny hung on the result; grammatical construction has been insisted on to a degree that justifies the remark of Matthew Arnold upon the translators of the revised version that "they seemed to think that man was made for the aorist, and not the aorist for man." Research into the sources and history of the documents has gone so far that we are no longer sure that we have a single sentence in the entire Bible in the exact form in which it was originally written, though we are sure of the substance and drift of it. Criticism has defeated itself, and it is no longer important to know the exact grammatical force of each word. The study of the original languages is to be regarded as a luxury and not a necessity; and the question may well be asked whether some of the time devoted to them by theological students, especially the Hebrew, would not be better used if given to the study of sociology and evolution, with the Bible as a general text-book. It is no longer safe to rest doctrines on mood and tense, and to make eternal destiny hang upon the force of an adjective. The logical inference is: Consult the general drift, the evident meaning of the whole, with less insistence upon sharply defined parts. Besides, the truth lies in the *drift*, and not in the parts. The Gospel by which we live is not a set of specific statements, but is a temper of mind begotten by the spirit of God in Jesus Christ. This temper or spirit runs throughout and suffuses the New Testament writings. It cannot be found in one text, nor in one Gospel or epistle, but it is found in them all as their general meaning, especially when this meaning is attested by unfailing Christian consciousness.

It may seem contrary to all the canons of preaching to dissuade from close and microscopic study, and to urge the general view; but I am convinced that it is in this direction the pulpit must move in order to discover the Gospel and to apply it to society. The preacher must, of course, have a thorough and intimate knowledge of the text of the New Testament, as the engineer must know every bolt and screw in his engine; but what the people need to know and feel is the *general purport* of the Gospel, the universal and unalterable principles that make it up. We have only to consider the types of preaching in the past and note their ever-varying character to see that the diversity sprang from taking special and partial views of Scripture, and from failing to grasp it in the totality of its meaning. Whenever any great preacher rose above the single texts that hedged about his sect, or used them simply to pave the way into all texts, he preached in a way that still appeals to us. The fault of the pulpit of to-day is *pettiness*. It grows in part out of a general tendency in society

to refine and specialize, and, as the result, preaching has no moral perspective, no sense of proportion, no conception of the Gospel as a whole, and as containing the order of human society. Single and insignificant texts are wrenched from their place and blown up till they fill the whole field of vision. Some chance analogy, reaching no farther, perhaps, than a word, is made to carry meanings never intended; texts are played with and played upon in a way that delights the masses, but makes "the judicious grieve."

There are, indeed, portions of the New Testament, like the Beatitudes and several of the parables, that will bear the closest subdivision; every sentence palpitates with individual life, and requires special treatment; but these are the few great eternal sayings of the Son of man. The Epistles can hardly furnish a theme independent of their special and central purpose. Their most epigrammatic sentences require to be treated in the light of the whole writing, which needs to be considered in the still larger relation it bears to the Gospel itself. Peter and James cannot be preached except with Paul in mind; and Paul must be preached with the eye steadily fixed on Him who is above Paul, and Cephas, and Apollos.

IV.—PREACHER AND PAINTER.

BY PROFESSOR T. HARWOOD PATTISON, D.D., ROCHESTER, N. Y.

THERE is a certain large and generous sense in which we can say to every true preacher what Paul said to the Corinthians: "All things are yours." All time and all space wait to enforce or to illustrate his theme. His course is not the narrow sheep track on the mountain-side; rather is it the Roman road on which four chariots could be driven abreast. At this time I propose to speak only of art, and, indeed, making my subject still narrower, to call attention to some few of the innumerable analogies which may be traced between the work of the preacher and one branch alone of art. I mean painting. I choose this path in part because it is so little trodden by us. When Goethe said, "Fortunate is he who at an early age knows what art is," he certainly did not refer to the American. The circumstances of our lives are not favorable to an early knowledge of art. There are parts of Northern Italy where it is hard not to be a sculptor; but we are not so menaced.

And yet, in common with other good and perfect gifts, the power to portray what is noble and fair in the world around us and upon the stage where we all act our parts comes from God. Not strength alone, but beauty also, is in His sanctuary. He it was who filled Bezaleel with His spirit in wisdom and in understanding and in knowledge, and in all manner of workmanship, that so the tabernacle might be made worthy of its

sacred destiny. In no flight of unlicensed fancy Mrs. Browning—was it not?—spoke of God as Himself “the Supreme Artist.” He it is who

“Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

I am not forgetful that art has been looked at askance by some who have been—and perhaps with reason—jealous of her power to enchant. When Thomas Carlyle bursts out, “Let the devil fly away with fine arts,” we seem to hear an echo of his still more illustrious countryman, John Knox. But what shall we say to Mr. Ruskin—the apostle, as we have been wont to think, of art—when he says: “I never met with a man whose mind was fully set upon the world to come, perfect and right before God, who cared about art at all”? The sentence thus passed *ex cathedra* by the greatest living expounder of art, the preacher of the palette and the chisel, seems so severe upon no one else as it is on himself. If any man cares for art, we should say it is Mr. Ruskin. Such words sound suicidal coming from his lips. We recall Hogarth’s picture of the drunken reveller perched in mid-air upon the tavern sign, and busily engaged in sawing it asunder. Every movement hastens his own fall. But we can appeal, in this instance, from Philip drunk to Philip sober. Thus Mr. Ruskin himself speaks to the architect:

“But is there anything within range of sight or conception which may not be of use to *you*, or in which your interest may not be excited with advantage to your art? From visions of angels down to the least important gesture of a child at play, whatever may be conceived of Divine or beheld of human may be dared or adopted by you. Throughout the kingdom of animal life no creature is so vast or so minute that you cannot deal with it or bring it into service; the lion and the crocodile will crouch about your shafts; the moth and the bee will sun themselves upon your flowers; for you the fawn will leap; for you the snail be slow; for you the dove smooth her bosom, and the hawk spread her wings toward the south. All the wide world of vegetation blooms and bends for you; the leaves tremble that you may bid them be still under the marble snow; the thorn and the thistle, which the earth casts forth as evil, are to you the kindest servants; no dying petal nor drooping tendril is so feeble as to have no help for you; no robed pride of blossom so kingly but it will lay aside its purple to receive at your hands the pale immortality. Is there anything in common life too mean, in common things too trivial, to be ennobled by your touch? As there is nothing in life, so there is nothing in lifelessness which has not its lesson for you, or its gift. There is not a piece of torn cable that will not twine into a perfect moulding; there is not a fragment of castaway matting or shattered basket-work that will not work into a chequer or a capital. Yes, and if you gather up the very sand, and break the stone on which you tread, among its fragments of all but invisible shells you will find forms that will take their place, and that proudly, among the starred traceries of your vaulting; and you, who can crown the mountain with its fortress, and the city with its towers, are thus able also to give beauty to ashes and worthiness to dust.”

Every preacher may find food for thought in these splendid words, as

well as in many others like them with which the writings of this master of our tongue are richly studded.

To Mr. Ruskin we owe a debt of gratitude which can never be repaid for teaching us how moral, how religious all true art is, and for putting his teaching into perhaps the noblest English of this century. Sounder far than his unmeasured and inconsistent invective against art is the calm judgment of that holiest of missionaries, Henry Martyn : " Since I have known God in a saving manner, painting, poetry, and music have had charms unknown to me before. I have received what I suppose is a taste for them ; for religion has refined my mind and made it susceptible of impressions from the sublime and beautiful."

We need not apologize, therefore, for our subject. What points can the painter give the preacher ? This is the question which we will try to answer now.

There are some persons who, without pretending to any interest in the inquiry which we are pursuing, will remind us at the outset that preacher and painter have, at all events, one point in common. We are both of us luxuries which can be dispensed with. We belong to the class of non-producers. Sir Joshua Reynolds, the greatest portrait painter of the English school, met this sneer in his time. When Dr. Tucker, the Dean of Gloucester, declared before the Society for Encouraging Commerce and Manufactures that a pin-maker was a more useful and valuable member of society than Raphael, Sir Joshua replied : " That is an observation of a very narrow mind—a mind that is confined to the mere objects of commerce ; that sees with a microscopic eye but a part of the great machine of the economy of life, and thinks that small part which he sees to be the whole. Commerce is the means, not the end of happiness or pleasure ; the end is a rational enjoyment by means of arts and sciences. It is, therefore, the highest degree of folly to set the means in a higher degree of esteem than the end. It is as much as to say that the brick-maker is superior to the architect." Preacher and painter alike need at times to protest against the tyranny of the things which are seen and temporal over the things which are unseen and eternal.

But leaving this objection—which if it had any force in it at all would only serve to bind us together under one common sentence of neglect—notice how much the eye serves the ear. The form, the expression, the gesture of the speaker all aid his voice. So Tennyson says, " Things seen are greater than things heard." The universal passion for dramatic action no preacher can afford to despise. Now an illustration, a picture, appeals not alone to the ear, but also to the eye. When in the fashionable London drawing-room Whitefield described a blind beggar wandering helpless, alone, ignorant of his great peril, nearer and nearer to the brink of a deep precipice, and did it with such consummate skill that Lord Chesterfield, rake and cynic, the man of all men in that heartless circle without a heart, sprang to his feet and cried, " Heavens ! he is gone !" it was his eye that

for one brief moment made a man of him. The painter is the apostle of the eye as the preacher is the apostle of the ear ; and because we preachers need to use both eye and ear, it is well, if it may be so, to take a leaf from his book.

Let us begin by noticing some of the characteristics which the preacher and the painter must possess in common if they are to succeed.

Shall we put first a certain tremendous sense of the gravity, I might say the solemnity of the work which we have before us ? Woe to the painter who wields a brush with an irreverent hand ! Herbert, an English artist who died not long since, used, it was said, to have a mass performed over his canvas before he began to paint. Every picture of the saintly Fra Angelico in the convent of San Marco, at Florence, was steeped in prayer. Baxter, on his knees before the Bible, his finger on his text, and his cry rising to heaven, " Lord, open this to me," has his parallel here. Blake, the engraver and poet, " the single Englishman," as Mr. Swinburne declares, " of supreme and simple poetic genius of his time," struck a chord which will find response in many a preacher's soul, when he inquired of one of his pupils, who was then illustrating Milton, " Do you tremble when you paint ? " " Yes, surely," was the answer. " Then you'll do," was Blake's assuring reply. " Were I in your place," Reynolds wrote to Barry, who was then studying art in Rome, " I would consider myself as playing a great game." To hear this judgment of a painter's opportunities is to recall a sentiment sacred rather to the minister of religion :

" 'Tis not a cause of small import
The pastor's care demands ;
But what might fill an angel's heart,
And filled a Saviour's hands."

" Truth" says Reynolds in another place, " before freedom of hand ;" and so we say, Let there be reverence for truth, before rhetoric, or before any, indeed, of the arts of the orator. In preaching and in painting alike the truth alone makes free. One of the first, one of the profoundest convictions which we need to acquire is this, that above all things we must be true. The temptations are severe to put the strong or the beautiful in the foremost place. Resist the temptation, and let neither dispute with truth the right to the central throne. Who does not recognize the secret of much of his rugged greatness in the threat which Oliver Cromwell flung at young Lely, the painter to whom he was sitting, " Paint me as I am. If you leave out the scars and wrinkles I will not pay you a shilling" ?

This loyalty to truth will call for another quality. I mean self-abnegation. " Nevertheless, not I, but Christ." What is true of the preacher is, in a measure, true of many others beside him. We need to lose ourselves in our subject ; to hide, as it were, behind our canvas. So Thackeray is passing the heaviest sentence against Rubens when he says, " In Rubens I am admiring the performer rather than the piece." Not the preacher,

but the sermon ; not the sermon even, but the theme which the sermon, be it never so good, very inadequately sets forth.

To deny self will be to lift our ministry to a very lofty plane. Who covets much less courts the sympathy of those that speak with ill-concealed pity of a man who, absorbed in the glory of a worthy work, denies himself ? Better Elijah in the wilderness than Ahab in his ivory palace in Jezreel. So I quote Reynolds again as applicable to all who fare hardly and think high, "Live on bread and water in Rome sooner than lose the advantages to be found there alone." Of every true preacher it must be said that he cometh not forth but by prayer and fasting, and such a man asks for no pity. Did Paul claim the compassion of his judges, or come, cap in hand, before the Cæsar ? There is "an unspeakable glory," as one of our old dramatists says of travel, which belongs to the preacher ; and if he realize and enter into that he will despise the cheap compassion of those whose standards of success in life are as unlike his as the vision of Charles Stuart, when he taunted Milton with his loss of sight, was unlike that of the blind poet himself, before whom heaven bared her starry splendors. This loftiness of aim and of companionship is the priceless heritage of us who "also are preachers." We live in the very best of company. Reynolds borrowed money in his early days of study that with it he might purchase portraits by Titian, by Vandyke, by Rembrandt. "These," he says finally, "I considered as the best kind of wealth. By this kind of contemplation we are taught to think in their way and to attain their excellence." Who can estimate aright the companionship of lofty themes ? To live among them is to live in high latitudes ; it is to breathe fresh air ; it is to be up far above "the mists and vapors among these earthly damps."

Gainsborough, the painter of English rural scenes, we are told took lodgings for the summer on one of the northern heights of London "for the sake of the green fields and the luxury of pure air ; and in winter he was often seen refreshing his eyes with light at the window, when fatigued with close employment." In these words do we not catch an echo of a nobler passage still, "Thine eyes shall see the King in His beauty ; they shall behold the land that is very far off" ?

And yet, while the spirit of self-effacement should characterize alike the preacher and the painter, each has to preserve his own personality. "This above all, to thine own self be true." The lack everywhere is strong, well-marked, emphatic personality. For this the world is crying out ; and this the world, find it where it may, is quick to recognize and to reward. The preacher as much as the painter is tempted to become a slave to his favorite model. As Dr. H. L. Wayland puts it, with his accustomed wit, "A great many preachers have gone forth saying to themselves, 'Methinks the hat of Mr. Spurgeon would well adorn my brow ;' but somehow there was too much hat." So Sir Joshua Reynolds may preach once again to us, as well as to his own craft, when he says, "To copy is to lose the power of

putting your own spirit on the canvas." It fills us with melancholy to know that there are hundreds of artists in Rome, Florence, Munich, Paris, who left their homes in America many years ago buoyant with bright hopes of achieving fame, but who, caught in the toils of stronger men than they, have sunk down into mere copyists, reproducing for a few dollars the works of the great painters. Slaves to mighty masters indeed, but none the less slaves; they never think an original thought or make an original stroke. Preachers, beware! Better be yourself than a feeble echo of another. To be able to say of your sermon, "It is a poor thing, but mine own," is a worthier object of ambition than to be obliged to say of it, "It is a fine thing—but it is Robert Hall's."

Now let us glance at another characteristic which preacher and painter should both possess. I cannot better introduce it than by quoting what *Vigenero* says of Michael Angelo's mode of work, "I have seen Michael Angelo, although sixty years of age, and not one of the most robust of men, smite down more scales from a very hard block of marble in a quarter of an hour than three young marble-cutters could in three or four times that space, which must seem incredible to those who have not seen it done. He flung himself upon the marble with such impetuosity and fervor as to induce me to believe that he would break the work into fragments. With a single blow he brought down scales of marble of three or four inches' breadth, and with such precision to the line marked on the marble that if he had broken away a very little more he risked the ruin of his work."

This suggests enthusiasm, but it is enthusiasm of the right kind. The fiery will smiting off the flakes of marble controlled a hand that knew just when and just where to stop.

When we speak of enthusiasm, then we recall another quality, the common heritage of preacher and painter. "The fellow mixes blood with his colors," *Guido* said of *Rubens*; and blood is as necessary as brains. The preacher should not only possess his subject, he should also be possessed by it. Almost with a divine power it should beset him behind and before, and lay its hand upon him. A priest one day asked Michael Angelo why he had never married, and he answered, "I have a wife who is too much for me already, one who unceasingly persecutes me. It is my art; and my works are my children." Without pausing to discuss Michael Angelo's conception of a wife's vocation or his analogy between his works which found a market in the highest bidder, and the children who are not so readily disposed of, I think his absolute devotion may well teach us. The honest claim of the study or the pulpit urged on the preacher should never be flung back with the excuse, "I have married a wife, I cannot come."

The preacher, as the painter, should find in his vocation sufficient employment. Sir *Joshua Reynolds* took no other exercise than what he used in his painting room. It was exhausting, not only the walking but also the act of painting. And so the preacher who never wears himself out will be very likely to wear out his hearers. There are often times of tran-

scendent spiritual power in which we have to cry with Whitefield, "O Lord, I am tired in Thy work ; but Thou knowest that I am not tired of it." If preaching exhausted Whitefield, it also revived him. Lingered at one time for three weeks between life and death, he persisted in preaching, though he had to be carried to the pulpit like a child. His candle in his hand, the fingers of death busy on his heart, he pauses on the stairs to speak to the crowd at Newburyport, thronging about him and hungry for the bread of life. "His voice, never, perhaps, surpassed in its music and pathos, flowed on until the candle which he held burned away, and then went out in its socket. The next morning he was not, for God had taken him." In the spasms of pain as Whitefield lay dying, his travelling attendant—for, born in a tavern, he was a wayfarer to the last—begged him not to preach so often as he had. "I would rather wear out than rust out," he replied. Such men need no pity, as they ask for none. "There is a pleasure in painting," says Hazlitt, "which none but painters know." How much truer is this of the preacher ! With Wesley he sings :

" Happy if with my latest breath
I may but gasp His name ;
Preach Him to all, and cry in death,
' Behold, behold the Lamb.' "

From among the many characteristics in which preacher and painter are alike, let me choose another, which is, one had almost said, peculiar to them. I mean the possession of what is called "the artist's eye." "Love is not a hood, but an eye-water," as Emerson puts it ; and in the pursuit of our work she discovers to us a thousand beauties veiled to the ordinary vision. That wonderful genius Blake, to whom I have already referred, filled a dingy London yard with forms and fancies than which Paradise itself could hold none more glowing. Meanwhile his poor wife was forced in all honesty to confess that she utterly failed to see and hear what her husband did. "They are all majestic shadows," Blake said on one occasion, when living in the country, "gray but luminous, and superior to the common height of men." It was the artist's eye, bringing to itself what it alone had the faculty for seeing, which peopled the air with these celestial shapes. "Heaven," he says, in writing from his home, "beneath our thatched roof of russet gold—heaven opens here on all sides her golden gates ; her windows are not obstructed by vapors ; voices of celestial inhabitants are more distinctly heard, and their forms more distinctly seen ; and my cottage is also a shadow of their houses." One is reminded of the genius who could

" Give to barrows, traps, and pans,
The grace and glamour of romance,"

and of what Beecher somewhere says, "The province of art may be said to be to make homely things handsome and good things beautiful." True or not about art, here certainly is one mission of the pulpit. Bishop Brooks has told us how, when he began his work, texts used to spring up

and cry, "Preach from me, preach from me." But this was because the texts knew their master. There is a reverse side also to this medal ; and one can imagine some ill-used, misapplied text, whose true hidden meaning has never been brought to the light, pleading when Sunday, the day of its torment, came near, as poor Burns did in his last moments, "Don't let the awkward squad fire their platoon over me !" In the choice of texts the artist's eye is needed, and not a whit less in their treatment when once they have been chosen. The skilled preacher as the skilled painter makes no mistake as to his point of view.

One thought more just here. Both preacher and painter seem ever to need, for entire success in their work, a certain admixture of contrasted elements. Memory, it has been said, depends upon attention and imagination. So does painting, and so does preaching. Hence the absolute necessity for diligence, one of the unheroic virtues for lack of which many a promising career in both vocations has been wrecked. The world, seeing the canvas glow with life, listening to the sermon instinct with power, thinks little of all this. Turner, the sublimest painter of our century, worked alone. He kept his hours of patient toil inviolate. All that the world saw was the finished picture. There must be a road straight from the study to the pulpit, and it needs to be a road sacred only to the preacher's footsteps. No stranger should be free to tread it at his pleasure. The world is under no obligation to ask us how we do it ; its only legitimate demand should be that it be done. I think that we shall sympathize in our own experience with Hazlitt, who began life as a painter, and who says that his first Head cost him much pains, and pains to little apparent purpose ; but that, in view of his after work, it taught him much. "Not joyous, but grievous," is often our feeling in reference to some hard and ungracious bit of study ; but then let us remember that for us, here as in higher matters, there is an "afterward," with its peaceable fruits to us who are exercised thereby. Solomon struck a truth of wide application when he said, "In all labor there is profit." Listen to old Albert Dürer, "Now a man might say, Who will devote continual labor and trouble, with consuming of much time, thus in tedious wise to measure out a single figure, seeing, moreover, that it often happeneth that he must make, it may be, twenty or thirty figures in a short time ! . . . If thou hast well learnt the theory of measurements, and attained understanding and skill in it so that thou canst make a thing with free certainty of hand, and knowest how to do each thing aright, then it is not needful always to measure everything, for the art which thou hast acquired giveth thee a good eye-measure, and the practised hand is obedient." Yes, "the practised hand is obedient." That is the truth which will, if we honor it, make us free. Every touch tells only because long practise has taught us to lay on no touch which does not tell. A thirty minutes' sermon without a loose end in it represents often a thirty years' apprenticeship to Dürer's great maxim, "The practised hand is obedient."

Let me add that the day never dawns in which painter or preacher can afford to drop this practice. To live long in either avocation may be to discover drooping powers. Well, then, let us lay to heart what Solomon says, "If the iron be blunt and one do not whet the edge, then must he put to more strength : but wisdom is profitable to direct." At seventy-three Mulready, being invited to dine at a friend's house, begged to be excused because it was his night at the drawing-class. "I used," said he, "to draw rapidly in pen and ink, but I find I have lost some of my power. I used to be able to draw half-a-dozen hands carefully and correctly in an hour. Now I find I can't do that. I must restore that power, I must get it up again." Happy the preacher who maintains the habit of enthusiastic devotion to his work to the very end, and merits to have said about him what Dr. Johnson said to Boswell about their friend Sir Joshua, "I know of no man who has passed through life with more observation." Of preaching as well as of painting it is true that study reveals continually fresh and undreamed-of beauties. Reynolds, visiting the galleries of the Netherlands for the second time, was surprised that the pictures of Rubens seemed so much less brilliant than on his first inspection of them. He learned the reason for this "when he recollected that when first he saw them he had his note-book in his hand for the purpose of writing down short remarks. By the eye passing immediately from the white paper to the picture the colors derived uncommon richness and warmth ; for want of this foil they afterward appeared comparatively cold." I quote these words for the sake of urging that the note-book, actual or mental, be never relinquished. Many a text capitulates and surrenders its peculiar treasure at sight of it.

Perhaps the man most to be pitied is he who, whether preacher or painter, is cursed with a fatal ease, a facile pencil, or a fluent tongue. Sir Thomas Lawrence was an infant prodigy. At five he recited Shakespeare to the guests at his father's inn, and drew their portraits in chalk. Garrick wondered, as he saw him, whether the boy was to turn out a great actor or a great painter. He turned out neither. At nine years old he travelled with his parents from one place of fashion to another, earning an ample fortune for them by his brush. He never did much more. A master when he should have been a student, he lived to reap a golden harvest, to charm his sitters by his courtesy, and to flatter every face that he placed upon the canvas. But this was all. The promising painter, like the promising preacher, has often been little more than an unfulfilled prophecy, with a future all behind him, and before him only the wilderness of mediocrity in which he is doomed to wander up and down to the end, without ever crossing the Jordan or setting foot in the Land of Promise, which once seemed so near.

I think that it is not necessary that I do more in summing up what has already been said than remind you, in a word, that such qualities as reverence and self-abnegation and enthusiasm and discernment, and that

faculty for taking infinite pains which Charles Dickens declared to be itself genius—all these, I say, combined will give to any man who wins and wears them a certain independence and a sense of mastery which is much to be coveted. “As for color,” Motley writes about Rubens, “his effects are as sure as those of the sun rising in a tropical landscape. There is something quite genial in the cheerful sense of his own omnipotence.” Yes, and is not the same thing true, only in a still loftier range of action, of the preacher? He who, even in an inadequate measure, has these qualities, can dispense with what Ruskin scornfully calls “the frippery of gay furniture about the place from which the message of judgment must be delivered.” In many of the accompaniments of that message, in its setting—architectural, decorative, musical—there is often a lurking peril. When Rogers wrote verse which the critics refused to call poetry, he summoned his bank account to his aid. “I’ll make them buy my poems,” said he, “even if they won’t read them.” Turner and Stothard were forthwith engaged to illustrate his volumes, and to-day Rogers’ “Italy” in that edition fetches a great price. It is not that purchasers care for Rogers or for Italy, but they know the value of Turner’s glorious vignettes. Alas! for the preacher who needs to have his poor sermon set forth like that. Mr. Bright, sitting to have his portrait painted, looked round on the bare studio and said to the artist, “You do business on a very small capital.” None better than the great orator could have answered himself with Shakespeare, “My mind to me a kingdom is.” The true preacher can make a meeting-house as barren of adornment as was the holiest of all to glow with the splendor of God’s presence. “It is He,” as Dr. Maclaren says, “and not the carven timbers and the jewelled stones which we may bring that makes the place of His feet glorious.”

So far we have been thinking chiefly of the personality of the preacher and the painter. We have glanced at some conspicuous points which the two possess in common. On another occasion we may turn for a little while to the arts themselves.

V.—ON THE STUDY OF LEIGHTON.

BY PROFESSOR J. O. MURRAY, D.D., PRINCETON, N. J.

COLERIDGE has said, in his *Literary Remains*,* “Surely if ever a work not in the sacred canon might suggest a belief of inspiration, of something more than human, this it is. When Mr. Elwyn made this assertion I took it as the hyperbole of affection; but now I subscribe to it seriously, and blessed the hour that introduced me to the knowledge of the evangelical, apostolical Archbishop Leighton. Next to the inspired Scriptures, yea, and as the vibration of that once-struck hour remains on the air, stands Leighton’s Commentary on the First Epistle of Peter.”

Readers of the “Aids to Reflection” know how many of its most strik-

* Works, vol. 5, p. 304.

ing aphorisms are quoted from Leighton, and as well how his theological temper and method seem to pervade the thinking of that remarkable book. Is Coleridge's estimate of Leighton extravagant, or has it substantial and enduring grounds? Has the "evangelical, apostolical archbishop" any teaching for men to-day, or has he been superseded by the more recent methods in commentary and by the newer commentators? We believe not. Leighton, we think, is among the seventeenth-century authors whom our ministers cannot afford to neglect, and we propose, in this article, to set forth the reasons for this view.

But to know an author we must know something of the man. The main facts in his career can be briefly told. He was born, 1611, in Edinburgh, according to his biographer Pearson, though London has been claimed for his place of nativity. His father, Dr. Alexander Leighton, a Presbyterian clergyman, author of "Sion's Plea against the Prelacie," was made the object of Laud's bitter, unrelenting, and cruel persecution. For publishing this work he was committed to the dungeons of Newgate, haled before the Star Chamber, fined £10,000, pilloried at Westminster, a second time at Cheapside, was whipped, his nose slit, his ears cropped, and after enduring all these barbarities was doomed to languish in the Fleet prison ten years. Robert Leighton was his eldest son. The education of the future archbishop was singularly thorough. He was graduated at the University of Edinburgh in 1631, "having been sent," says Burnet, "to be bred in Scotland." After graduation, and for a period of about ten years, he gave himself to foreign travel and residence. On his return he was ordained over a Presbyterian church at Newbattle in Mid-Lothian, seven miles from Edinburgh, in 1641. Leighton was then thirty years old. He had evidently a wholesome fear of entering on the sacred office at too callow a period, for he is said to have remarked, "Some men preach too soon, and some too long." Of Leighton's pastoral career we have but slight record. One incident has been preserved well worth relating. At a meeting of the Synod he was "publicly reprimanded" for "not preaching up the times." "Who," he asked, "does preach up the times?" The reply was, "All the brethren." "Then," said Leighton, "if you all preach up the times, you may surely allow one poor brother in peace to preach up Christ Jesus and eternity." When in his "Pastoral Care" Bishop Burnet, discoursing of qualities in the true preacher, drew the following picture, he had Leighton in mind, as is clear from the estimate of his preaching given in the "History of his Own Time"—"There is an authority in the simplest things that can be said, when they carry visible characters of genuineness in them. Now, if a man can carry on this method, and by much meditation and prayer draw down Divine influences, which are always to be expected, when a man puts himself in the way of them, and prepares himself for them, he will often feel that *while he is musing a fire is kindled within him*, and then he will *speak with authority* and without constraint; his thoughts will be true

an his expressions free and easy. Sometimes this fire will carry him, as it were, out of himself, and yet without anything that is frantic or enthusiastical. Discussions brought forth with a lively spirit and heat, where a composed gesture and the proper motions of the eye and countenance and the due modulations of the voice concur, will have all the effect that can be expected from anything that is below immediate inspiration."

This is Leighton to the life. The first half of the seventeenth century gave Scotland two remarkable saints as well as preachers in Samuel Rutherford at Anworth and Robert Leighton at Newbattle. As Rutherford went from his beloved Anworth to be Principal of the New College at Aberdeen, so Leighton was transferred from his parish to the University of Edinburgh and made its Principal in 1653. Here he was quite as successful as in his parish work. He was an efficient administrative officer. He showed abilities as an educator. It is recorded of him that he "revived the obsolete practice of delivering, once in the week, a Latin lecture on some theological subject." The hall in which these were given was always thronged, quite as much, we are assured, from the fascination of Leighton's delivery as from inherent interest in theological discussion. But what reads more strangely in this part of his career is that he had administered to James Mitchell, who was concerned in the attempt on the life of the infamous Archbishop Sharp, the Solemn League and Covenant, when Mitchell was a candidate for laureation at the university in 1656.

Leighton held the post of Principal of the University of Edinburgh till the year 1662. Then occurred that change in his ecclesiastical relations which has been made the subject of very fierce animadversions. He accepted from Charles II. an appointment in the Church of England, first as Bishop and then as Archbishop of Glasgow. He had been for twenty years a Presbyter of the Church of Scotland. His father, as we have seen, had endured terrible wrongs at the hands of Archbishop Laud. The question is asked, How could he have thus turned his back on his ancestral faith, sealed by his father's sufferings and death, and have taken a post under that very Laud who had hounded his father to his fate? We have no space here to discuss the question. Those who desire to read a temperate and thorough discussion of the matter will find such in an article on Leighton by the late President Woolsey in the *New Englander*, vol. 3. One thing, however, is perfectly clear: Leighton never intended to cast the slightest doubt upon the validity of his Presbyterian ordination. This is made evident by the following extract from Bishop Burnet.* Leighton "did not think orders given without bishops were null and void; he thought the forms of government were not settled by such positive laws as were unalterable, but only by apostolical practices, which, as he thought, authorized episcopacy as the best form. Yet he did not think it necessary to the being of a church. But he thought that every church might make such rules of ordination as they pleased, and that they might reordain

* "History of his Own Time," folio ed., vol. 1, p. 140.

all that came to them from any other church, and that the reordaining a priest imparted no more, but that they received him into orders according to their rules, and did not infer the annulling the orders he had formerly received." On this subject he held the same views as Hooker and other great lights of the English Church.

We have no space, as we have no occasion, to review Leighton's career as a prelate of the Church of England. His fame does not rest on this, but on his writings. That career ended in 1674. While it lasted, Leighton shunned everything that savored of ecclesiastical show and prelatical assumption. He labored to secure the beatitude of the peace-makers. He spent ten years of retracy, first at the University of Edinburgh and then in Broadhurst, Sussex, England, dying at last, in 1684, in London at the Bell Tavern, Warwick Lane. "He used often to say that if he were to choose a place to die in it should be an inn, it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it." He added that the officious tenderness and care of friends was an entanglement to a dying man, and that the unconcerned attendance of those that could be procured in such a place would give less disturbance.

Leighton's life falls thus into the following periods : That of his early training ; that of his foreign travel and residence ; that of his pastorate at Newbattle ; that of his principalship of Edinburgh University ; that of his prelatical career ; and finally that of his retracy. What we wish to mark is that in them all he was the saintly man. In the close of his treatise on the "Pastoral Care," Bishop Burnet gives this estimate of Leighton, which will stand as no overdrawn portrait of the man : "I have now laid together with great simplicity what has been the chief subject of my thoughts for above thirty years. I was formed to them by a bishop that had the greatest elevation of soul, the largest compass of knowledge, and the most mortified and most heavenly disposition that I ever yet saw in mortal ; that had the greatest parts, as well as virtues, with the perfectest humility that I ever saw in man, and [who] had a sublime strain in preaching, with so grave a gesture and such a majesty both of thought, of language, and of pronunciation, that I never once saw a wandering eye when he preached, and have seen whole assemblies often melt in tears before him ; and of whom I can say, with great truth, that in a free and frequent conversation with him for above two-and-twenty years, I never knew him say an idle word, [or one] that had not a direct tendency to edification ; and I never once saw him in any other temper but that I wished to be in in the last minutes of my life."

There are two lines on which Leighton deserves to be studied by the preachers of to-day. One is homiletical ; the other is exegetical. In both these regards he is widely differenced from preachers and exegetes of the present time. This, however, is no reason for dropping his study ; may, indeed, be a reason for pursuing it, since there is no reason to suppose

that the preachers and expositors of any one age monopolize all the excellences of their vocations. As a preacher, Leighton lends his influence to those who hold that sermons should not be *read* by the preacher. In this respect he can hardly be considered as an extempore speaker. His practice seems to have been a *memoriter* speaking. "I know," he said, "that weakness of memory is pleaded in excuse for this custom [*viz.*, reading the sermon]; but better minds would make better memories. Such an excuse is unworthy of a man, and much more of a father, who may want vent indeed in addressing his children, but ought never to want matter. Like Elihu, he should be refreshed by speaking." He, in a number of his sermons, has an introduction before announcing the text. The practice has this merit at least—it serves to rivet attention on the text. It is difficult to see why preachers should be so bound by hard-and-fast rules. There is no law requiring them to "give out" the text first. Leighton used his common sense, and brought his text in when and where it would best serve the purpose of a text. In fact, the business of preaching from single texts may be somewhat overdone; and the minister will find that if he occasionally departs from a stereotyped method he will be the more likely to gain the attention of his hearers from the start.

Coming now to the elements of his sermons which best deserve and repay study, they are :

1. They are, in style, plain pure English, clear as sunlight, simple in their diction, models of lucidity and purity. The contrast between Leighton and Jeremy Taylor here is striking. Nothing of the latter's soaring rhetoric is ever found in the former. None of the former's excess in learned quotations ever appears. Leighton's only aim is to be plain and weighty. He says nothing for effect. So, on the other hand, he is in contrast, so far as style goes, with preachers like Howe and Baxter, who are careless and involved in style; whose weighty or burning sentences have yet a certain cumbrousness about them which impedes their full effect. A style like that of Leighton resembles far more closely that of the late Cardinal Newman, the praise of whose noble English is in the mouth of all the critics. The resemblance is so close, indeed, that one is tempted to think Newman must have studied Leighton carefully. It is in the thought as much as it is in the style. This severe simplicity of style stands in absolute contrast with what is called in modern phrase "sensational preaching." This, in both its good and its bad sense, has had full sway among us. But there are some signs of reaction. Sure we are that preaching, to reach its best ends, must have a style more like Leighton's and less like that of some modern pew-fillers. There is an essential difference between the two—a moral as well as an intellectual difference. Space does not allow of any quotations to illustrate points; but readers are referred to such sermons as that on "Christ, the Light and Lustre of the Church," or that on "Hope Amid Billows" as examples.

2. The other quality for which Leighton should be studied is his

spirituality. It is not only the sermon, it is the man behind the sermon who determines the spiritual force in any given preaching. In Leighton's time preachers in the English Church were, as a rule, worldly prelates, whose words from the pulpit were cold and dead; and in the Scottish Church they were busy "preaching up the times," with here and there such an exception as Samuel Rutherford of Anworth. If in the sermons of Dr. Robert South, with all their magnificent force and bold indictments of prevalent immorality in the Court, we see a lack of evangelical warmth, we find Leighton's all aglow with it. The spirituality of the preacher's life affects the structure, the thought, the language of his sermons. It gives them intense reality of conviction. He sees into things with a spiritual eye; and we have the vision in the sermon. It is no narrow evangelicalism, harping on a few phrases and dealing with a few topics. It illumines everything. The richness of Leighton's evangelical thought is seen everywhere in his writings; but his sermons especially are full of it. Here is power, but it is power gained not by sheer force of his intellectual perceptions as these were found in a soul born again. It is power gained in a godly life. We have had so much talk about the importance of a minister's being a "man among men" that we may have forgotten the truth that a minister must have a deep spiritual experience if he is to be a preacher in the sense which Leighton embodied, and not a mere filler of pews. And the study of his sermons is a good training school for this divine gift. Leighton as an expositor of Scripture belongs of course to the goodly company of the older commentators. But we make a great mistake if we think these are wholly superseded by the biblical scholars of the present day. Undoubtedly the latter have far more full and accurate knowledge of the sacred languages. The difference is represented at once in the difference between the grammars and lexicons of that day and this. The older exegetes cannot for a moment compare with those of this century in all the minutiae of biblical scholarship. Must they then be shelved? Is Matthew Henry only an antiquarian curiosity—fossil remains of an extinct method? Or have biblical expositors like Henry and Leighton something of permanent value?

1. These men have a way of getting at the "gist" of scriptural teaching which does represent the core and substance of inspired truth. They have what Professor Stuart, of Andover, used to call the "logic of commentary." I am free to say, at the risk of being thought behind the times, that if I wanted to get at the full scope and the whole context in the First Epistle of Peter, I would rather depend on Leighton for it than on Lange. If I wanted light on a vexed passage I should seek Lange rather than Leighton. The reason for this comprehension of the kernel and substance of inspired truth is that they—the older commentators—brought to the study of the Word of God a spiritual illumination, something altogether apart from knowledge of New Testament Greek or Hebrew philology. They were no mean scholars in their day; but to their scholarship they added a

spiritual illumination, an enlightening by the Holy Spirit gained through deep devotion, in which they saw the "mind of the Spirit" as that mind was expressed in the Scriptures they explored. Men like Leighton were, by the very fact of their deep spirituality, brought into such sympathy with inspired truth that their comprehension of it acts like an intuition and is akin—I am not afraid to say it—to inspiration itself.

2. Leighton is of special value in the matter of expository preaching. It is said by one of his biographers that his commentary on the First Epistle of Peter was originally preached to his parish at Newbattle. This seems altogether probable from the form in which it is cast. He has left also other specimens of expository preaching in his expository lectures on Psalm xxxix. and on the first nine chapters of St. Matthew's Gospel. While they may be said to lack an illustrative element needful to a mixed audience, they lack nothing which the "spiritual mind" can desire. They would strike deeply responsive chords in any weekly service where Christians come to be built up in their most holy faith.

It would be unjust to Leighton to say that he is wanting in imagery. On the contrary, though sparingly used, it is always of an effective kind. Thus in the expository lecture on Romans xii. 3-12, on the first clauses of verse 3 he uses three telling illustrations. They are not so often sprinkled over his discussions, but they are always apt, and shed light on the passage, as when he says: "*Alas! it is an uncomfortable and commonly an unprofitable thing to speak of Christ and the graces of His Spirit only as having heard of them or read of them, as men that travel in their studies do of foreign countries.*"

3. If for nothing else, Leighton richly repays study for his stimulating power in cultivating a true thoughtfulness on spiritual things. Samuel Taylor Coleridge, with his quick insight into authors, discerned this power in Leighton. Hence his use of aphorisms taken from this divine in his "*Aids to Reflection*," a book which has powerfully moulded such minds as those of President James Marsh and Dr. William G. T. Shedd. One cannot read long in any of Leighton's writings without coming upon some statement of a truth which will impel him to think; never because it is paradoxical nor strained, but because it is—what Coleridge called it—aphoristic. A specimen of this is found in the opening sentences of the lecture on Romans xii. 3-12: "*He that gives rules of life without first fixing principles of faith offers preposterously at building a house without laying a foundation; and he that instructs what to believe, and directs not withal a believer how to live, doth in vain lay a foundation without following out the building.*" This will bear a good deal of thinking on. It contains in short compass a whole philosophy of religious training. One word of caution as to the handling of such an author. Cursory reading will not do. If he be not studied somewhat carefully his excellences will not be recognized. As in some of the masterpieces of art, glances will not reveal their beauties, only a steady gaze. So with Leighton. But they who do study him rejoice over hid treasure.

SERMONIC SECTION.

THE GOSPEL ACCORDING TO AMOS.

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My subject this morning is somewhat indefinite: The Gospel according to Amos.

Amos was not a prophet, he was not a clergyman, he had never been a theological student. He tells this himself in his own way: "I am neither a prophet, nor am I one of the sons of the prophets." That is, he was not one who had been in training for a prophet; but he spoke God's message. He was the original of Moody, he was a lay preacher; and this may account for the directness and conciseness of the message which he delivers, and the entire absence of any attempt to round off the clear-cut corners of unpleasant truth. He speaks directly, and speaks as though he intended to present God's message as a matter of business. He said in one place, "When the Lord has spoken, who can but prophesy?" and it is because he has this message which he cannot but deliver, that he speaks. Not because of any professional necessity, but because of the burden that rests on his heart and fills his mind.

Another point: this Gospel of Amos was not intended exclusively for Gaza, and Tyre, and Ammon, and Moab, and Damascus, and Judah, and Israel. Had it been, the memory of it would have perished with the memory of Amos, and his name even would not have come down to us. The herdsman of Tekoa, who cultivated the figs, would never have been heard of beyond his native plain, and would not have been remembered beyond his generation.

It is because his message suits all times and peoples that it has been written: and when God writes the names of the nations that take the place and ought to listen to the message that was sent to Israel, and Judah, and Edom, and

Ammon, and Gaza, and Tyre, we shall not be surprised to find England, and America, and Germany, and France, and Russia, because the same sins that were prevalent in those old nations are just as prevalent in these modern nations; and when God writes in the names that shall be spelled out in place of that of Jeroboam the Second and others who were associated with him, we need not be surprised to find some who are not kings—possibly but railroad kings—who monopolize the earnings of multitudes when they steal a railroad according to law and by the modern methods of the exchange. We need not be surprised if we find some names that are quite prominent among benevolent people and among Church people; and we need not be shocked if we should find there even our own names. This Gospel according to Amos comes right home, and I think if every man understands himself, he will find something here worth listening to.

I. What is this Gospel of Amos? Here is the first point in it: Sin will certainly be punished. Your sin, not the sin of Amos, the contemporaries of Amos, not the sin of Israel, who set up golden calves in Bethel and Gilgal and Beersheba, but *your sin*; and that is what Amos is saying to us all to-day. You may think to escape, "but if you escape the lion, the bear will eat you." That is his own figure; "and if you get out of the way of the outside danger into the house, and lean up against the wall, a serpent will bite your hand." That is a figure also of his, and belongs to the Eastern country, where serpents frequently found refuge in the peculiar walls of their uncomfortable houses. "Dig into hell, or the grave," Amos says again, "climb into heaven, go hide in Carmel, I will find you, God says." Punishment certainly comes. Sin is its own punishment, you say. Not quite. God looks after it to see

that sin is punished, because sin is a bad thing for us, and He wants to root it out of our nature and keep it out of our lives. There is no Canada or South America to which a man can escape from the penalties of his sins, though he may escape from the judicial punishment of his crimes. God's government has an extradition treaty with every kingdom under the sun, and you can never escape from the penalties of sin. This the Gospel of Amos; the Gospel according to Amos is the Gospel for all times. Christ says, "Except ye repent, ye shall all likewise perish." Sin has in it some elements of punishment.

"Rest yourselves on your ivory couches," Amos says to the luxurious Israelites. The day of Amos was a day of luxury, a day of wealth, a day of almost unlimited wealth. Stocks were high in those days, money was plenty, houses were luxuriously furnished. They had each his winter house and each his summer house, and they went from the one to the other. They rested quietly in their long vacations in the splendid mountain districts of Palestine. God is no enemy of luxury. But look into your houses, study the elaborate furnishing of your rooms, observe whether or not there is the trace of injustice found in one of them. If there is a figure there that stands for the defrauding of laborers, or if there is a sign there that indicates that that luxury has been bought at the expense of unpaid labor; if you have defrauded any poor man, if you have put your heel on the neck of any one who is down, "the Lord will take you away with hooks, and your prosperity with fish-hooks." Your palaces will be destroyed. That spot of unpaid labor which represents unrighteousness will grow into a cancer that will eat into the heart of your luxuries, and into your own heart, and take all the heart out of life. Now, this isn't hate, this isn't malice, this isn't hard feeling and unfeeling threatening; not at all. It is God's kindest message to the sinner, to warn him of an inevitable fact.

II. A second point in Amos' Gospel is this: Mercy postpones punishment, but does not set it aside. God will never forget; that is not mercy. God will never forget your injustice, your fraud, your deception, your robbery, your violence.

"Ye have filled your palaces with robbery and with violence, and therefore your palaces shall be spoiled;" they go together. There is a "therefore" that links them together, and that binds them with a bond tenfold stronger than tempered steel; you can never separate the two. You can't forget; God won't forget. Mercy postpones punishment; but some one will say to Amos, "We have listened to this kind of a prophet before, and Israel still stands. It has been a hundred years since this thing started in Israel, and we are still rich, and we are growing richer, and our boundaries never went so far east, and they never went so far south, and they never were so strong in the north. We are rich; there is an abundance of money and everything that ministers to life. Your prophecies are evidently ill-timed." And after Amos died fifty years passed on and not a sign of any fulfilment of them; and they would say, "What a strange old fanatic that Amos was! He told us in the midst of our wealth and intelligence and refinement and luxury that all this was destined to destruction; and see, it goes right on, and the summer palaces are grander, and the trade is stronger, and the poor are held down more firmly, and money increases more rapidly. Why, we understand how to run the world. Amos was mistaken." And Amos would say quickly, if permitted to speak, "Mercy holds up the judgment and waits; but it doesn't mean that God is slack concerning His promise, but only that He is long-suffering, and waiting in order that none may perish, but that all may repent, that all may come to repentance." This is inevitable, this is the eternal principle upon which God acts.

In the gallery of a photographer you

find a mass of glasses, square pieces of glass stacked up one against the other, very insignificant looking; but take out any one of them and let it see the light, and it will print the same picture it did at the beginning, the picture that it caught from the face that sat opposite it. There is a series of instantaneous views taken of every man right through life. He never does anything that isn't fixed in the sensitive plate of memory, and there is no action that can ever destroy that plate, and it only needs a little light turned on to let that man see himself everywhere he has ever been and in every deed he has ever done. God's memory and yours, these are the negatives. Turn on the light and the picture is reproduced, and even that secret act that is done in the heart is taken and preserved, taken by the flash-light of God's knowledge, the light of heaven. Nothing escapes, nothing is forgotten. It stands there, and when God unrolls these views we shall see ourselves from the beginning to the end of life just exactly as we are, and as we were, and as we did. Nothing is forgotten. God waits, but He reminds us that these things are all fixed. Those sins have been committed, we know it and He knows it. He is waiting; will you repent? Will you seek the Lord, will you turn away from the golden calves you are worshipping, will you still cleave to that sin and stick to it, and say, "Because judgment against an evil work is not executed speedily, then the evil is forgotten. He takes no account of judgment, He leaves men to themselves in their natural relations, and favors one who has a knowledge of the world, and He puts right up to the top a man who can handle men and can use them and get the most out of them. The Lord does not execute just judgment"? And all this just when the Lord is waiting to be gracious, urging us to repent, and waiting until we shall turn from our wickedness. That He may spare us and that He may not inflict penalty God waits, but He does not pass by.

He hasn't passed yet, He hasn't passed yet; He waits just on the other side. He is waiting, mercy holds Him there, holds Him there still. Shall we misunderstand, shall we abuse that waiting, supposing He has passed by? How many a man does wickedness, and then is all in a tremor immediately for fear he will suffer for it. He knows he has done wrong, he knows it clear into the depths of his heart, and he expects because he did wrong that he will suffer for it, he expects immediately that the heavens will fall. The heavens don't fall; the blue arch stands there just as beautiful as ever, and the stars are just as bright, the moon is as clear, and nature is as beautiful, and all society looks on him as pleasantly as ever, and he thinks the Lord has passed, and it is as though he had been righteous. The Lord has not passed; that is the word of Amos, that is the word of the lay preacher, that is the word of the business man who talks theology, the Lord has not passed. He is waiting, He is waiting for penitence. The sin will certainly be punished, only mercy holds up the punishment for a time.

III. A third remark Amos is in the habit of making is, that intense devotion to religious service don't offset unrighteousness. You can't do evil all the week and balance up the ledger by a devout service on Sabbath. You can't do wickedness and then cover up the wickedness by intense churchism. The attempt has been made in every age. Some men seem to have a fancy for that kind of double-entry book-keeping, and they think they can balance the one with the other, that they can work up so much enthusiasm in church work as to cover all their sins, and so exactly keep the new moons and the fast days that it will conceal the wickedness they are guilty of. Amos is very clear-headed on that. He says, "Go multiply your sacrifices if you will, come up to Gilgal, bring your sheep and oxen and sacrifice them there; go clear down to Beersheba if you wish to, but understand distinctly

that does not take the place of righteousness." Never let this thought enter the mind for a moment; but Amos is sufficiently clear in emphasizing this. Church is good when it produces righteousness. Church, religious service, religious exercises, religious enthusiasm—all that belongs to the external service of the Church, all that is excellent so long as it produces religious life, genuine integrity of character, charitable and sympathetic feeling toward mankind, and a devout service and loyalty to God.

IV. The fourth principle of this Gospel, perhaps, is needed more in modern times than in ancient. "What seest thou, Amos?" the Lord said to him once. "I see a plumb-line." We haven't got beyond the need of the plumb-line yet. Although the spirit-level is a good substitute, the plumb-line is still used. We know how it is used to test the perpendicularity of a post or the corner of a house. "What seest thou, Amos?" "A plumb-line," Amos answers. The Lord says, "I will bring that plumb-line into the church." I think we all feel slightly uncomfortable when God promises to bring the plumb-line into the church. One writer, I notice in one of the magazines during the past week, says, what the world needs to-day is less churchism and more righteousness. I sympathize with him when I know in what kind of a church he is. Had he been in the midst of the Evangelical Church of America, he would not have felt so much the need of righteousness nor the hollowness of the churchism he laments as he feels it now. The plumb-line has been brought into the evangelical churches of the United States. The character of church-members to-day is infinitely better than it has been in the past ages of the Church. There is no public sentiment that demands that a man should be a member of the Church. This is bad in one way: it is excellent in another. Nothing induces one to profess Christian faith except the exercise of faith, and so the probabilities are vastly in favor

of righteousness inside of the Church; but the plumb-line has its uses still. If every man in the Church is righteous, still let the plumb-line come and prove it to be so; and it is well for us all to use the plumb-line with ourselves, and frequently try the uprightness of our character by this precise test, and find out whether or not we are attempting to cover up any unrighteousness by our Church life, or whether we are departing in any sense from the strict letter and spirit of the perfect law of God. Because Jesus' blood cleanses from all sin, that is the best reason in the world, that has proved the strongest motive to produce absolute righteousness of character; and to-day I am prepared to say that in every city the mass of men who are strongest in righteousness are those who have felt the power of the blood of Christ, and are held to righteousness by the love they bear Him who loved them and gave Himself for them; so that the plumb-line of righteousness is largely in the Church. Let us not fancy now, because this is so in the Church, or because the average church-member is a righteous man, or because the Church has maintained a righteous character so long, and it to-day has a good reputation for righteousness—let us not imagine that is sufficient, and let us not shield our unrighteousness under the righteousness of our neighbors, but let us apply this plumb-line of Amos rigidly and mercilessly to our own character, for God will not pass by unrighteousness. He waits, He holds the plumb-line, He shows us wherein we are wrong, and then He waits and waits for penitence. Seek Him, and not Bethel; seek Jehovah and not the Church; seek righteousness and not the mere outward forms of religion. Seek righteousness, and the righteousness of God will show itself in devotion to Christ and devotion to the interests of men through the agency of the Church.

V. The last point in this Gospel of Amos is the promise. No Gospel is perfect without a promise. God never

spoke without a promise; He never says the hardest things that are said in the Bible (and they are awful) without holding out hope. Christ said some of the severest things that were ever uttered by human lips, of those that were hypocritical and grasping, who robbed widows and made long prayers. There is not any sin, however small, that will not be remembered of God; there is not any sin, however great, that will not be forgiven of God, if we turn unto Him with penitence. Wickedness will certainly be punished, sin will be remembered. Sin is fixed; sin is always on the negative of God's memory, ready to be brought out. God does not pass by, He waits; but, on the other hand, there is the promise, "The blood of Jesus Christ, God's Son, cleanses from all sin." That is not the way Amos put it, but he hints at it. "Seek ye Me, and ye shall live." The remnants of the nation that has been rent in twain and scattered by the onset of Assyria shall be brought together again, and there will be a new kingdom, and the new favor of God shall banish this famine that they lament—the famine of wheat and the greater famine of the Word of God. He that harvests shall tread upon the reaper, and there will be no time between the sowing and the reaping, so rich will be the land, so full the harvest, so prompt the response to every effort; "and the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed." So the circle of the year is filled. That is a figure. He predicts the coming of that time which we already see approaching, when David's greater Son, Christ, will gather to Himself even in Syria, right down where this prophecy was uttered, where this southern prophet came to the northern kingdom to speak of the sin and of the hope, right in these mountains and in the cities—Hamath, that he mentions so often, Tyre and Gaza, that he threatens, and all through this country of Israel and Judah—He has already gathered into the kingdom those who are turn-

ing, of the scattered remnants of these old races.

And this is only a shadow of the fulfilment of the promise, when all the kingdoms of this world shall be gathered under the King, Christ, the Son of David. There is the promise; personally it means a great deal to us. "Seek ye the Lord while He may be found; call ye upon Him while He is near."

I have endeavored to preserve the spirit of the method of this lay preacher, who has not hesitated to speak plain truths in a most positive and practical manner. I have endeavored to give also the promise and the hope that he holds out upon the single and only condition of repentance and turning to God. It is not wise for us to overlook the earnest words of an earnest man. He took his life in his hand when he delivered this message. We are in no danger of death from telling the truth, though we may be treated just as he says the speaker of the truth often is, hated because he tells the truth. Nevertheless, the truth is the truth, and it is true that sin brings punishment, that God waits to be gracious, that we are very likely to abuse His mercy by going on in sin, that there is forgiveness promised, and grace to the penitent, and that the blood of Christ, who is foreshadowed by this David of Amos—the blood of Christ is for the atonement of sin to-day.

And let us not say, "Are there not three months and four months, and then the harvest?" He who takes Christ by the faith that works by love, and works intensely, may hear Christ saying to him, "Lift up thine eyes, behold the fields are already white to the harvest." God has been ploughing through the hearts of men, and He has brought home this truth, and He has taught them the great principles of righteousness, and men are not slow to hear this Gospel to-day. They have listened to it often enough. Our public prints, our newspapers, that a few years ago had not the courage to say a word

against vice, that had not sufficient love of the truth to say a word for Christ and the Church, are to-day speaking bravely and clearly and with an unmistakable sound for this same righteousness that comes through the love of Christ.

The harvest is already white, it waits only the reapers, it waits men who have the zeal of Christ and who are ready to go into the harvest and gather that which has been grown by the patience and the care and the sowing of those who have gone before us.

The Gospel according to Amos prepares the way for the Gospel according to John. The keen warning against sin paves the way for the blessed Gospel of the everlasting love of the Father.

CHRIST'S GIFT TO US AND OURS TO HIM.

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Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.—Titus ii. 14.

WE have already seen, in sermons on the previous part of this paragraph, that the apostle is here regarding the Gospel predominantly under its ethical aspect, and that he states, as the great purpose for which the saving grace of God has appeared, the disciplining of us for sober, righteous, and godly living. Here, at the close of this section, he reiterates the same idea yet more tenderly and more emphatically, for he specifies that great and infinite gift of Jesus Christ, with all its mysteries of unfathomable self-sacrifice and love, and conceives that this mighty bestowment was given for the sole and simple purpose of making us love righteousness and hate iniquity and do good. Mighty agencies are not set in operation for small ends; to make good men was an adequate object for the sacrifice and self-surrender of Jesus Christ.

We have in this text mainly two

great thoughts: the conception of Christ's work and the conception of its purpose. And perhaps we shall best appreciate the fulness of meaning in the words before us if we simply take them as they stand.

I. Note, first, the unspeakable and all-powerful gift. "He gave Himself for us."

Now that is more than a mere beautiful hyperbole for a life of beneficent devotion to the welfare of humanity. Such a thought as that is a great deal too shadowy to have rested on it the weight of the moral reformation and spiritual quickening of mankind. There must be something more meant than the beneficence of the most enthusiastic philanthropist; something more than the self-sacrifice of the martyrs for mankind. For there have been many such in the past; but the most pure, lofty, and fervent of them has not been able to kindle any widespread conflagration of righteous zeal amid the dead greenwood of humanity. The fire which is to transform and transfigure the selfishness of men into zeal for good works and self-surrendering devotion must be brought from another altar than any to which these have access.

I take it that in that great word "He gave Himself" there lies a great deal more than such sacrifices as those which other benefactors have made for mankind. I take it that the beginning of Christ's giving of Himself to the world lay farther back in time than the cradle of Bethlehem; for to Him it was condescension to be born; and His bestowment of Himself upon the world began when He "left the Father and came into the world." He began to give Himself when from the depths of eternity He passed within the limitations of men, and, drawn by our need, and impelled by filial obedience and fraternal love, entered within the conditions of our existence, "and, forasmuch as the children were partakers of flesh and blood, Himself likewise took part of the same." It was much that Christ should stretch out His hand to bless,

should "give His back to the smiter and His cheeks to them that plucked off the hair," and bear His Cross on His own shoulders, and should be fastened to it on Calvary. Did you ever think that it was perhaps more that He should *lose* a hand with which to bless, and a back to be bared to the scourge, a cheek that did not flush with one angry spot when rude spittings were shot upon it, and traitorous kisses touched it: shoulders to bear His Cross, and a body to be nailed upon it. Why had He these but because, ere He had them, He gave Himself for us? And so, having its roots in eternity, that gift included all His wonderful self-oblivious and world-blessing life and culminated in the death upon the Cross. Not that He only gave Himself to the world when He "gave Himself up to the death for us all," but that therein were most eminently expressed, and there were most mightily concentrated, the powers that redeemed and the love that sacrificed itself. Unless this be our conception of Christ's gift—a willing incarnation, a willing endurance of the woes and pains of humanity, and a willing death for the world—I know nothing that there is in Him, or in it, either to evoke or to deserve the reverence and the obedience of the world.

But then, mark, still further, that the apostle here gives us another thought which deepens the wonderfulness and the preciousness of this gift; for, speaking to a man who had never come near Jesus Christ in the flesh, and including in his words the whole race of mankind to the last syllable of recorded time, he declares that "He gave Himself for us." How did He give Himself for us unless in the giving He had the knowledge of us and His heart turned to us; unless when He yielded Himself to life, and to death, the thoughts of all the men in the world, and that should thereafter be in it, were the motives that impelled Him? And how did "He give Himself for us" unless He gave Himself for me and for thee? The individualizing character of

Christ's purpose of mercy in His death is taught us throughout Scripture, and His yielding of Himself for us is only intelligible when we understand that the *us* for which He died was made up of all the single *me's* that had been, or that should be. So you and I and all our fellows can take such great words as these of my text and point their generality till it blessedly pierces our own hearts, translating the universal benevolence into the individual affection, and saying, "He loved me, and gave Himself for me."

One more word before I pass from this first thought of my text—and it is this. The language here, strictly understood, simply declares that Jesus Christ, in His whole life, and eminently in His death, was doing something for our benefit. It does not literally and accurately declare in what way that benefit was to accrue. There are plenty of places in the New Testament in which we read that Jesus Christ suffered in life and in death the consequences of man's transgression, Himself being sinless. There are plenty of places in which the "for us" means "instead of us." It does not grammatically mean that here. The apostle is not defining the method in which Christ's death was beneficial to humanity, but I want to ask this question, which I have asked, I dare say, from this place many a time before, and which seems to me to admit of but one answer—in what way was Christ's death for me unless it was instead of me? I venture to say that it is of little more use than the lives and deaths of a hundred named and unnamed saints and heroes and benefactors, unless that be so.

Why is it, for instance, that the magic pen of a Plato leaves us cold when we read of the death of a Socrates, except for a moment's admiration; and why is it that our hearts thrill when we read the inartificial records that fishermen and peasants have left us of Calvary? I know of but one reason why Christ's life and death are a transforming power in the world. And the reason is "the

Lord hath made to meet on Him the iniquity of us all." "He gave Himself for us" most chiefly in this, that "He bare our sins and carried our sorrows" "in His own body on the tree;" and that therefore "by His stripes we are healed." Christ's sacrifice for sin is the superlative manifestation of His giving Himself for us.

II. Secondly, notice the redeeming power of the gift thus conceived.

Now, you will remember that the metaphor contained in the word "redemption" is that of delivering a slave from bondage by paying a ransom. Probably it alludes to the emancipation of Israel from Egypt. In this context, that from which we are said to be redeemed is iniquity or lawlessness, and that what is meant is emancipation from the power and practice of sin is obvious from the next clause in which "purify" expresses the same thing positively as "redeem" does negatively. It is noteworthy that here, in the apostle's summing up of the great purpose of the life and death of Jesus Christ, he isolates from all other consequences of that mighty fact, blessed as those are, and selects, as the sole object to be considered, this power to deliver men from the bondage of evil.

Now, of course, Paul would have been the last man to say that the work of Jesus Christ did not avert from men the so-called penal consequences of sin. He would have been the last man to deny that the work of Jesus Christ had for its ultimate object the elevation of men to the full possession of the Divine likeness, and the walking in the light of the Divine countenance amid the glories of heaven. But neither forgiveness nor acceptance, nor the blessings of the inward spiritual life here on earth, nor the glories and felicities of that life beyond the grave, so much as come into his view here. This is what Christ died for—not that you might escape the consequences of your evil-doing; not only that you may be forgiven; not that you may have the blessedness of the consciousness of the

Divine favor, and all those sweet and sacred secrets of fellowship with Him which make so much of a good man's life; nor even that you may pass into heaven and its glories when, wearied with earth, you unregretfully leave it; but that you may be good people down here, toiling and molling amid all the troubles and temptations of your daily life. That is what Jesus Christ died for—not only that He might redeem you from the penalties of sin, nor from its guilt, but that He might redeem you from doing it. "Little children, let no man deceive you. He that doeth righteousness is righteous." And while one cannot say too much, or speak too thankfully, too hopefully, too joyfully of these other great purposes for which Christ died, let us remember that here all these are put into the shade, and one only is selected as the adequate purpose which warrants and repays even the expenditure of that love which "gave Himself for us."

There is nothing except the gift of God in Jesus Christ which is powerful enough to break the bondage of sin under which we are held. You want more than culture, more than the morality of prudence, more than education of conscience, in order to weaken passion and to strengthen will, so that a man may shake off the bondage of the evil which he has done, and may begin to walk in newness of life. I know of no power that enables a poor man, beset and burdened by torturing tyrants of his own passions, and feeble against the strong seductions of outward temptation, to stand fast and overcome them all, shaking their fetters from his emancipated limbs, but the realization of that infinite sacrifice, that changeless Divine human love, that mighty pure Brother's life, from which there flow into men's hearts motives and powers and impulses which, and which alone, are strong enough to make them free. "He that committeth sin is the slave of sin;" and if the Son shall make us free, we shall be free indeed. This conception of Christ's work alone, as it

seems to me, carries volume and substance enough to sweep out of our hearts our evil inclinations. This, and this alone, as it seems to me, brings into humanity impulses, motives, powers which will free us from the dominion of the lusts and sins that have bound us. He comes as His angel did to the man sleeping in his chains, with the quaternion of rude soldiers watching over his slumbers, lest their prey should escape, and separated from liberty by iron doors and thick walls. He lays His hand upon the sleeper, and at His word "Arise!" the chains fall off the fettered limbs; and the argus-eyed guardians are sunk in charmed slumber; and the captive passes them unharmed and unhindered; and through the iron gate that openeth of its own accord; and stands wondering at his liberty, but feeling in every thrilling vein that he is free at last. Christ is the Emancipator, and His gift of Himself, construed as Paul construed it, is the power that sets us free.

III. Note, still further, the answering gift that corresponds to and is evoked by Christ's gift of Himself.

The apostle still is thinking in the terms of the ancient Jewish history, and just as in the redemption from iniquity there is an allusion to the deliverance of the people from Egyptian bondage, so in the other clause which speaks about our Lord's redeeming and purifying unto Himself a people for His own possession, there is an allusion to the standing of Israel of old, which by its deliverance from Egypt was in a special sense made to be God's own particular possession. Thus Jesus Christ "gave Himself for us," says Paul—with beautiful lingering emphasis on the reduplicated "Himself"—"gave Himself for us that He might win us for Himself." The only way by which we can win another for ourselves is by giving ourselves to that other. Hearts are only bought by hearts; love's flame can only be kindled by love's flame. The only way by which one spiritual being can possess another is when the possessed

loves and yields to the love of the possessor. And thus Jesus Christ makes us His own by giving Himself to us for our own. Brethren! there is no power known in humanity that can, I was going to say, decentralize a human life and lift it clean off its pivot of self except the power of the unspeakable love of Jesus Christ on the Cross. We revolve round our own centres, self is our centre; but that great Sun of Righteousness has mass enough to draw hearts and lives from their little orbit, and to turn them into satellites of its own. And then they move in music and in light around the Sun of their souls. If you want to know the blessedness of loving self, yield to the love of Him who forgot Himself for you and gave Himself for you. Nothing else will conquer that miserable demon of self-regard that cracks his whip and rattles his chains in all our hearts. But Christ is Conqueror, because Christ is the infinite Lover. He gave Himself that He might buy us for Himself. Therefore to live for myself is death, is blasphemy, is ingratitude; and the only fitting response to Him who thus yielded all for us is that we should come and say, "We are not our own, we are bought with a price."

IV. Lastly, and only a word, notice here the enthusiasm for good which that great gift will kindle. "Zealous of good works." Now do not let us run away with the idea that "good works" means giving away money, and visiting among poor people, and all these other conventional things that have usurped the name. These are good, no doubt, at least they will be if the motive be right; but the apostle's notion is a much wider and broader one than that. He means substantially the same thing as he and the others mean by "righteousness"—the deeds of all kinds which correspond to men's place and power—"whatsoever things are lovely and of good report."

Paul thinks that if a man has rightly pondered and yielded himself to the influence of that serene and supreme ex-

ample of a beautiful work, Christ's giving of Himself for us, He will not only do such works, but be passionately desirous of opportunities for doing them.

Ah! That goes pretty deep, does it not? It is not enough that a man shall do the good work, as so many professing Christians do, feeling all the while that it is rather a burden to have to do them, and that inclinations go the other way. But we must be passionate enthusiasts for goodness, must seek for opportunities for it, or as Christ put it, "hunger and thirst after righteousness." It is a deal easier to be zealous for the Church, for a society, for a political or religious party or school, for a movement or a cause, than to be "zealous for good works." And all that zeal is froth unless the other be with it. All Christ's flock are earmarked thus. They are zealous for good. They like and they seek for good works. That is the Owner's brand; they are known to be the people of His possession, because they are so marked.

Now, you Christian men and women, go away home and ask yourselves, "Is that I, and have I that likeness?" And do you all of you take this for a last word—you will never love righteousness and hate iniquity, you will never belong to Jesus Christ, you will never be "zealous of good works," or take a pleasure in nobility and purity of life and character until you have submitted life and character to the transforming power of the wonderful fact that Jesus Christ gave Himself for you; and, on the other hand, you have no right to say that you are a Christian unless, through faith in that sacrifice, you not only are sure of forgiveness, but conscious that Jesus Christ has broken the chains of your sins, and made you free for and in His happy service. "O Lord, truly I am Thy servant. Thou hast loosed my bonds."

WHEN we reach the limit of knowledge we stand on the shore of the untraversed ocean of faith.--*Stuckenberg.*

CHRIST AND THE BIBLE; HOW THEY STAND OR FALL TOGETHER.

BY D. J. BURRELL, D.D. [REFORMED],
NEW YORK CITY.

Had ye believed Moses, ye would have believed Me, for he wrote of Me; but if ye believe not his writings, how shall ye believe My words?—John v. 46.

THE two storm-centres in our religious history are Christ and the Bible. All notable controversies have gathered about these. As to Jesus, who is He? Is He what He claimed to be, the only begotten Son of the Father, or a mere trickster and dissembler? The strife of centuries has turned upon this and kindred queries; for it has been understood all along that if Christ could be disposed of Christianity would go to pieces; and when the controversy has not been respecting Christ, it has one way or another centred in the Bible. What is this old Book? Is it what it claims to be, God-breathed, or is it above the ordinary only by reason of certain venerable associations? Are there any clear characteristics which lift it quite out of the category of other books? Can it be received with absolute confidence as an infallible rule of faith and practice; or are those who so regard it no better than a sort of feticch-worshippers? Is it the Truth, or does it merely contain it? What think ye? Christ and the Bible, these are the two controversial centres of our religion as they ought to be, and these two are really and substantially one. The porch of Solomon's temple was upheld by two mighty brazen pillars, the names of which were *Jachin*, or strength, and *Boaz*, or continuance. A Jew going up to the temple, faint and heavy-hearted, felt his strength and confidence renewed by the sight of those pillars with their capitals of lily-work. Thus Christ and the Bible uphold our blessed religion. While they remain it is safe; and they shall abide forever; the mouth of the Lord hath spoken it.

It is significant that Christ and the Bible are each called the Word of God.

How, indeed, could God reveal Himself to men otherwise than by His Word. He was known in nature, but not clearly or intimately. It would be difficult for a man to look so far "through nature up to nature's God" as to be able to say, "Abba, Father!" He would be much more likely, standing amid the bewildering glories of the earth and overarching heavens, to cry aloud in desperate desire, "O God, if Thou art, or wheresoever Thou art, speak to me! Speak to me!"

And God has spoken. His Word has come to us. As it is written, "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh, and dwelt among us." Language is the medium of our acquaintance with each other. You know what sort of person I am, the trend of my thought and purpose, by what I am saying. Thus God's incarnate Word is His way of making us acquainted with Himself. Our Lord and Saviour is, as it were, God's articulate Speech addressed to men. He revealed the Father fully. This He could do because He was Himself the express image of the Father; in Him dwelt the fulness of the Godhead bodily. On one occasion Philip said to Jesus, "Show us the Father, and it sufficeth us;" and Jesus answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father. How sayest thou then, 'Show us the Father'? Believest thou not that I am in the Father and the Father in Me?"

But this incarnate Word was not enough. God must speak further and otherwise if He would reveal Himself to all mankind; for Jesus was hemmed in by a narrow environment of time and space. His ministry lasted only three years, during which He traversed, to and fro, a small portion of an inconsiderable province in a remote corner of the earth. Shall the gracious offices of the only begotten Son of God be confined to healing a few sick folk and

preaching to some thousands of stiff-necked and unregenerate Jews? Nay, all nations and centuries are groaning and travelling for Him. The Word must traverse the world. The Sun of Righteousness must go forth as a bridegroom out of His chamber and rejoice as a strong man to run a race. This He does in the written Word, which is the reflex of Himself, His universal and perpetual shining forth. Christ is made known through the Scriptures to all tribes and generations of the human race. They, therefore, rightly share with Him the honor of the title "Word of God."

The pages of Scripture, like the leaves of the tree of life, are "for the healing of the nations." They have fluttered forth upon the four winds of heaven bearing the tidings of redemption to those who sit in darkness and the shadow of death. If Jesus Christ is to reign universally, it is because, under the present Dispensation of the Spirit, the propaganda is being successfully carried on through the instrumentality of the written Word. We are expressly told that "the sword of the Spirit is the Word of God." Thus the Bible is the complement and counterpart of Christ. The incarnate and the written Word are one—the binomial Word of God.

And they stand or fall together. We hear much in these times about a Christocentric religion; as if, indeed, it had ever been called in question that Christ is the only foundation, that He is first, last, midst, and all in all. The word Christocentric has a very attractive look and a mellifluous sound; but there is reason to fear that under certain conditions it may be made to serve Christ Himself an ill turn. If it be used to emphasize the need of a profounder regard for Christ and the entire Christian system, then let us cordially assent to it; but if it be employed in any quarter as a cloak for rejecting Christ's teaching as to Holy Writ, then good Lord deliver us! We may be sure that Christ Himself would be the very first to repudiate a Bibleless Gos-

pel, no matter what sweet adjective might be attached to it. Mere protestations of loyalty to Christ must go for nothing, particularly in a controversy like this respecting the Divine oracles, unless a man can prove his loyalty by an unswerving and unreserved adherence to the doctrine of Christ. "Not every one that saith unto Me, Lord! Lord! shall enter into the kingdom, but he that doeth the will of My Father which is in heaven"—

"A man may cry 'Christ, Christ,'

With no more piety than other people;

A daw's not counted a religious bird

Because it keeps a-cawing from a steeple."

This, then, is the question which we now approach, *Can we throw over the Bible and still retain Christ?*

I. *Let us observe what the Bible has to say about Christ.* To begin with, it is something more than a mere biography of Him. To say that its purpose is to outline the scheme of salvation, in its narrow sense, furnishes a taking phrase, but not a complete statement of fact. There are very many things in Scripture which have no direct bearing on the way to escape hell-fire and reach the joys of heaven; and whatever the Book contains, whether theological, ethical, or scientific, is true, absolutely true. Thus it is written, "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work"—i.e., that he may have a well-rounded and symmetrical furnishing for life every way.

It is true, however, that the golden thread running through all the Scriptures is Christological. Their theme is Christ. This is true of both the Law and the Prophets.* 1. The moral law, as delivered from Sinai, is a school-master to lead sinners to Christ. The ceremonial law, in all its rites and symbols, pointed to Him. Its local centre was the Tabernacle, which, from the

brazen altar at its door to the Ark of the Covenant in the Holiest of All, was everywhere typical of Christ. Its temporal centre was the Great Day of Atonement, when every occurrence, from the robing of the priest in white to the sending away of the scape-goat to Azazel, was eloquent of Christ. 2. The same may be affirmed of the Prophets. The beginning of prophecy was the protevangel in Eden, "The seed of the woman shall bruise the serpent's head." As years passed on and men forgot God and lapsed into the abominations of the heathen, Abram was called out of Ur of the Chaldees, called and "chosen" to preserve monotheism and hand it down through the generations until the coming of Christ. To him was the promise given, "I will bless thee and make thy name great; and in thee shall all the families of the earth be blessed," a promise to which Jesus Himself ascribed a distinct Messianic import. The Psalms of David are so full of Christ that they furnish much of the material for our Christian hymn-books. Isaiah for a similar reason is called "the evangelical prophet." He foretells Christ as a child, a teacher, a wonder-worker, a man of sorrows, a vicarious sacrifice, dying, triumphing over death and evermore living as the Mediator and Advocate of penitent souls. Daniel saw the great world-powers rising and flourishing and passing away to make room for the universal dominion of the Son of man. The last of the prophets, Malachi, in the gathering gloom of that Egyptian darkness of four hundred years which intervened between the two economies, waved his torch crying, "The night cometh, but be of good courage, the Sun of Righteousness shall arise with healing in His wings!" Thus Christ is everywhere, in Law and Prophecy, like the theme of an orator; so that it would be obviously impossible to keep the Bible and let Christ go.

II. *What, now, has Christ to say about the Bible?* He was familiar with it. He learned it *memoriter* when a lad, and received it as His "infallible

*The common title of the Scriptures among the Jews was "The Law and the Prophets."

rule of faith and practice," so received it without any twisting of language or qualification or mental reservation. In each of His three temptations in the wilderness He used it as an effective foil against the adversary. When urged to change the stones into bread to satisfy His hunger he answered, "Nay, I cannot! For I remember what My dear mother taught me out of the Book, 'Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.'" And when urged to cast Himself down from a pinnacle of the temple, thus showing His Godhood by His superiority to natural laws, He answered again, "Nay, I cannot! For I remember what My Bible says, 'Thou shalt not tempt the Lord, thy God.'" And when urged finally to avoid the agony of the cross and accept the world's sovereignty in return for a single act of homage rendered to its *de facto* prince, He answered again, "I cannot! For the Book says, 'Thou shalt worship the Lord, thy God, and Him only shalt thou serve.'" Thus in every case the Bible was His stand-by. "It is written" was enough for Him; and blessed is every one of His followers who can defend himself in like manner with the sword of the Spirit.

1: But, now, to be more specific; Christ declares the Scriptures to be true. He does not scruple to call them "truth." He does not say that they contain, but that they are the Word of God. Thus in His sacerdotal prayer in behalf of His disciples He pleads: "Sanctify them by thy truth; thy Word is truth." A follower of Christ ought to be willing to follow Him in His indorsement of the Scriptures no less than in faithful service. He affixed His seal to the story of the deluge, saying, "As it was in the days of Noah so shall the coming of the Son of man be: they were eating and drinking, marrying and giving in marriage, and the flood came and swept them all away." He believed in the old story of the destruction of the cities of the plain by fire and brimstone from heaven; in the

healing efficacy of the brazen serpent, in the turning of Lot's wife into a pillar of salt, and in Jonah in the whale's belly. He gave an explicit assent to those Old Testament "fables" which are so abhorrent to many of the learned critics of these days. He was probably as well advised as most of our biblical exegetes respecting the real facts bearing upon the question of inerrancy, and knowing all He did not hesitate to indorse the entire trustworthiness of the most vulnerable portions of Holy Writ.

And, then, observe His eloquent silence respecting all those alleged errors and discrepancies which so vex the souls of certain of our learned folk. Did He know that these blunders were to be found in the sacred pages? How is it that He uttered no word against the Mosaic cosmogony? How is it that He did not denounce those imprecatory Psalms which are too horrible to be read in some of our modern pulpits? How is it that He did not expose the falsity of those prophecies concerning Himself, which have never been fulfilled and never can be because their time has gone by? Surely it is not too much to suppose that Jesus was an honest man. He seems to have been a fervent hater of shams and impostures, lying frontlets and phylacteries, false traditions of the elders and deceptions of every sort. Is it possible that His eyes were not so clear in this particular as those of our recent biblical scholars? Or was His soul not so sensitive with regard to those dreadful things in Scripture? We are in a dilemma. Was He unscrupulous or merely ignorant? Must we put the most severe limitations upon His knowledge, assuming that He knew no better than to let these errors pass unchallenged, or must we impugn His ingenuousness? In either case we could scarcely receive Him as our Saviour and spiritual Guide.

2. Let us further mark how Christ adventures His entire work on the verification of Scripture. At the very outset of His ministry He went into the synagogue at Nazareth and opened the

scroll at the place where it is written, "The Spirit of the Lord God is upon me; because He hath anointed me to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." And having read this passage He said to His audience, "This day is this Scripture fulfilled in your ears." During the three years that followed, He hypothesized the truth of His teaching and the genuineness of His work in all particulars on the sanction of Holy Writ; and after His resurrection, while walking with certain of His disciples along the way to Emmaus, He "began with Moses and opened the whole Scriptures concerning Himself." It would be interesting to know the substance of that expository sermon. We may be quite sure that He unfolded the meaning of ancient rites and symbols, as well as of Messianic prediction in the light of the things which had recently happened at Jerusalem. We may be equally sure that He carefully avoided any suggestion of the fact which has recently been discovered, that "the great body of the Messianic prediction has not only never been fulfilled, but cannot now be fulfilled for the reason that its own time has passed forever." What He did say seems to have been of directly contrary import. It was directly in line with His previous utterance, "Not one jot or tittle shall pass away until all be fulfilled." Thus Christ planted Himself on the absolute truth of Scripture, and adventured His whole ministry upon it; what was good enough for our Lord and Master ought to be sufficient for us. He stood as a constant witness to their unqualified truth, ever turning to them as a Court of Last Appeal in verification of His Divine nature and mediatorial work, saying, "Search the

Scriptures, for in them ye think ye have eternal life and they are they which testify of Me."

III. I do not see, therefore, how it is possible to detach the Written from the Incarnate Word. They must stand or fall together. Christ is interwoven with the very fibres of the Book, and it is everywhere loyal to Him. They are both revelations of the same God.

Attention is here called to a *striking parallel* in the following particulars:

First, Christ and the Scriptures are both alike called The Truth and The Word of God.

Second, They are both theanthropic—that is, the Divine and human are inextricably blended in their fabric. Christ was conceived by the Holy Ghost and born of the Virgin Mary; but in partaking of His mother's humanity He in nowise inherited her sin. In like manner the Holy Ghost wrought upon certain men to produce the Scriptures; as it is written, "Holy men wrote as they were moved by the Holy Ghost;" and in this case also the product was free from human imperfection. No doubt the features of Jesus bore a distinct likeness to those of His mother; just as the pages of Holy Writ are marked by the mental characteristics of their human penmen; but in neither case does this resemblance prevent that absolute faultlessness or inerrancy which belongs to any Word of God.

Third, it is only in the original that either the Incarnate or Written Word can be called "inerrant." With respect to the Scriptures the higher critics are accustomed to say, "What is the use of affirming inerrancy of an 'original autograph' which is not in existence. 'The theory that there were no errors in the original text is sheer assumption, upon which no mind can rest with certainty.' We must take the Scriptures as we have them, without reference to an hypothetical original which no man living has ever seen." But it is a poor rule which cannot be made to work both ways. No living man has ever seen Jesus Christ. There is no accurate

portrait of Him in existence ; certainly not if the Scriptures are errant. Every representation of Him in the life and character of His disciples is full of imperfections. Nevertheless we do believe that the original Christ, who for a brief period of thirty years lived among men and then vanished from sight, was "holy, harmless, and undefiled," just as the Scriptures were in the original autographs, as it left the pens of those holy men who wrote as they were moved by the Spirit of God.

Fourth, notwithstanding the errors in transmission, the Word of God in both cases remains in such substantial perfection as to be effective in the accomplishment of its work. A special providence has kept before the eyes of all generations the image of an immaculate Christ. A special providence has, likewise, so guarded the transcription of the Written Word as that we may confidently hold it to be an infallible rule of faith and practice. Neither the Incarnate nor the Written Word, as we have them, can lead a soul astray, but will infallibly direct "unto every good work" and lead at last to heaven's gate.

The Ark of the Covenant, which was the centre of the cultus of the old economy, was a complex type of the Written and Incarnate Word. In it were the tables of the Law, which were the nucleus of the Scriptures or "Book of the Law." Over it was the Shechinah, the luminous cloud in which Christ, as "the Angel of the Covenant," was wont to manifest His presence. It was understood that the welfare of Israel was involved in the destinies of that Ark of the Covenant. It was carried eventually into the battle at Ebenezer as a forlorn hope. The old priest Eli sat by the gate awaiting the result ; and there ran a man of Benjamin out of the army with his clothes rent and earth upon his head ; and when he came, lo, Eli sat by the wayside watching ; for his heart was troubled for the Ark of God. And he said : "What is there done, my son ?" And the messenger answered : "Israel is fled before the Philistines,

and there hath also been a great slaughter among the people, and thy two sons, Hophni and Phineas, are slain—and *the Ark of God is taken !*" And it came to pass when he made mention of the Ark of God that Eli fell from off the seat backward and died. Woe worth the day when Christ and the Bible shall lose their place in the forefront of the Christian Church ; but it shall not be. The veracity of the living God stands pledged to the perpetuity of His Word. All flesh is as grass and the glory of man as the flower of grass ; the grass withereth and the flower thereof passeth away ; but the Word of the Lord endureth forever. The mouth of the Lord hath spoken it.

PENTECOST SERMON.

BY PASTOR W. ZIETHE, BERLIN, GERMANY.

For God so loved the world, that He gave His only begotten Son, etc.—John iii. 16-21.

BELOVED ! we are celebrating a birthday to-day. The day of Pentecost is the birthday of the Christian Church. When Peter through the power of the Holy Ghost had delivered his Pentecost sermon, three thousand were baptized in the name of Jesus. On that day the Christian Church was born. The Holy Spirit and the Christian Church are as intimately connected as are body and soul. Therefore we say in the third article of the Apostles' Creed, "I believe in the Holy Ghost, the Holy Catholic Church." Therefore it is right and proper just on the Pentecost festival to remember the Church of God and to celebrate her birthday.

When a Christian celebrates his birthday he does three things : he renders *thanks* to his merciful God for his temporal and spiritual blessings during his life, and from his heart he exclaims : "Bless the Lord, O my soul, and forget not His benefits." Next he *petition*s his faithful God to grant him for the rest of his life His grace and mercy. In

the third place he *humbles* himself before his God, because in the light of his Father's mercy his own sins and wickedness are all the more apparent, and because he knows that God's grace is intended to lead him to repentance. Only when these three features are present does a Christian celebrate his birthday in a manner pleasing to God.

The Church of God on her birthday has all the reasons in the world to thank her King and to glorify His might and goodness. She looks back upon the more than eighteen hundred years of her existence. She sees all the struggles and persecutions in which the faithful hand of her God has preserved her, and thinks of the glorious victories which His mercy has given her. All these are reasons to be glad and hopeful for the future. She knows that the gates of hell shall not prevail against her, and that her King and Redeemer, according to His promises, shall be with her to the end of days; but she has also reasons to humble herself before her God and to confess many a guilt and evil. What on this day we should do we learn from this Gospel lesson. Let us consider

THE PENTECOST FESTIVAL OF THE CHRISTIAN CHURCH—I. *Her Pentecost Gladness*; II. *Her Pentecost Sadness*.

I. The cause of the Church's joy on this day we see in the opening words of the Gospel lesson: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." This is the golden text, the gem of the Gospel, the ornament and crown; yea, the heart of the entire Holy Scriptures. These are the words which, indeed, every Christian heart knows, the words which we have heard thousands and thousands of times, but the depth of which we can never entirely fathom and penetrate. This message is the ground upon which the Christian Church is built; this is the Gospel which she preaches. This is the Pentecost hymn which resounded on her birthday; in a certain sense, this is

her cradle song, and to the present day this message is still her Pentecost joy and her Pentecost song which she will sing until it ends in an eternal and blessed hymn of victory.

And what are the contents of this Pentecost joy? The human tongue will never be able fully to describe the contents of these golden words. We must experience its glorious truth in our hearts. Only then will we be able to understand it, as far as this can be done here in the flesh. The Church of the Lord in her Pentecostal gladness glorifies her God, who is not a God who merely punishes sin, or who has no concern for the world or for man. She praises Him because He is a living God, and because He is love, and also *does* love and *must* love His creatures. She lauds and magnifies her God because *He has loved the world*. Not only the wise and educated, but also the low and uncultured peoples of the globe; not only the rich and powerful, but also the poor and humble; not only the upright and honest, but also the despised and outcast. It is the entire *world* that He has loved. The Church lauds and glorifies her God, who has loved a *rebellious* world, and has loved it to such an extent that He has given it His only begotten Son. It would have been as much as we deserved if He had given us our bodies and all the temporal things that we need for the sustenance and support of life. In that case we would have had more than enough reasons to praise and magnify His holy name; but our Gospel lesson praises an altogether different and infinitely higher exhibition of His love—namely, that He has given us that which was nearest and dearest to Him, His beloved, only begotten Son; that He gave Him into poverty and humility, into suffering and sorrow, and indeed even into a bitter death, and all for us who were lost.

The Christian Church lauds and magnifies the Son of God, who in obedience to the Father, and prompted by His own love, freely given, submitted to the death upon the cross and entered death.

She glories in God because He has given us *eternal life* in Christ Jesus. He has not been satisfied to give us grace and blessings here on earth and in this life ; nay, He even gives us, who are children of the devil and poor, condemned sinners, life eternal ; so that we do not receive the punishment we merit, but become the children of God and the heirs of the glory of His Son. The Church lauds the mercy of her God, because He has made the acquisition of this eternal life so easy a matter for the Christian. He gives this life to *all who believe*. Not to a few only, not to certain favored ones, but to *all* who believe, no matter what their creed or confession or station in life.

The Church on this day renders thanks to God the Holy Ghost because He has established her on this foundation of eternal life through faith, and has preserved her through all times and dangers on this foundation. She thanks Him on this her birthday for the preservation of her Gospel privileges. She thanks Him that on this day this Gospel is preached from tens of thousands of pulpits ; and that now as never before since the apostolic era this Gospel message is being carried to the ends of the earth. This is the Pentecostal gladness of the Church on this day ; and this joy is her strength in the Lord, so that from the day of Pentecost she may proclaim this good and glorious message all the more powerfully. Oh, my beloved, we dare not be ashamed of this Gospel. We dare not fear to knock at any door with this message. The children of this world often think our God is too strict, our Gospel too narrow ; but consider, has there ever been a more loving message than this, that God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life ? Has there ever been a more glorious message than the one in which we are told that God did not send His Son to *judge* the world, but that the world might be *saved* through Him ? Indeed, we need not be ashamed

of our Gospel, and can boldly offer it to all. The main thing is only this, that we from our heart of hearts say *yea* and *amen* to its message. He who can do this will to-day, too, be filled with Pentecost gladness, but he will also think of the Pentecost sadness.

II. How are we to understand this ? Is there a Pentecost sadness as well as a Pentecost gladness ? And shall our festivities to-day also be disturbed by the lamenting and sorrow ? These are the thoughts that doubtless suggest themselves to many of my hearers. Yes ; for such is the course of things. The genuine Christian humbles himself just on his birthday with his whole heart before his God ; and the days of blessings are also always days of true repentance for those who walk in the truth. The Lord Jesus, who has spoken not only the beautiful and consoling words which we considered in the first part, but also the earnest and sharp words which follow these, knew very well why He spoke just as He did and not otherwise ; and the Church of the Lord, which has made these words, too, a part of the Pentecost Gospel lesson, sought by this act to add to the Pentecost gladness also the Pentecost sadness. "He that believeth on Him is not judged ; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." Here we have already a prelude to the Pentecost sadness—namely, that there are poor sinners who do not believe, and for that reason must be condemned. The greater the love and benefits are on the one side the greater is the guilt and wrong on the other, when this love is not appreciated and its benefits are rejected with scorn. If God so loved the world that He gave His only begotten Son to save it, then this guilt is all the greater and the judgment all the heavier when this wonderful love of God is despised ; and this is done by unbelief. There is for this reason no sin which condemns a man so entirely as unbelief. He who does not believe is condemned already.

Through the Son of God the world is placed between condemnation and salvation. The unbeliever rejects salvation, and through his own deeds thus falls under the condemnation.

It would already be a voice of sadness if our Pentecost Gospel lesson ended here. We would then already know that it is at least *possible* that some do not believe and are thereby condemned; but the Pentecostal gladness becomes a Pentecostal sadness when we hear the Saviour lament: "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved."

This is the Pentecostal sadness of the Church of Christ. The light of the world has come in Jesus Christ, as John and the Saviour Himself testify. The light has come, but men love the darkness more than the light. This is the history of the Christian Church from the first Pentecost to the present day. There always have been those who loved the darkness. Why this is so is seen in the words, That he who doeth ill hateth the light. The thief loves the darkness of night for his nefarious work. Thus it is with our spiritual life. We must, indeed, confess that all our works are evil, that we in thought, word, and deed do much wrong; and yet it makes a great difference whether we do such evil intentionally and willingly, or struggle against our sinful propensities. He who does evil and desires to do evil hateth the light and does not come into the light.

It is true, indeed, that men generally deny that they willingly and intentionally sin. We seek to cover and hide our evil; and yet the Son of God, who knew what is in man, looks into his heart and reveals its innermost thoughts. When Paul spoke to Felix of righteousness and judgment, he told the apostle that he would hear him at a more convenient time. An old negro woman in

Jamaica was asked why she did not go to hear the missionary. She replied, "Because I yet intend to do some evil." God has *loved* the world; but evil-doers *hate* the light. The light has *come* into the world; but they do *not come* to the light. They flee the Word, the Church, the sacraments, and, in short, all that is of the Light; and this they do lest their "works should be reproved." It is a silly fear. It is a useless fear, because by the very fact that they hate the light they fall under the condemnation.

This, then, is the Pentecostal sadness of the Church that so many hate the light and will not come to the light; and he who has tasted the love of God, the goodness of Christ Jesus, the grace of the Holy Spirit, the blessedness of faith and the powers of eternal life—must he not lament and regret this state of affairs? The Church of Christ in her Pentecostal sadness shows heartfelt repentance. She asks herself whether she is not in a measure the cause of this; and when she recognizes the fact that she has not done her whole duty in spreading the Word of truth, she is sorry for her guilt and sin; and this, too, is a part and portion of the Pentecost festival. This all the pastors and people of the Christian churches should this day remember, and then let them bring forth the due fruits of repentance. Let the Pentecost season urge and incite all Christians on to renewed work in the great cause of Christian activity, love, and enterprise. To this end may the merciful God bless these Pentecostal services to the hearts of all Christian people. Amen.

ANGELS OF JESUS.

BY ROBERT P. KERR, D.D. [PRESBYTERIAN, SOUTH], RICHMOND, VA.

His angels. Matt. xvi. 27.

The Annunciation. At the Fountain of the Annunciation, in Nazareth, there may be seen now at every sunset a large

company of women and girls gathered, bearing their earthen vessels, which having filled with clear water, they walk away toward their homes in every part of the village. Tradition says that two thousand years ago a maiden of Judah came hither for water, with a great love burning in her soul for her betrothed husband, and that an angel appeared to her at the fountain. Gabriel (*God is mighty*), the same who protected Daniel in the lion's den, and who had already appeared to Zacharias as he ministered in the temple, foretelling the birth of John the Baptist, did announce to Mary a great secret. It was a secret which, when it comes to a young wife, brings conflicting feelings of fear and love and hope; but when disclosed to this virgin meant that she should be placed under the most blighting suspicion that ever falls upon a woman's character and name. Mary's faith was equal to the strain, and she was willing to submit to God's decree, leaving to Him the vindication of her innocence. This is such a delicate subject that it is seldom touched upon, but it is too beautiful to be left in oblivion. Gabriel said to her, "Fear not, Mary;" and when she responds, "Behold, the handmaid of the Lord, let it be unto me according to thy word," we bow our heads and say, "Here are two angels, the celestial messenger and she who was willing to dare the world in obedience to God's command."

"Thou shalt call His name Jesus," which means Saviour. Most names are prayers in which the parents express the desire that their child may be like some one from whom the name is borrowed, or that the sentiment embodied in the name may be exemplified in the life which is just beginning; but this name was a prophecy, "for He *shall* save His people from their sins."

Joseph, in a disturbed frame of mind, filled with mortification and disappointment, having determined privately to put aside the great love and hope of his life, has also a visit from the same angel. It appears that Mary had kept

the annunciation to herself, or if disclosed to Joseph, it had not been believed; but Gabriel comes to vindicate Mary and to reveal to him the wondrous story, and he at once accepts it, following Mary in the path of faith and duty.

The Natal Hymn. Never was nobler lyricsung to mortal ears than that which the shepherds heard as they sat under the stars by Bethlehem. It was a more transcendent scene than the one at creation, "when the morning stars sang together and all the sons of God shouted for joy." This suggested the pathos of sorrow and of sin and the exultation of victory for man and God. The celestial choristers had fought under Michael against the devil and his angels, and now sang a song of triumph over evil. The good angels are on the side of the shepherds and of all devout toilers and mourners. Stop, weary-hearted world, under the prophetic star, and hear the angels sing.

The Angelic Warning. "Arise and take the young Child and His mother and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young Child to destroy Him." Joseph obeyed, and set out by night, and waited in Egypt the angel's promised return. "Arise and take the young Child and His mother, and go into the land of Israel, for they are dead which sought the young Child's life." He was also warned not to go to Bethlehem, but to pass on up into Nazareth of Galilee, and so these two names arose into the sublimities of Divine love and light and glory. Any place where Jesus rests is illustrious, or will be, whether it be a despised village or a humble mortal's heart.

The Temptation. After forty days' fasting and prayer, that He might be prepared for the conflict with Satan, the prince of the powers of evil meets Christ in single combat. It is the antithesis of the fall of Adam in Paradise, when our first representative lost himself and all humanity by believing and obeying Satan. Here the second Adam was conquering for Himself and all who put

their trust in Him. The mighty struggle over, "angels came and ministered unto Him." Tradition places this scene in the desert mountains between Jerusalem and Jericho, overlooking the plain of Jordan, with the mountains of Moab in sight, beyond. It was the place where Elijah was fed by ravens. They were good enough for the grand old prophet, but messengers of brighter plumage must serve the Son of man. The scene is sublime—Satan raging as he flies defeated, and Christ partaking of a repast spread in the desert by worshipping angels—ministering spirits, who wait to do His pleasure. Every faithful follower of Christ who resists the devil until he flies from him partakes of angels' food in that sweet calm which follows the conflict.

The Angels Care. "He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up," is the promise Christ quoted to Satan in the wilderness, and doubtless there was no moment in His life when they did not minister to Him. In Gethsemane Christ had need of sympathy and comfort. He took the eleven with Him, and the favored three a little farther than the rest, that they might watch by Him while He prayed. Though prepared for what was approaching, they failed to enter into the sublime pathos of the occasion, and fell asleep. Twice He awoke them, gently chiding them, and even excusing their neglect; but their opportunity lost, we read that "there appeared an angel unto Him from heaven strengthening Him." The sublime opportunity neglected by the disciples was caught up by the celestial host, and one of their number had the proud privilege of being His comforter. It was an angel, but it should have been a man; and often when some poor child of God suffers alone neglected by men an angel takes the place.

The Mighty Reserve. The eyes of Christ must have been always open to the celestial cohorts which hovered over His life, and we hear Him say just after the prayer under the olive shades was

over, while rebuking Peter for his tardy devotion and rash valor, "Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels?" Peter might not have denied his Master if he had watched and prayed in the garden, but it was late now to show loyalty. The Lord declines it, intimating that if He needed help He would get it from that shining host, one of whom had done Him such timely service in His agony and bloody sweat; but He does not call down the armies of the sky, because He must die for the sins of Peter and the rest. So with instant deliverance in sight, He calmly says, "Take me, but let these go their way."

The Waiting Host. It is hardly to be supposed that the angels sang while the Lord of angels was suffering on the cross. I fancy there was silence in heaven while the Son of God was dying for a lost world, and that if angels could grieve it would be that they were not permitted to take Him from the cross and from a rebellious world and bear Him to His throne on high; but angels' thoughts flow in the currents of Divine decrees, and there is no murmur in the withholding of a command to fly to the rescue. They watched over His tomb, and guarded the body of this greater than Moses. Michael defended the ancient prophet's dust, and Satan shall not profane this sacred sepulchre.

The Angels of the Resurrection. The mighty drama hastens to its close. The sorrow is all past; the hour of triumph has arrived, and down from heaven, like gleam of light, flashes the angel of the Lord. With eager hand he rolls the stone away, sealed and sentinelled by the Roman guard, while the earth trembles under the mighty deed. No hand of priesthood or Sanhedrim or Roman power could roll back the stone to its place and prevent the glorious resurrection, for the angel sits upon the stone. The Lord of life arises from His rocky couch and prison. Hallelujah! Death is dead! The grave has become

the chamber of new life and immortality for men. We do not read of rapturous glories in the sky, as at the Saviour's birth; the scene seems too solemn for that; it contains too much of the tenderness of human sorrow and hope and eternal love; but in blissful reverence angels divest the august person of the ceremonies of death and, tenderly folding them, lay them in holy order by. Then they stand guard, in person like young men, marking young manhood for the same loyalty and service, while He, the Lord of men and angels in dignity Divine, steps forth, the conqueror of death and Saviour of the world. To the soldiers the angels appeared with lightening countenances and raiment like snowy Hermon's glistening armor, but to the women who came loving Christ and seeking to do Him service they were gentle messengers of joy. "Why seek ye the living among the dead? He is not here; He is risen as He said. Come, see the place where the Lord lay." But do not tarry; God would not have His children shed a needless tear. "Go quickly, and tell His disciples that He is risen from the dead." "And as they went, behold Jesus met them, saying, All hail! And they came and held Him by the feet and worshipped Him," afraid, perhaps, that those dear feet might leave them again and now forever; but He too remembers His weeping followers, and bids the women go and tell them He will meet them in Galilee; and so the Lord departs; the angels fly away to heaven, and the women run to bring the disciples word, while nothing is left but an empty tomb, an excited city, unbelieving still, and a band of bewildered men unwilling to receive the tidings which seemed too good to be true. Though the Scriptures do not tell it, we cannot doubt but that the heavenly ether trembled that day with grander anthems than even those that sounded over Bethlehem's plain the night the Lord was born.

The Closing Scene. We are not to

stand long gazing up into heaven after our ascended Lord, but as our eyes do almost weeping follow Him, two angels stand by us on Olivet and close the splendid epic of His life on earth by giving a promise, that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go up into heaven." And as we walk down the mountain-side we remember that He said, "The Son of man shall come in the glory of His Father with His angels."

INTERRELATION OF BELIEF AND ACTION.

BY REV. PROFESSOR WILLIAM NORTH RICE, LL.D. [METHODIST], WESLEYAN UNIVERSITY, MIDDLETOWN, CONN.

If ye continue in My words, ye shall know the truth.—John viii. 31.

WHILE never spoken in technical forms, the teaching of our Lord was profoundly philosophical. In this utterance and in that of the seventeenth chapter, "Sanctify them through Thy truth," are embodied two laws of the development of human character. Under the action of one, the intellect is in harmony with truth and receives all truth which brings the justifying power of evidence. One thus characterized is not omniscient or infallible, for lack of evidence mars one's conclusion; but though there is much to learn there is nothing to unlearn. The other principle of development is the harmony of feeling and action with truth. Good excites pleasure and evil aversion. Volitional activity is in the line of right doing. This is spontaneous and it is constant.

One Being, the Lord Jesus, has perfectly illustrated this ideal perfection. The verdict of nineteen centuries is an iteration of that uttered by admiring hearers of old, "Never man spake like

this man." Yet there are multitudes the tenor of whose life is an approximation to this character. Their thought may show the bias of inherited prejudice and their judgment be warped by their surroundings, yet they are struggling toward the perfect ideal; but there are still more who prefer self-indulgence and sin to the hardships of duty who do not hunger and thirst after righteousness; and so we see this twofold development of character among men.

1. Truth loved and obeyed clarifies the mind and heart and prepares the one for larger light and opportunity, for nobler growth and fruitage. Truth neglected or rejected darkens and debases the other, and with a blinding of the mental vision and a hardening of the heart, the individual grows less and less responsive to truth and wanders still farther from virtue. We admit that there are exceptions where the possession of truth, intellectually, does not bring forth a holy life, for the devils believe and tremble yet remain devils still. We admit that it is possible for one to be better than his belief. Still the axiomatic fact remains, and it needs no argument, that belief and character act and react. Their interrelation is universal and constant in human experience.

History is rich in illustrations. The way we look at duty shows our idea of truth. We believe woman to be the peer of man in her spiritual faculties, and therefore honor her. The Moslem, who looks on her as soulless, treats her as a toy or drudge. We look on suicide with horror, but one who ignores human responsibility as related to either man or God sees in it a convenient and honorable exit from unavoidable trouble. We condemn wars of conquest because we believe mankind to be of one blood, but not so do unchristianized races. The monotheism of the Jews and their moral teaching raised them above the grade of nations about them who had higher culture in the arts;

but there was a narrowness and bigotry about the Jews themselves, and they looked with disdain upon the Gentiles. The recognition of the Divine sovereignty elevated the character of the English and Puritan Reformers, and their profound reverence for the Divine glory levelled all earthly distinctions in their view; but their exaggeration of certain features of truth made them intolerant and persecuting. The growth of modern philanthropy, the overthrow of many social evils, and the amelioration of others, like war, not yet removed, show the growing power of the Gospel which teaches the fatherhood of God and the brotherhood of men.

But belief has quality as well as quantity. There is a vague, uninfluential reception of ideas, and there is, on the other hand, a red-hot earnestness. It is one thing to have an idea and another thing to have the idea possess us. A stupid peasant looks up from the Swiss valley and thinks of the Alps as simply high mountains, but knows nothing of the thrilling emotion felt by an educated traveller who has climbed their summits and feasted upon the bewildering glory of earth and sky. So one who has soared to the altitudes of truth and taken in the superb scenery there has a different quality of knowledge from him who is content with the dull level of mere rudiments.

2. The converse of the proposition already considered is true. Belief not only changes character, but character influences belief. We are influenced not merely by evidence, but by prepossessions of all sorts and motives of prudential policy. If punishment followed the adoption of a problem in Euclid, that fact might obscure our study of it. Conservatism and cowardice retard the progress of knowledge. There is jealousy among scientists and a backwardness to accept the views of another of a different school of thought. Still more is this true in religion, for this demands the denial and crucifixion of self, the abandonment of sin. Our selfishness

keeps us from adopting the truth which our judgment commends. When unwilling to live a moral life, one is apt to question ethical standards, or give but a casual, languid consent. The heart makes the theologian. With the heart man believes and disbelieves.

We infer from this subject the need of a catholic spirit in the search of truth. Be hospitable to new ideas, for the truth we seek may be in them. There is the blade, the ear, and the full corn in the ear. We have not reached the final stage. More truth is to break forth from God's Word; as John Robinson said, "Slowly the Bible of the race is writ, and not on leaves of paper or on stone." We may know all things. We may not all think alike. Paul and John differed in details, but were one in the grand essentials. By the truth we are sanctified. Continuance in the truth will illumine the path. Docility and obedience are indispensable. We are to avoid not only gross sins, but the subtle seductions of evil which come through a proud self-sufficiency, a disputatious or cynic spirit, self-righteousness and worldliness. We are to be responsive to the Holy Spirit. The meek will He guide in judgment. To Simeon He came, whose eyes had long been waiting for God's salvation; to Luther, struggling and praying, came the glorious conviction, "the just shall live by faith;" to Wesley, hungering for a realization of lofty conceptions, came the same endowment which fitted him to initiate the great Methodist revival. Obedient to the past, let us wait the revelations of the future. This is true consistency and not moral fossilization; it is a harmony of belief and life, a sweet accord of faith and duty here, which is grandly prophetic of that sublime perfection of thought and character which may be ours eternally in heaven. With Dean Alford, let Forward be our watchword, looking not behind.

"Forward, marching eastward,
Where the heaven is bright,
Till the veil be lifted,
Till our faith be light!"

THE UNABASHED APOSTLE.

BY REV. PROFESSOR GEORGE F. WRIGHT, D.D. [CONGREGATIONALIST], OBERLIN, O.

I am not ashamed of the Gospel of Christ.

—Rom. i. 16.

It is well not to belittle the civilization in which Paul lived, while exalting our own. That was a higher grade of society, in some respects, than this with which Christianity at the outset had to compete. The text is not a random statement, but measured words. The apostle fully understood and appreciated the forces with which he had to contend. Let us look at the conditions under which he was to present the Gospel to Rome. Three things are to be considered by a man who brings forth to the world something new: First, the permanency of the market; next, the competition in his way, and then his supply as compared with that of others.

1. Man is a religious animal. His religious instincts are clearly marked. Religion is not a passing fashion, but a permanent feature of the race. It is as needful to him as the sea is for the fish or the air for the bird. It may be true or false, but of some sort he must have religion. So Paul was sure of a permanent market. Now, how about the field?

2. The Gospel of Christ is not imperilled by competitors. Paul was well aware of the futility of that system under which he, a Jew, had been trained. Though a Hebrew of the Hebrews, a Pharisee of the Pharisees, he had learned that the righteousness of the law alone was not sufficient. He saw the truth of Christ's symbol of "a whited sepulchre," as applied to the Jewish people. His wide observation and his own inward experience showed him that a new life in Christ Jesus, and that alone, would avail for the individual or nation. He saw the culture of Athens, beyond our own in linguistic and classic attainments, in art and beauty of creative skill. Should we study Greek all

our days, we might, said President Woolsey, get the acquaintance with Greek that an Athenian blacksmith had. So in architecture. We bow before a bit of frieze from the Parthenon and gather up fragments of their great originals as we would jewels. In poetry and the drama, in all branches of polite learning, the Greeks were superlatively gifted, but the deepest and most imperious demands of the soul they could not meet. Corinth was profligate. Unrest prevailed everywhere. It is well for the apostles of culture to-day to remember this. Culture cannot save a nation. Paul realized this and that he had something which was vitally important. He feared no competition. He was not ashamed of the Gospel. It was the power of God. He knew the power of Rome as a political existence, yet he, a backwoods pastor in Asia, as it were, a despised home missionary earning his bread making tents, did not hesitate to tell them of a greater King, even Jesus, and a broader realm than Rome, the kingdom of grace. Not the words of man's wisdom did he speak, not speculative philosophy. Paul would have been a madman on this errand had he not had an assured experience of the truth he spoke; but he had had wide observation and a profound self-knowledge of the power of the truth of God. He, a foe and persecutor, had been converted and knew the mighty power of those forces injected into the centre of a human soul.

Now let us notice his message. It is a supernatural one, "the power of God." The conceptions are broad and wholly unique, universal guilt and grace; the pervasive influence of the Holy Ghost in all true believers, a vicarious sacrifice the fruit of infinite love; the free proclamation of pardon to all, the poorest and weakest, for He came to call not the righteous, but sinners—these are some of the features and facts of Paul's message. From the application of the elemental forces of Christianity has come the world's true progress in knowledge, material and social ad-

vancement. The leaven of the Gospel changed the whole Roman Empire, and it is changing the race to-day. As we study the intricate, complex, and elaborate civilization of this century we are dazed. Compared with some of its splendid and audacious advances, preaching seems prosaic. Hence many who leave our academic halls go into other professions; but we still are sure that that ministry wields the mightiest of agencies, because spiritual and eternal. Material energies are indeed reduplicated and material wealth increased in amazing magnitudes, but evil lurks here. We have waked a Leviathan that is to be watched. Civic life takes on vast proportions and swallows up the rural, but the latter has some influence in shaping the spirit of the metropolis. The first ten years of my pastoral life were spent in Northern Vermont, a dozen miles away from a railway station, on a salary of four hundred dollars a year. Work in such retirement tells not only in the individual life of the faithful toiler, but in the communal life about him. Initial movements in men and measures begin back in obscure hamlets, good and evil. I have traced them. I well remember a great missionary conference in an eastern city which took up a certain portentous evil, which I could directly trace back to one village and to one man. He was cultured but wicked, and became the source of destructive influences that ripen hundreds of miles away. Moral forces are mightier than material.

It follows from this brief discussion that we should exalt the power of the Gospel, and not by word or act belittle the function of the ministry. It requires no small mental calibre, rather the finest talent, the loftiest genius, the most thorough consecration. It is of God's appointment. The true preacher has a place in an illustrious succession.

Finally, the power of Christianity is not waning. We need not be ashamed of the history it is making. The records of the missionary enterprise are full of exhilarating promise. Not of

the Gospel are we to be ashamed, but only of our low, limited, and meagre conceptions of it and of our feeble degree of zeal and devotion to its proclamation. Let us live more constantly under the august and solemn inspiration of its truths, and in continual anticipation of the hour when we shall join the great company of its loyal followers and heralds, who, like Paul, have kept faith with Christ and received His welcome. Let us so live, as well as speak this truth, that in that day we may not be ashamed at His coming.

CHRIST'S GREAT CLAIM.

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I am the way, the truth, and the life.—
John xiv. 6.

ALL men are gone astray; all have sinned and come short of the glory of God. Man suffers from the most extreme destitution, having gone away from the only means by which he could maintain his acceptance with God, the only foundation upon which he could build with security, the only power that could impart beauty, and strength, and life. Consequently, he raises his feeble voice and cries for help: "Lord, save or I perish;" "Oh, that I knew where I might find Him!" "How can we know the way?" Or, as Montgomery expresses it:

"Oh, where shall rest be found,
Rest for the weary soul?"

In response to these bitter walls, the Lord Jesus Christ came into this world and lifted up His voice and said: "I am the way, the truth, and the life; no man cometh unto the Father but by Me."

Then, only in Jesus Christ can be found the means necessary to man's deliverance from sin, the foundation for his new structure (for he must rebuild), and the life and essence for his spiritual deadness.

I. Look, then, at this great claim which the Man of Nazareth makes for Himself. He declares that He is

1. THE WAY. If He would make an atonement for human sin and guilt, and thus show Himself to be the way, He must

(1) Not only offer Himself a sacrifice ("for without the shedding of blood there is no remission"), but possess superior dignity, and power, and glory, to those of the person atoned for. He was not wanting in this respect. He was infinitely higher than Adam before the fall. He had all power and glory with His Father before the world was.

(2) He must be of the same nature with the guilty party; hence, angels could not do this work; but Christ was made of a woman, was made under the law, that He might redeem man from the curse of the law.

(3) He must have the right to dispose of His own life and offer Himself freely to this end. No mere creature has such right. He possessed it, however, for He said, "No man taketh it (My life) from Me; but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

(4) He must be free from all charges of personal guilt. Otherwise He would require a sacrifice for Himself. To meet this requirement He was holy, undefiled, separate from sinners.

(5) He must approve of the law and suffer its penalty. Jesus explained, enlarged, spiritualized, and defended the law. On the cross He suffered its curse. All this He included in His claim to be THE WAY.

But He claimed to be

2. THE TRUTH. All truth has the Lord Jesus Christ for its centre. Everything that is *true* belongs to His kingdom.

In its various manifestations to man, truth has had a gradual development.

There were the revelations of truth

(1) To the patriarchs in their age;

(2) In the Mosaic economy;

(3) In the prophetic dispensation;

(4) In the manifestation and work of

Christ—all under the direct agency of the Divine Spirit.

He who accepts Christ as his way of escape from sin and death, and the truth, as it appears in Him, as the creed of his life, will also accept Him as

8. THE LIFE. "I am come that they might have life." "Because I live, ye shall live also." In Him we have

(1) Physical life; (2) spiritual life; (8) eternal life.

II. But how can this great claim be justified?

1. On the ground of His *personal character*. Two traits were clearly manifest in His life from the manger to the ascension—humanity and divinity. In Him human holiness has its consummate ideal. Yes, let him who loves morality and extols human virtue; let him who prates of human goodness and excellency of life go and study the humanity of Jesus Christ, and learn of Him in whom these qualities had absolute perfection! Let him who would learn how to endure the most trying temptation, suffer wrong for others, and exercise the spirit of patience and forbearance, go and study the character of the blessed Christ. If one would have for his model a pure character, a righteous character, a perfect character, let him take the human character of Jesus Christ, for in Him no fault could be found.

2. His mission was conducted in harmony with His twofold nature; for while He was in the form of a man, "He acted like a God." He exercised power in all realms. He controlled the inanimate; the animate was subject to His word; spirits, good and evil, were swift to obey His mandates.

3. The consummation of His work is a vindication of this claim.

The cross and its phenomena cannot be explained upon the basis of any theory except that of the TRUTH of this claim; but in the light of the fact that Jesus is the way, the truth, and the life, the mystery of Calvary is solved. The wall of human grief and anguish is turned into joy and gladness, for in Christ man has life.

THE DIVINITY OF CHRISTIANITY.

By REV. JOHN P. STYLES, PH.D., D.D.
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The Gospel of God.—Rom. i. 1.

PAUL's idea of Christianity, "the Gospel of God." A Divine Gospel; not a human philosophy. The Divinity of Christianity is seen in:

I. The Mental, Moral, and Spiritual Magnificence of its Founder, Jesus Christ (Luke xxiii. 4, 14).

Socrates, Plato, Aristotle as teachers compared with Christ. W. C. Bryant and W. H. Lecky on the character of Christ.

II. The Excellence of the Doctrine (John vii. 46).

Thomas Carlyle and Newman Smyth on the teachings of Christianity.

III. The Impotence of the Apostles (Acts ii. 7, 12).

Huxley on the character of the Apostles. Characters of Buddha and Mohammed as teachers.

IV. The Supernatural Methods of Christianity (Matt. ix. 38).

Church and State. Politics and Religion. Ram Chandra Bose on methods of Christianity contrasted with Hinduism.

V. The Marvellous Conquests of Christianity (Luke v. 26).

Canon Bernard in Bampton Lectures. Gibbon's fifteenth chapter. Whittier's Christ in the Storm.

VI. The Glory of its Inherent Vitality (Mark xiii. 31).

Beecher on the vitality of Christianity. Last stanza of "The Old Ways and the New," by Yates.

VII. Its adaptation to the desires and needs of every man (Rom. i. 16).

Bacon on the adaptability of Christianity. The Hoosac Tunnel calculations. Mediæval monastery gates.

VIII. Its power over the world to-day (2 Cor. v. 14).

De Liefde on influence of Christianity in "European Charities." Odors of cut flowers.

A Divine Gospel the great need of

every man. Christianity the only permanent potent power.

STRIKING THOUGHTS FROM RECENT SERMONS.

The work and glory of religion to life, that is my subject—the "beauty of holiness." As to this special word, I once heard, among our Yorkshire hills, an anecdote of John Wesley which has always helped me to feel the fuller meaning of it. Two rough village lads filled their pockets with stones, and crept up into the room where Wesley was to preach. They intended to help in breaking up the meeting. But when they looked on the old man's face as he stood preaching, that face lighted up with such a glow of goodness, and piety, and strong desire to win the souls of those before him, it seemed to those rough lads as if they had never seen any face like it. Probably they never had. And, as he spoke, the awe kept growing upon them until at last one of them whispered to the other: "He's not a man; he's not a man!" When the service was over they crowded down to where Wesley would pass out, and, as he went by, the same lad just felt at the sleeve of his gown, felt the arm there, and, said he, "He is a man!" and John Wesley felt the touch, and turned, and saw the boy's awed and wondering face, and just put his hand upon his head, and said, "The Lord bless thee, my lad." I did not wonder to hear that that lad in after years became one of Wesley's band of preachers.—*Brook Hayford*. (Ps. xvi. 9.)

It is impossible to put into words how small are the differences which divide us from the great bodies of the Orthodox Nonconforming Christians of England, compared with our bonds of union in one faith, one Lord, one baptism; in the face of the gathering clouds of infidelity, secularism, atheism, ignorance, sin, and vice. What are questions of Church Government, however important in themselves, at their own place, at their own time, compared to the evidences of a holy life, and the indwelling of the Spirit of God? Shall we not follow great examples, and each endeavor to see what we can do to conciliate our Christian fellow-subjects, and prove to them that we gladly recognize them as followers of the same Saviour, called by the same name? The best possible defence that we as Christians can offer for those venerable and priceless institutions—which we value not for their privileges, but for their opportunities of work for the Lord—is to follow the wise and Christian precept, "In honor preferring one another." Far from uselessly trying to keep our Nonconforming brethren in the background, it should be our delight to take every opportunity of sharing our work with them.—*Archdeacon of London*. (1 Pet. iii. 8, 9.)

To the man who looks upon man without reverence, and hope, and large belief, there will always appear less and less of the Divine in the human. Suspect human nature, and you will be sure to have your suspicions confirmed. Expect to find little good in men, and you will always find less. Take a base estimate of human motives, and you will always find them baser than you thought. We find in this world that which we bring with us the power to see. It is only the pure in heart who see good. What is called worldly wisdom and shrewdness is too often the mere symptom and consequence of spiritual blindness. To believe in God and to have the true vision for Divine things is to believe in man even after you have been a thousand times deceived, and to see good in the very heart and centre of evil itself.—*Lotag*. (Ps. xiv. 5.)

CLIMB the hill of duty, and oftentimes you will thus escape the fog of scepticism. When Dr. Marshman was young and at home he was now and then assailed by unbelief. But Carey, the grand "consecrated cobbler," inaugurated missions. Under his influence Marshman went to India to seek the salvation of the heathen. Thirty years after he returned. "By the by," asked a friend, "how about those doubts which you used to talk about, Marshman?" "Oh," was the answer, "I've no time to think of them now."—*Stowman*. (Matt. xi. 28.)

MAN cannot love God, his Father, unless he loves man, his brother; and he cannot love man the brother aright or at all unless he love his Father God. Religion is dead if it is severed from morality; morality perishes if it be divorced from religion. Righteousness without God-fearing is a rootless flower stuck in the garden of a child. The mighty rivers which fertilize the plains of India with all their countless affluents have their force far up in the aerial ocean among the lofty Himalayas. Cut them off from this source in the high mountains and they will vanish utterly. Even so it is with the moral law, which alone gives fruitfulness to any human life: dis sever it from its fountain in the Divine sanctions, and it evaporates in the scorching fury of evil passions.—*Furber*. (Deut. iv. 28.)

HAVE you ever thought of it all—the sunless, holidayless childhood of the little girl, half-starved when trouble is in the family; her only playground the gloomy streets, her only dancing-place the lane, her only bright place the school-room, where more is driven into her head than her fainting body can well bear; her only sleeping-place a room where four or five are often crowded into a single bed, where indeed she is well loved and cared for—for motherhood is as full and tender among the poor as among ourselves—but where circumstances are such that love cannot give what it would, where illness is frequent, and the battle of life is fierce and terrible—so that many a girl of ten has more experience of physical distress and mental worry than our women have at forty years of age? Have you thought of that for a girlhood—you who honor womanhood, and would guard it from the storm?—*Brooks*. (Rom. xv. 1.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Inspired Ignorance. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus."—Acts iv. 13. R. G. McNiece, D.D., Salt Lake City, Utah.
2. What the Religion of Christ has done for the World. "And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we."—Num. xiii. 30, 31. Prof. S. F. Upham, D.D., Springfield, Mass.
3. The Hidden Treasure; or, Business Sagacity. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii. 44. Rev. Frank W. Foster, Omaha, Neb.
4. The Triumphal Entry: A Palm Sunday

Sermon. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."—Zech. ix. 9. R. R. Meredith, D.D., Brooklyn, N. Y.

5. The Official Oath—A Covenant with Jehovah. "For men swear by the greater; and in every dispute of theirs the oath is final for confirmation."—Heb. vi. 16 (Rev. Ver.). George B. Spalding, D.D., Syracuse, N. Y.
6. Shall the Columbian Exposition be Opened on the Lord's Day? "Six days shalt thou do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thine handmaid; and that the stranger may be refreshed."—Ex. xxxii. 12. David Gregg, D.D., Brooklyn, N. Y.
7. The Joy of the Resurrection. "Then were the disciples glad when they saw the Lord."—John xx. 20. Rev. E. S. Tipple, Ph.D., New York City.
8. Self-Discipline. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is."—1 John iii. 2. Rev. Canon Scott Holland, London, Eng.
9. Chains Worth Wearing. "The Lord have mercy on the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain."—2 Tim. i. 16. Rev. F. W. Gunsaulus, D.D., Chicago, Ill.
10. Hearsay and Conviction. "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."—Job xlii. 5, 6. Rev. P. M'Adam Muir, Edinburgh, Scot.
11. Our Duty to Working Women. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. xv. 1. Rev. Stopford A. Brooke, LL.D., London, Eng.
12. Evils of the Sweating System. "The laborer is worthy of his hire."—Luke x. 7. Rt. Rev. Samuel Fallows, D.D., Chicago, Ill.
13. Christ's Ambassadors. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 Cor. v. 20. Rev. J. Wesley Sullivan, Philadelphia, Pa.
14. The Basis of Character. "Watch ye; stand fast in the faith; quit you like men; be strong. Let all your things be done with charity."—1 Cor. xvi. 13, 14. Rev. D. R. Lucas, Indianapolis, Ind.
15. The Mind of Christ. "Let this mind be in you which was also in Christ Jesus."—Phil. ii. 5. Rev. S. S. Waltz, Louisville, Ky.

Suggestive Themes for Pulpit Treatment.

1. Humility the Precursor of Exaltation. ("Humble yourselves under the mighty hand of God, that He may exalt you in due time."—1 Pet. v. 6.)
2. A Successful Quest for a Divine Person,

Divine Power and Divine Peace. ("Seek the Lord and His strength, seek His face continually."—2 Chron. xvi. 11.)

3. Mental Perturbation the Result of High-strung Expectation. ("Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand."—2 Thess. ii. 1, 2.)
4. The Prevention of Difficulties. ("And Esau took his wives and his sons, and his daughters, and all the persons of his house, and his cattle and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob; for their riches were more than that they might dwell together."—Gen. xxxvi. 6, 7.)
5. The Province of Sin in the Execution of God's Purposes. ("But Pharaoh shall not hearken unto you, that I may lay my hand on Egypt, and bring forth my armies, and my people the children of Israel, out of the land of Egypt by great judgments."—Ex. vii. 4.)
6. The Apology of Providences. ("Now, therefore, O Lord our God, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only."—2 Kings xix. 19.)
7. An Old Testament Foreign Missionary. ("Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore He hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests, whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord."—2 Kings xvii. 26-28.)
8. A Traditional Bible and the Responsibility of the Heathen. ("Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when he had wrought wonderfully among them, and they let not the people go, and they departed?"—1 Sam. vi. 6.)
9. Prayer for Mercy in the Day of Judgment. ("The Lord grant unto him that he may find mercy in that day."—2 Tim. i. 18.)
10. The True Pattern of Marital Love. ("Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it."—Eph. v. 25.)
11. The Self-Publication of a Fool. ("Yea also, when he that is a fool walketh by the way, his wisdom falleth him, and he saith to every one that he is a fool."—Eccl. x. 3.)
12. The Declination of Public Office. ("In that day shall he swear, saying . . . Make me not a ruler of the people."—Isa. lii. 7.)
13. The True Source of Official Integrity. ("I will make thy officers peace and thine exactors righteousness."—Isa. lx. 17.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

The Word of God Received.

1 Thess. ii. 13.

THIS is a peculiarly valuable text as affirming the plenary inspiration of the New Testament Gospel. Compare 2 Peter i. 19-21, as to the *Old Testament*, and especially the *prophetic element*. They "spake, moved by the Spirit."

So Paul's words are not words of *man*, but of *God*. Ancient prophecy proved itself to be such by

1. Correspondence with general teaching of God :

2. Correspondence with subsequent events.

Prophecy is a science having laws and canons.

(1) No man can tell what he does not know.

(2) Nor know what the past does not enable him to forecast.

(3) A conjecture is not a prediction, though it *may* come true.

Compare an accidental shot. One may hit the mark without aiming at it.

(4) Every detail added to a prediction increases by geometric ratio the impossibility of chance fulfilment.

Review the argument from *prophecy*, and especially the prophecies about our Lord.

In this text Paul is referring to the Gospel as *preached by him*.

Here the main element is not *predictive*, but *instructive*.

Its test is not fulfilment of *prophecy*, therefore, but fulfilment of *promise*, effectually working in the believer.

Promise is prophecy confined to the *individual*, therefore essentially *predictive*, only with this difference ; all other prophecy is *independent of man's attitude*, and will be fulfilled in spite of man's opposition ; but all *promise* depends on our attitude in receiving and believing.

It cannot be fulfilled except to those

who believe and so receive (compare 2 Cor. i. 20).

We have, then, the Old Testament mainly *predictive*, secondarily *instructive*. The New Testament mainly *instructive*, secondarily *predictive*. In both "holy men of God spake, moved by the Holy Ghost."

The prophets uttered predictions, and upon their predictions' fulfilment depended their instructions' power.

The apostles gave instructions, and upon their instructions being received by believing depended the fulfilment of their predictive promises.

So as to the miraculous elements. The prophets of old wrought special miracles in attestation.

The apostles' miracles were mainly those of *new life* in believers, for every believer is a "*miracle*," as we sing : "*I'm a miracle of grace*."

As to the *reception*.

It is represented as depending on *believing* (compare John i. 13).

1. It does *not* depend on *reason*.

Reason is given us to weigh *proofs*, not to explore and *find out* God.

To expect to understand perfectly is presumptuous and unreasoning. The presence of mystery is a proof of *God's* mind in the *Word*.

"What man knoweth the things of a man," etc. (1 Cor. ii. 11).

To understand perfectly implies an equality with the Divine Author. God's *Word* is not more mysterious than are His *works*. There are apparent contradictions, but there is real harmony.

We are compelled to accept much we cannot understand, as we are to believe much we cannot *see*.

2. Nor does it depend on *conscience*.

Conscience is usually correct, but sometimes is warped and biased.

Paul at Athens did appeal to seven instincts in men ; but the judgment is sometimes incorrect even in the best of

men, and conscience follows the judgment.

The reception of the Word by *faith* then is, first obtaining reasonable assurance of its being the *Word of God*; and then accepting it with all its mystery and verifying it by our own experiment.

Hearing the Spirit's Message.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Rev. iii. 22.

THIS often-repeated text suggests :

1. *Capacity*—hath an ear.
2. *Opportunity*—let him hear.
3. *Authority*—what the Spirit saith.
4. *Pertinency*—unto the churches.

These four unite to determine *responsibility*.

Salvation in Christ Alone.

Neither is there salvation in any other.—Acts iv. 12.

THE Revised Version improves the order and impressiveness of the words : "And in none other is there salvation : for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Here salvation is limited to Christ only by denying to any other saving power. Christ Himself says, "No man cometh unto the Father, but by Me" (John xiv. 6).

This text is curiously both explained and illustrated by the preceding narrative (chap. iii. 1 ; iv. 12). Peter and John had found a lifelong cripple at the temple gate, and in the name of Jesus had bidden him rise up and walk. This incident had awakened great curiosity and made impossible a denial of the miraculous power exerted. Peter had declared (iii. 16), "And His name, through faith in His name, hath made this man strong, . . . hath given him this perfect soundness." Again (verse 26), "Unto you first, God . . . sent Him to bless you, in turning away every one of you from his iniquities." Again (iv. 10), "By the name of Jesus, . . .

even by Him, doth this man stand here before you whole. Neither is there salvation in any other," etc.

Plainly Peter uses the miracle of physical healing in Jesus' name as the type and illustration of salvation.

Here, then, is the *one saving name* to be found under the whole heaven.

It is *given among men*, "God sent Him to bless you," etc.

By Him *it is necessary* to be saved. There is one source of salvation—God-given—one only.

1. There is spiritual wholeness or holiness for impotent souls.
2. It is God's *gift*, without price.
3. It is found only in one saving name.

When Sir Joshua Reynolds closed his art lectures in London, having given a whole course to four statues of Michael Angelo, he said : "And now I have but one name to present to your attention, it is the name of Michael Angelo." So the minister of Christ may say at the end of a long course of preaching ; he may sum up in *one name* all his message—Jesus only, the Stone at the base on which all rests ; the Stone at the apex in which all ends.

The Christian religion presents four "onlys" :

The Word of God, the only complete rule of faith ;

The grace of God, the only hope of salvation ;

The work of the Spirit, the only source of the new birth ;

The faith in Christ, the only condition of salvation.

Loyola and Luther were both convicted ; one sought favor through purity, the other purity through favor. "Christ," said Whitefield, "will receive even the devil's castaways if they come to Him."

Walking with God.

Enoch walked with God.—Gen. v. 23.

THIS is one of the earliest and briefest of all descriptions of a holy life—a life complete. Enoch lived three hun-

dred and sixty-five years—a *cycle* of year-days—like a complete revolution of earth in its orbit.

What is it to *walk* not merely in the presence of God, but *with* Him?

1. He who walks with God *goes the way He goes* (Amos ii. 8). There must be agreement as to *starting-point*, and likewise as to *course and goal*. "*Terminus a quo*" and "*ad quem*." The Way of Holiness is obedience to God.

2. He *touches God at times*. Contact there must be, more or less frequent, between fellow-travellers.

How do I touch God?

(1) Through His Word, a "*living*" Word, for God's Spirit breathes in it, and God's heart throbs in it. To search it prayerfully reveals God to us.

(2) Through prayer. "Handle Me and see." The touch of God in the closet is the main thing, not asking only, but receiving impressions, like the fleece drinking the heavenly dew.

3. He *speaks to God, and hears God speak*.

(1) Prayer is *communion*—i.e., there is communication on both sides.

(2) Voice of *conscience*, which the Latins called "*Index, Judex, Vindex*," the vicerent of God in the soul.

(3) Voice of Providence.

How interpreted? Only by a habit of watching and comparing, so as to see converging lines of evidence.

(4) Voice of *Spirit*, the "still small voice."

4. He *keeps step with God*, not going before as if to lead, not lagging behind as if unwilling to follow; but watching Divine leading, and putting the foot in the footsteps of God.

We need patience, the *plans of God* do not always appear at once.

5. He *leaves the world behind Him*, etc. There is constant progress away from all evil, and so toward all good.

(1) *Sin* will be abandoned and hated, and even worldliness lose its power.

(2) Duty will cease to be dominant, for

(3) Privilege (Psalm li. "*free spirit*") will take its place.

6. He *rests with God at the end*. Enoch "was not." As a little girl said: "One day they walked farther than usual, and God said, 'Enoch, you are a long way from home; you may come in and stop with Me.'"

The One Approach.

No man cometh unto the Father, but by Me.—John xiv. 6.

AT the entrance to Port Jackson, in New South Wales, is the only opening from the sea. Captain Cook missed it when he circumnavigated the world. There is no other. Some years since the clipper ship, the *Duncan Dunbar*, from England, had arrived with her valuable cargo and precious freight of about six hundred souls. It is said that the commander had speculated a heavy sum as a wager: he would put his ship inside "The Heads" in so many days. The last day had come; he must take her inside the harbor that very night or the wager would be lost. The temptation was great. Peering through the mist, by the aid of his glass, the captain discovered what appeared to be the deep, safe, though somewhat narrow entrance to the finest harbor in the world. He made for what he thought was the opening. There was, however, no such passage there. He was about two miles south of the real entrance, at a point on the coast where the high cliffs decline almost to the sea level, and where the depression of the cliffs has been appropriately named "The Dip." This the captain had mistaken for "The Heads." On came the gallant ship with her sails spread. The man on the outlook suddenly cried out: "Breakers ahead! Breakers ahead!" but, terrible to relate, the warning cry was too late. In one brief hour the noble vessel had struck on the rocks and was being dashed in pieces by the heavy waves that were breaking in mad violence upon the reef.

Up the rough, unhewn, rocky way, now known as "Jacob's Ladder," one solitary sailor climbed, the sole survi-

vor, to look down upon that scene of awful wreck. He told the story as the morning dawn flashed the dread news to Sydney. Do not try conclusions

with the rocks ! If fifty vessels tracked the same course, destruction would be inevitable. There is no passage that way.
HENRY VARLEY.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 1-4.—GOD'S HELP.—2 Kings vi. 16.

Elisha is just now the prophet standing for God in Israel. It was a sad and broken time ; and amid the tendencies to idolatry in the court, and the general want of loyalty to God amid the people, there was need enough of a prophet who should strongly say forth the truth of God, and who could buttress what he said by mighty deeds.

It was a time of raiding, back and forth, among the contiguous nations—of guerilla warfare.

Such raids the King of Syria was just now leading against Israel. He was depending, not so much upon great forces, as upon the seizure of strategic positions. He would hold councils of war, lay out his plans, say, "By this mountain pass to hold it, by this stream or fountain to prevent its waters from the Israelites, we will pitch our camp."

But the Syriac king found himself strangely thwarted. His traps, so secretly and safely set, could not catch the prey. Not once nor twice, but many times, when he had everything arranged, the King of Israel had escaped.

The Syriac king suspects and declares that there is treason against himself ; but one of his officers puts his finger on the difficulty : "None of us, my lord, O king, is for the King of Israel ; but Elisha, the prophet, that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber."

Nothing could go well then, the King of Syria naturally thought, until he had laid grip upon Elisha. Up toward the north, on the edge of the plain of Es-

draelon, there was a hill crowned by a town called Dothan. Just now Elisha is in that town. Very skilfully the King of Syria forms and carries out his plan. It is all so well done and secretly, that on some dark night the town of Dothan is entirely surrounded by the Syrian forces, and no sentinel even knows anything about it.

Gehazi had been dismissed because of his treachery. Elisha now has another young man for attendant. Probably to go to the well—which was almost always outside the towns—to get the water for the daily use, the young man goes forth ; but he comes back quickly and with blanched cheeks. This is the startling intelligence the young man brings Elisha, "Behold, an host encompasses the city, both with horses and chariots." And then he breaks out in despairing exclamation, "Alas, my master ! how shall we do ?"

This is the prophet's serene answer : "Fear not ; for they that be with us are more than they that be against us."

Now that was altogether a *spiritual* reply. It took into the account facts and forces of which the young man had then no cognition. Beleaguered, defenceless town ; crowding hosts and chariots—these were all he knew about. It is quite possible that, though the young man had doubtless great respect for Elisha's wisdom, he was quite sure he had never heard him make a speech so foolish. That was just the trouble, that, as far as the young man could see, nobody was with him and with Elisha ; all the apparent forces were with the crowding Syrians.

It is quite likely, indeed it must be,

that the speech of spiritual men should sound both foolhardy and foolish to men unspiritual ; for the spiritual man sees into and dwells in a realm altogether shut off from the unspiritual.

"But Elisha prayed and said : Lord, I pray Thee, *open his eyes* that he may see." And the Lord opened the eyes of the young man—gave him spiritual vision—and behold, the mountain was full of horses and chariots of fire round about Elisha !

Our narrative plainly teaches that, *there is such a thing as Divine help for men.*

Fire is the steady Old Testament symbol of the Divine presence ; and the chariots of fire meant God's near presence and direct help, though rank on rank of beleaguering Syrians might be crowding round.

It is not to be denied that it is sometimes hard to see these horses and chariots of fire in all the mountain round about. On the battle-field of Shiloh four thousand wounded and dying men lay in their blood all night. One of them looked up reproachfully at the cold and shining stars. "Why," thought he, "do they not veil their faces? They seem to wink to each other at this scene of agony, as though it were the *dénouement* of a comedy." Amid the thirst and the weakness and the pain and the gathering death it was very hard to see and to be certain of the help of God ; but this poor fellow began to see the horses and chariots of fire in a little time. Tender memories of a hymn he had been taught in youth began to come to him ; visions of a Saviour hanging in *His* blood upon the cross for his redemption began to pass before him ; the poor fellow began to look from the material into the spiritual ; from the blinking stars to the sacrificial cross ; and then the sweet song of the certainty of God's help began to break from his parched lips,

"Now I can read my title clear
To mansions in the skies," etc.

And as he saw and sung, lo, others began to sing and see as well. One

wounded man took up the song, and then another and then another still, the blue and the gray together ; and as the sweet notes floated over the gory battle-field, the certainty of God's help began to comfort their poor hearts.

And here *is* the certainty of it ; *here it may be seen* ; in the life and death and resurrection of Jesus Christ, Emmanuel, God with us.

Think now of the application of our truth of God's help. Therefore, fear not.

(a) Fear not to undertake the Christian life.

(b) Amid dependencies do not fear.

(c) Fear not to undertake Christian duty.

(d) Fear not about death.

JUNE 5-11.—THE VALLEY OF DECISION AND THE DANGER OF STAYING IN IT.—Mark vi. 20.

Multitudes, multitudes in the Valley of Decision, exclaims the prophet Joel—that is, multitudes in the mood of debate as to whether they will distinctly choose and serve the Lord or no.

Our Scripture lifts into view a soul in the Valley of Decision, and also discloses the danger of remaining in this merely self-debateful state.

When Bunyan's pilgrim had really made up his mind to enter the Christian way ; had pressed on up to the wicket-gate of an unalterable determination, which neither Mr. Legality nor Mr. Worldly-Wiseman could possibly change, then, when he knocked at the wicket-gate of that distinct decision, Mr. Goodwill, who opened the gate for him, as Bunyan's pilgrim was stepping in "gave him a pull." Then said Christian, the pilgrim, "What means that?" And Mr. Goodwill told him : "A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain ; from thence both he and them that are with him shoot arrows at those that come up to this gate, if haply they may die before they enter in."

That is a touch to the life. No man

ever passes out of the *Valley of Decision* into distinct volition for the Lord, and does not meet many opposing influences and obstacles which he must press through quickly at all hazards. There is tremendous menace for him if he tarry. Beelzebub shoots his sharpest arrows and marshalls his strongest forces at that soul passing out of the Valley of Decision into grand and irrevocable choice of God.

First, consider who this one in the Valley of Decision was, Herod Antipas also known as Herod the Tetrarch. He had divorced his own wife, the daughter of King Aretas, and was living incestuously with Herodias, the wife of his brother Herod Philip.

John the Baptist had never taken any lessons in that school where it is taught that it is wrong for a preacher to preach politics; and so into Herod's ear went crashing the condemnation of the utterly fearless preacher, "It is not lawful for thee to have thy brother Philip's wife."

But, though public sentiment is such that the preacher may not just then be slain, it is possible for Herod to arrest the preacher. He is accordingly seized and confined in the great and gloomy castle of Machærus.

Second, consider how this Herod the Tetrarch got into the Valley of Decision.

Bad as this man was there was yet some good in him. He was not yet an entirely hardened man. He was a Jew, and the thought of God was still a real thought to him. Conscience had not yet lost its power. The spiritual nature in him had not yet lost susceptibility. We are sure of this because of the fact our Scripture states.

Some time or other, how soon after John's imprisonment there we cannot precisely tell, Herod and Herodias made a visit to this castle of Machærus in which John the Baptist was confined. Being there Herod came into closer contact with John the Baptist. In a sense the Baptist becomes for a little time court preacher; and very evidently the preacher begins to wield influence over the king.

There is no power in the world so forceful as that of a determined and questionless goodness. This mighty power now began to do its work on Herod.

"Herod *feared* John." He began to be inspired with a holy awe of the brave preacher; knew that John was a "just man and holy;" and this goodness in John began to stir into new life the latent better and nobler nature even of the bad Herod. "Herod did many things;" according to the new version "was much perplexed;" "heard John gladly," etc. John's words Herod knows are true; conscience urges; Herod is plainly debating whether he shall not repent of sin, put Herodias away, become God's, and rule for Him. It is thus Herod entered into the Valley of Decision. John the Baptist led him there.

And now the mighty question is whether Herod will go through that valley on and out into distinct choice of God. Ah, how many multitudes there are with Herod in this Valley of Decision; how many there are in this place of sore debate with themselves between the wrong and the right! They "hear the Word gladly;" "do many things;" "are much perplexed."

Third, behold the danger of remaining in this Valley of Decision.

It is plain enough what Herod *ought* to do; but instead of doing it he waits before it, still debateful.

Notice these dangers to one remaining in this Valley of Decision:

(a) Opposing *persons*—e.g., Herodias;
(b) Opposing *circumstances*—e.g., Herod's birthday, feast, the dancing, his promise, oath, etc.;

(c) Opposing *influences*. How much more dallying Herod has now to choose against after his foolish feast, than he would have had, had he nobly chosen right in the first instance; and dallying thus one is so certain to withdraw from the valley, as Herod did, *on the wrong side of it*.

Fourth, behold the issue of it all:

(a) Terror (Mark vi. 16);

(b) Utter loss of spiritual susceptibility (Luke xxiii. [iii. 11]) ;

(c) Frequently worldly ruin.

Not long thereafter Herod lost his kingdom.

JUNE 12-18. — ENABLING. — Rom. i. 16.

There is no such instance of calm, sublime audacity. Consider the condition of that ancient Rome. Of its inhabitants fully one half were slaves. There was a proposition to uniform them and so designate them, but this plan was refused, because of the fear lest the slaves, thus recognizing their own number, should come to the consciousness of the power residing in their numbers and revolt ; and these slaves were not the members of an alien race, bearing the badge of a separating color, but were members frequently of the loftiest and proudest races. They did lofty work as well as lowly. They were often teachers, artists, physicians ; and they were under the absolute heels of masters irresponsible. A cough, a sneeze, a slip upon the polished pavement, as a slave passed to give his master a cup of wine, might condemn to the galleys, might hang in crucifixion ; and there was neither law nor public sentiment to punish or stigmatize the heartlessness.

Also all the old Roman heroism had died. The beastliest luxury was the main object of devotion. From \$250,000 to \$400,000 were expended by emperors like Nero and Heliogabalus for a single banquet. Self-denial was folly. Lust indescribable ruined and ravaged. Chastity was unknown. The purity of the family was scorned. The few rich ground the multitudinous poor to dust. There was more brotherhood in a drove of tigers than in those men who sat beneath the brilliant sun of that ancient civilization.

Also cruelty was crowned. Ten thousand men fought to the death as gladiators in the games of Trajan. Nero made torches for his gardens by wrap-

ping Christians in shirts of pitch and setting them on fire.

And religion was a byword and a hissing. Faith in the gods had gone out of fashion, and faith in the foolishlest superstitions, auguries, postures, dreams, soothsayings, lying wonders of mediumistic necromancers had taken its place.

And life was one vast wretchedness. But one day there comes trudging along the Applan Way a small-statured, sore-eyed, emaciated, bruised, and battered prisoner. He is about to enter this renowned Rome, the metropolis of the world. He is about to announce within that sinful city a Gospel which shall break the shackles from the slave and kill that riotous self-indulgence, and change that crowned cruelty to brotherhood, and, delivering both from the guilt and from the love of sin, put in the place of that weltering wretchedness the comfort and the peace of God.

And he does not blanch or quail as he undertakes the immense experiment. There never was an audacity at once so star-touching and so calm and reasonable as his. This is what the despised prisoner says, as the gates of the proud and great and guilty city open for him : " For I am ready to preach the Gospel to them that are at Rome also ; for I am not ashamed, etc. ; for it is the power of God," etc.

And the calm courage of the great apostle was not misplaced. His Gospel was power. To-day the nations which closest accept his teachings are the foremost nations of the world ; and in that Rome Nero is the shadowy memory, the despised apostle is the dominating presence.

And the need for power is of all human needs the hungriest. What man or woman of us is not conscious of an awful inability toward the best he knows, toward what, in his better moments, he unutterably desires. What each of us needs is this which Paul taught, the *power of God* unto salvation to every one that believeth.

Consider, this is the power of a *Di-*

vine brotherhood. Said the Superintendent of the Inebriate Asylum at Binghamton, N. Y.: "Some men are sent here under compulsion, almost driven by their friends; and no such man is ever cured. No man ever has gone from this asylum cured of his inebriety, unless there was some one—a sister, a mother, a wife, a maiden, who prayed for him, hoped for him, and wept for him at home." The poor weakened will could not gird itself for the deadly struggle with the awful appetite, except as it could rest itself and gird itself in the thought of a sympathizing love; but the prayer and pleading of mother or maiden are but as the winter moon-beam to the June sun, compared with the brotherly sympathy of God in Jesus Christ:

"The very God, think Abib, dost thou think?
So the All-great were the All-loving too;
So through its thunder comes a human voice,
Saying, "Oh heart I made, a heart beats here,
Face My hands fashioned, see it in Myself;
Thou hast no strength, nor mayest conceive of
Mine;
But love I gave thee, with Myself to love,
And thou must love Me who have died for
thee."

Consider, this power is the power of a *releasing*. "When you have done a mean, cruel, lustful deed you cannot say good-by to it." Years may have folded themselves between you and the deed, but still the evil deed is somehow yours and is with you. By remorse, by the penalty belonging to it, by the fear it necessarily breeds as I think of meeting the holy and the judging God, and by many other results and ties, still the evil deed, though long since past, fastens itself to me; but the Gospel is the power of God to *release* from sin. The forgiveness of the Gospel means precisely this, a putting away, a sending away of sin.

Consider, this power is the power of an *empowering*. By regeneration the nature is changed. By the indwelling spirit the better nature is steadily helped.

Consider, this power is the power of

a new *destiny*. Heaven is the destiny of the soul.

And for whom is this power? For *every one that believeth*.

JUNE 19-25.—THE LORD'S LOVE.—Mark xvi. 7.

Confine attention to just these words in our Scripture, "And Peter."

Study the story of Peter's denial. Ah, yes, we stagger as Peter did! Our lives are broken, not strong, straight, sustained. The measure of our fall may never have been so great or black as Peter's; but that, like Peter, we have all very sadly and needlessly stumbled, we must all confess.

Now here is a practical and intense question. Being such Christians as are the most of us, how does our Lord regard and treat us? In the light of our Lord's treatment of the fallen Peter, let us, as we may, get answer to this question.

First, even though we are such stumbling Christians we are each one of us held by our Lord in *specific memory*. "And Peter"—mark how individualizing! Our Lord thinks about us one by one; knows us one by one. Though Christ had been crucified, buried, and had risen from the dead, though He had passed through such immense experiences, yet He has a special message for the special Peter. Peter had not dropped from his Lord's memory. Peter stood to Christ still in personal and particular relation. This individualizing method of the Divine knowledge is both an *inspiration* and a *safeguard*. Inspiration, because how comforting that God specifically knows each one of us; safeguard, since we cannot escape this specific knowing of us.

Second, though we be such stumbling Christians, our Lord holds us in a *changeless love*. Nothing can occur to Christ—not death, burial, resurrection to make Him change in love. Nor can Peter himself change Christ's love for him. The love of Christ for Peter, for you, for me, is not variable; is not now

hot now cold ; is not dependent on the constancy or inconstancy of Peter, of you, of me. The love of our Lord for us is changeless *notwithstanding* our sinful changes.

Third, though we be such stumbling Christians, Christ loves us with an *exquisitely sympathetic and delicate love*. He appoints for the fallen Peter a *special* interview.

Fourth, though we be such stumbling Christians, our Lord regards us with a *restoring* love. He reinstates Peter in his apostleship (see John xxi.).

Christ loved Judas, but Judas would not love back, and so he went to his own place ; but amid his stumbling Peter loved back. May Christ's love for us stir us into loving back. So His love can conquer in us and for us.

EXEGETICAL AND EXPOSITORY SECTION.

THE HIGH PRIEST OF THE GREATER TABERNACLE.

BY PROFESSOR WILLIAM MILLIGAN,
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SCOT.

But Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.—Heb. ix. 11, 12.

IN asking the attention of the readers of THE HOMILETIC REVIEW to one or two of the more difficult texts of the New Testament, the writer of the present short series of papers may be permitted to say that the principle of selection upon which he desires to proceed is that of choosing texts which have a dogmatic as well as an exegetical interest. Many texts belonging mainly, if not only, to the last mentioned of these two classes might easily be found. But what the Church is at this moment earnestly engaged in seeking for is clearer light upon some, at least, of the great doctrines of her faith. The chief thing longed for by multitudes, both in America and Europe, who are either beyond her pale or but feebly attached to her, is a restatement, if it can be given, of what these great doctrines really are. The indifference to, even the outcry against dogmatic theology, which everywhere marks the

existing condition of theological thought in all the countries of the Reformation, does not, we are persuaded, spring from aversion to dogma considered in itself. Few of those who look into questions of this kind are either so ignorant or so prejudiced as to persuade themselves that the Church of Christ can live and work without a distinct dogmatic theology. Most of them will probably agree with the following words of Canon Holland, in the preface to his remarkable volume of sermons on "Creed and Character." "We are accustomed," says the Canon, "to abstract these two from each other for logical and temporary purposes ; and this abstraction has had disastrous results. We all know them. They make the sickness of the hour ; for men are sick, and miserable, and weak as soon as their thought has no definite relation to their moral qualities ; and yet the absurd and ignorant commonplace that Christianity is a separate matter from its dogmatic belief persuades men to accept a false division, which attempts to break up the undivided unity of the man, to sever the inseverable. No wonder they find themselves enfeebled and disturbed by such an impossible divorce." With these words few reflecting men will refuse to agree ; and hence our belief that the present wandering of the heart from dogma is less a wandering from the idea of dogma in any form than from certain particular forms in which it is placed before the world. Nothing, therefore, can be more worthy of the

Church's most anxious thought than to ask herself whether any of her dogmas are stated in a one-sided, partial, or imperfect way; or whether fresh investigation into the teaching of our Lord and His apostles may not suggest other points likely to meet the wants of those, the secret leaning of whose hearts is not against the truth, but for the truth, and whose cry is, even when they are not always fully aware of it themselves, "Lord, I believe; help Thou mine unbelief." With this aim always, though not always expressed, in view, we proceed to the task before us.

The first text which we select is that contained in Heb. ix. 11, 12, and the translation of the Revisers is as follows: "But Christ having come a high-priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having obtained eternal redemption." Upon this translation it is only necessary to remark at present that, in its description of Christ as "a high-priest of the good things to come," it adopts the reading of the T. R. *τῶν μελλόντων ἀγαθῶν*, instead of *τῶν γενομένων ἀγαθῶν*. Yet the latter reading is to be preferred. It not only possesses at least equal *ms.* authority, but it was far less likely to have been substituted for the first than the first for it; while at the same time it corresponds to that idea of Christ and the *accomplishment* of His work upon which the argument of the chapter rests. Render, therefore, "of the good things that are come," instead of "the good things to come." In now turning to the meaning of our text, it is of essential importance to mark:

1. Its connection with the previous verses of the chapter. Upon this point there can be little difference of opinion. The *δὲ* following *χριστός* has obvious relation to the *μὲν* of verse 1, yet to that word as introducing the whole statement contained in verses 1-10, and not

in verse 1 alone. A comparison is drawn between the carnal, worldly, and imperfect service and ordinances of the Old Testament dispensation, as specially represented and carried through by the Levitical high-priest, and the spiritual, heavenly, and perfect services of the New Testament, as represented and carried through by the High-Priest of the Christian faith. In verses 1-10 two points engage the attention of the sacred writer: first, the *sphere* of the highpriestly functions in Israel (verses 1-5); secondly, these *functions* themselves (verses 6-10). He points out, as to the first, that the Jewish high-priest ministered in a sanctuary which, however in its own day worthy of reverence, was still a sanctuary "of this world," its furniture being indeed well ordered, beautiful, and glorious, but consisting of material things fashioned by the hand of man. As to the second, he shows that into this sanctuary the high-priest was permitted to enter only "once a year, not without blood," of course implying that he had to retire from it whenever his service was accomplished. The result of all this was that the true way into the most holy place was not yet "made manifest," that the troubled conscience was not yet "perfected," and that the worshipper was still involved in carnal ordinances doomed to pass away. What, therefore, we expect, when we come to the second member of the general contrast at verse 11, is that we shall be shown that our High-Priest is in one way or another associated with a higher tabernacle and a higher sacrifice of blood (for the words "not without blood," instead of simply "with blood," prove that the *necessity* for blood is a latent part of the thought—compare verse 22), and that He is thus able so to enter into the presence of God as to dwell there, with His people or those whom He represents in Him. It is particularly to be observed that no proof is to be offered that the anti-typical High-Priest is greater than His type. He is greater. The fact that He is the High-Priest not of a preparatory dis-

pensation only, but of "the good things that are come," sufficiently establishes this. The writer is rather to set before us the conditions in virtue of which, being what He is, He is able to fulfil a much more glorious function than the high-priest of Israel could discharge.

2. These considerations alone go far to determine a second question in regard to which great difference of opinion has prevailed. With what are we to connect the two clauses beginning with *διὰ*, the one in verse 11, the other in verse 12? They have been connected by some commentators with *παράγονμενος*, by others with *ἀρχιερεὺς*, by others with *εἰσῆλθεν*. It has been also proposed to connect the second with *παράγονμενος*, understood of an appearing before God, and the first as closely as possible with *γενομένου*, the later reading, thus yielding the translation, "But Christ appearing as the High-Priest of the good things that came through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through blood of goats and calves, but through His own blood, entered in," etc. (Rendall, *in loc.*). This last proposal it seems hardly necessary to discuss. The position of *οὐδὲ* at the beginning of verse 12 is thus rendered exceedingly awkward, and the assertion that the "good things" enjoyed by the New Testament Church "came through the greater and more perfect tabernacle," without including in the same statement the efficacy of the blood of Christ, "His own blood," in which alone we are complete, can hardly be entertained. As to the other connections mentioned, it seems enough to say that it is less necessary to come to a definite conclusion regarding them than is often thought. The two prepositional clauses may be connected either with what precedes or what follows without producing any real difference in the sense. Yet when we remember that in the first paragraph of the chapter to which the present verses are a contrast, the point of especial prominence is the imperfect

entering of the Jewish high-priest into the presence of God, we shall probably think it desirable to keep the words of verse 12, *εἰσῆλθεν ἐν ἑαυτῷ εἰς τὰ ἁγία*, in as independent a position, and to lend them as independent a force, as possible. This is best done if the two *διὰ* clauses are associated with what precedes rather than with what follows them.

3. Turning now to these two clauses themselves, it may be well to consider the second first, "nor yet through the blood of goats and calves, but through His own blood." Whether we understand this clause to be in connection with *παράγονμενος* or *ἀρχιερεὺς* or *εἰσῆλθεν*, it is obviously impossible to take the preposition in the local sense of *through*. Even Delitzsch, who adopts this sense in the first clause, is compelled to give it up in the second and to render "through—that is, by means of." The same remark may be made of Kurz and Keil, who in the first clause translate *διὰ* by *durch*, in the second by *mittelst*; while Bleek, employing in both cases the same preposition, *durch*, is constrained to say of it in the second, "The preposition *διὰ* may here be understood in the sense of *vermittelung*." It cannot, indeed, be otherwise. To give it a local meaning would suggest thoughts alike inappropriate and unscriptural. When our Lord entered into the presence of His Father He certainly did not enter "through" His own blood. Let the meaning of "blood" be what it may, our Lord did not pass *through* it. He entered *with* it or rather *in* it (compare verse 25). He did not leave it behind Him. Had He done so He could no more have appeared before God so as to procure "an eternal salvation" for us than the Jewish high-priest could on the Day of Atonement have entered within the veil, leaving behind him the blood of the offering just made by him in the court. The *διὰ* of the second clause, therefore, must without the slightest hesitation be understood in the sense of *by means of* or *in virtue of*; and the clause beginning with it describes one of the conditions

fulfilled, one of the things done by our Lord by means of which He showed Himself to be the great High-Priest He was. He went in before God as one who, in part at least, by virtue of His own blood, was enabled to dwell always in the Divine presence and to convey the same privilege to His people.

Such, then, being the unquestionable meaning of *ἐν* in the second clause, the question arises, Are we to interpret it in the same or a different manner in the first? It cannot be denied that in the latter case the local sense of the preposition seems at first sight the easiest and most natural, more especially if we connect both clauses with *εἰσῆλθεν*. Whatever the tabernacle was, it was a structure that one could pass through. Are we, then, now to adopt a local sense for the preposition and to give it a rendering different from that borne by it in the clause immediately following? The reader will see by and by how closely the answer to this question bears upon the view to be taken of the passage as a whole; but before reaching that point, the words with which the preposition in the first clause is connected—"the greater and more perfect tabernacle"—must be examined.

To these words very various meanings have been assigned. Bleek regards the "tabernacle" spoken of as the archetype of the *outer* apartment of the tabernacle in the wilderness, through which the high-priest of Israel passed into the inner sanctuary, and as thus equivalent to the *τοὺς οὐρανούς* of chapter iv. 14. With this Riehm (*Lehrbegriff d. H. B.*, p. 522) Kurz (*in loc.*), and Delitzsch (*in loc.*) substantially agree, only finding the antitype which is here in view not in the starry heavens, but, to use the words of Delitzsch, in the supra-local place of Divine manifestations to the angels and the blessed, the heaven of love in which God manifestly dwells, while the *τὰ ἄγια* afterwards spoken of is "the eternal heaven of God Himself, which is His own self-manifested eternal glory." Kell (*in loc.*) rejects this interpretation in both

its forms, and understands the *σκηνή* of our passage to be that symbolized not by the outer but by the *inner* apartment of the tabernacle, the heavenly dwelling-place and throne-room of the heavenly High-Priest. Professor Davidson (*in loc.*) considers it more natural to think of the sanctuary as a whole, as in chapter viii. 2. Dr. Moulton, following the steps of the early Greek Fathers, is of opinion that "the greater and more perfect tabernacle" is "in all probability the human nature of our Lord," an idea confirmed to him by a number of passages presenting the same idea—"The Word was made flesh, and made His tabernacle among us;" "He spoke of the temple of His body;" "The Father that dwelleth in Me;" "In Him dwelleth all the fulness of the Godhead bodily" (John i. 14, ii. 19, xiv. 10; Col. ii. 9), after quoting which he adds, "As in Him God gave to the world the first true revelation of Himself (i. 2), God's dwelling-place among His people was a type of the Incarnate Word" (*in loc.*). Hofmann, alike in his *Schriftbeweis* (ii. 1, p. 409, etc.) and in his commentary (*in loc.*), has contended for the thought of the glorified humanity of our Lord, and Dr. Westcott (*in loc.*) follows, acknowledging that "we must take account of the Lord's ministry in the heavens," but suggesting at the same time the thought of "the union of the redeemed and perfected hosts made one in Christ as His body"—i.e., of the glorified Church. It is unnecessary to refer to other commentators, but a few remarks upon those now spoken of, and upon the meaning to be attached to the words "greater and more perfect tabernacle," must be made.

(1) The idea of the *σκηνή* here cannot rest upon the thought of the *outer* of the two apartments of the tabernacle. When the writer of the Epistle used the epithets "greater" and "more perfect," he was evidently thinking how much the "tabernacle" of which he spoke surpassed the ancient tabernacle at its best, and that best was in its inner, not

its outer room. Further, it is the ministry of the High-Priest of the Christian faith that is contrasted with that of the high-priest of Aaron's line; and as this latter ministry was associated both in the law and in the thoughts of every Jew with the innermost and most holy place, it is impossible to think of anything falling short of that as the "tabernacle" here referred to. Nor is it possible to adduce the *τοῦ σκηνώματος* of chapter iv. 14 as a proper parallel, for in no sense can it be said of these heavens that they are "not made with hands, that is to say, not of this creation." Our Lord might "pass through" them as He ascended to the spiritual and eternal home of God; but at whatever point in His ascent we pause, they are still material, changeable, and temporary. They have not and cannot have the characteristics of this "tabernacle." On the other hand, the thought of a middle heaven of angels and saints, where God manifests His presence, though it cannot be spoken of as His throne, affords no help, for the conception of such a place is not simply strange to the Epistle, but is entirely at variance with one of the lines of thought by which it is most deeply penetrated, that we have to do with one great contrast and one only, that between the worldly and the superworldly, the carnal and the spiritual, the temporary and the everlasting. *Σκηνή* in verse 11 cannot rest upon the remembrance of the outer part of the tabernacle. On the other hand, it is equally impossible that it should rest upon the remembrance of the inner apartment alone. That inner

apartment is the symbol of the scene of God's immediate presence, of that abode than which there is no higher, of that place, since we must use the language of men, which is most of all lightened with His glory. Our Lord never passes *through* that scene, or abode, or place. He passes *into* it, and the loftiest thing that can be said of Him is, that He is entered not into a holy place made with hands, like in pattern to the true, but into heaven itself, now to appear before the face of God for us" (ix. 24). To be in this inner apartment is to be "before the face of God," and through that there is no entrance into anything more glorious.

Thus resting upon the thought of neither the outer nor the inner apartment, *σκηνή* in the words under consideration can refer to nothing else than the tabernacle as a whole. This is, indeed, its ordinary signification in the Epistle. It meets us there no fewer than ten times as applied to that structure. In four of these it is certainly the whole (viii. 2, 5, ix. 21, xiii. 10); and on all other occasions, when the writer would proceed upon the fact that it consisted of two apartments to one of which he desires specially to advert, he uses such words as *πρώτη, δεύτερα, ἡ λεγομένη ἄγια ἄγιον* to bring out his meaning (ix. 1, 2, 3, 6, 8). Nothing of that kind meets us in the present passage, and it is a legitimate inference that the word is employed in its ordinary acceptation. (Compare also for the same sense Rev. xiii. 6, xv. 5, xxi. 23.)

(To be Continued.)

SOCIOLOGICAL SECTION.

Vindication of Reform.

By EX-PRESIDENT JOHN BASCOM,
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THERE is a certain percentage in modern society entirely indifferent to progress. They seek their own wherever they can find it, with very little

consideration of the bearing of their actions on the well-being of the community. These men will shelter themselves behind radicals or conservatives, as their immediate interests may determine. They more frequently follow in the rear of the prudent and the cautious as the best shelter for existing pur-

suits. Those who desire, with different degrees of depth and sincerity, the prosperity of society, may be divided into two or into three classes. If we prefer the latter division, we shall have conservatives, moderates, and radicals. The first class is more impressed with the necessity of holding the gains already secured than of making new ones. The third class is looking more intently at the things that remain to be done than at those already accomplished. The second class blend these opposed characteristics into something less positive than either, and make up the mass of good men on whom the more strenuous temperaments operate. They constitute the social momentum or the social inertia which is to be guided, or which is to be overcome.

To which class any one man shall belong is a question largely of intellectual and moral constitution. Each class subserves a valuable, though not an equally valuable, purpose in reform, and each is exposed to especial danger. The thoughtful observer will give each class credit according to the degree in which it has escaped its own peculiar liability of failure, and fulfilled its own function.

The conservative is apt to be the well-to-do man, who has struck hands with the present—a thing quite right—and is, therefore—a thing not so right—reluctant to entertain new ideas. The radical is in sympathy with the restless, disturbed, dissatisfied element in society—men and women who have much to win, and ought to win it speedily, if possible—and because of this sympathy he is liable to share their impatience, their sense of wrong, and to underestimate the obstacles, interior and exterior, which lie in the path of progress. The moderate man, whose function it is to keep the ranks solid, is liable to give more heed to the loiterers than to the advanced guard, and to make the march an unnecessarily concessive, slow, and wearisome one. The radical brings forward the new ideas, takes the initiative in progress; the conservative applies to

these ideas all needed tests, and the midway man gives them slow diffusion.

If this be at all a correct analysis, the radical is, with all his possibility of haste and rashness, an absolute essential to progress. Neither of the other two classes can fulfil their function without him. Thus wisdom lies in accepting the energy he imparts, and building by the force which he supplies.

The moderate, as a moderate merely, does not possess the true philosophy of progress. His theory is contradicted by the entire history of reform. Movement cannot be secured without the violent separation of elements. A quiet and continuous unfolding of society is a dream of the idealist. I have given the subject much thought, and I have never been able to get beyond the philosophy of Beecher: "It matters not how gently a cannon is touched off, the explosion and racket are sure to follow." The history of the world seems to show most conclusively that a moral or spiritual motive strong enough to secure immediate motion calls out resistance and strife. Indeed, the subject in hand is a striking illustration of this. The creed of the Prohibitionist and the creed of many of those who find so much offence in him are not very different. It is the last moral increment of immediate and decisive effort that creates the irritation. It is a universal characteristic of men that they are most annoyed by an appeal which is instant and urgent in its nature. Bitter contentions, as in faith, are over slight or invisible lines, not across great gulfs.

Though one's method and spirit may easily be at fault, the anger and irritation of reforms are not primarily due to this defect. No man ever preached truth with more patience, persuasion, and love than our Lord, yet His words of insight and wisdom brought Him speedily to the cross. He says, expressly, in view of this inevitable conflict, that He came not to bring peace, but a sword. He found occasion for the most unqualified and severe rebuke of the

moderate men of his day. Reform has ever involved this deep and wide division. It has not progressed by slow and unoffending methods. All the older churches, in which this continuous movement should have shown itself, are the more corrupt and inert churches. There is not a band of Christians of more than one or two hundred years' duration that does not disclose something of this tendency toward decay. The kingdom of heaven progresses by efforts made in departure from the line pursued by the great mass of relatively moderate and good men. An inner indolence and inertia remain to be overcome by zeal.

It happens, therefore, that there is no sin which the historic muse is more willing to forgive than an excess of zeal in a good cause. The warm words of an advocate of human rights are readily discounted, though they lay open somewhat unjustly the weaknesses of these moderate men who are bearing with patience and equanimity the sufferings of a forgotten or an oppressed class. Even a John Brown, with his vigorous fanaticism, takes on gigantic dimensions in the drama of history by virtue simply of his devotion. It is devotion that men worship in the long run as something truly Divine.

One might take up the historic rendering of our critic of abolition and prohibition, bit by bit, and yet it would be an effort to very little purpose as far as those are concerned who do not clearly see that the errors of these early advocates of human rights are fading away, and the eternal truth of their words shining out ever more clearly, that a Lovejoy won a crown of martyrdom as truly as any man who ever laid down his life for liberty. The most powerful moral treatise of our time, "Compromise," by John Morley, gives itself to an unqualified enforcement of this very principle of immediate faithfulness to the light, less or more, that is in us.

Let us turn for a moment to the creed of prohibition, and see what there is in it to call out those unqualified censures.

One can speak with more certainty of his own belief than of that of another, and as there is no honor to be won in the presentation, there is no want of modesty in the reference. I have acted, West and East, with the Prohibitionists for a considerable period; have given and received the most cordial support, and have been in no way open to suspicion or criticism. My creed, therefore, is all that is requisite to make me a firm and consistent advocate of direct political action in behalf of permanent prohibition. I do not believe that it is proved that intoxicating drinks are injurious in all quantities. The discussion about the wine at the marriage feast in Cana of Galilee has seemed to me wearisome and unprofitable. I have not the slightest reluctance to admit that the wine provided by our Lord was intoxicating. In a community in which temperance has not been raised as a moral issue, a moderate use of wine may well pass without censure, with this one qualification, that the point at which injury commences or personal danger arises is much nearer than habitual users of wine are likely to think or admit.

On the other hand, when clear light begins to fall on this social habit, and the immense evils to be seen which are associated with it, it becomes, it seems to me, one of the clearest possible duties imposed by charity, by love, to lay aside a custom which brings such very slight gains to one's self, and such widespread, immeasurable and inescapable evils to others. It is not meat, in this instance, that we are called on to dispense with in behalf of our brother, but an indulgence which, if kept within limits safe for ourselves, is very trifling, and, if allowed to pass these limits very dangerous. As total abstinence is the only perfectly safe law for a large percentage of mankind, burdened with a vicious inheritance, it becomes my law with all the glad concessions of love in it.

I have no desire to interfere; nay, I regret the need of interfering, by civil law with the ordinary, even if not the

strictly temperate, use of intoxicants, but when I remember how this use stands connected in a way beyond all power of divorce with the drunkenness, poverty, and crime of the world; how we are all compelled, willingly or unwillingly, to bear our part of this cruel and loathsome burden; how men, women, and children, with or without fault of their own, are trampled under foot and utterly ruined, I have no hesitation in saying that it is the duty of society to step in and protect those, otherwise so utterly without protection, so utterly unable to protect themselves; to protect them even though the effort to perform this duty puts restraint on what would otherwise be the secondary liberties of men. This is a principle fundamental in society and of constant recognition. Search the world over, and law could in no way cover as many rights with its protecting shield, with as little real injury of any sort as by effective prohibition.

One item more remains in the necessary creed of a third party Prohibitionist. He believes that the partial failures, greater or less, of prohibition are not due to the weakness of the doctrine itself, but to the limited areas to which it has been applied, and to the dishonest, tricky fashion in which it has been employed by those into whose hands it has been committed. The failure is in the method and not in the principle. A thorough and honest method will justify our confidence in the principle of prohibition, and is worthy of an immediate and united effort for its attainment. The interests, measured in social well-being, involved in it, surpass in magnitude all other civic and social interests which offer themselves for immediate consideration.

This creed may be controverted at every point; but what is there in it that renders it in any way unworthy of candid discussion; that exposes it in the outset to the stigma of being cranky, or gives justification to bitter condemnation? To my mind no more sober and wide-reaching truth has been offered to

a free community for its intelligent consideration than that contained in this creed. It is not the inapplicability of the creed to our social conditions that is the occasion of the present attitude of good men toward it, but its applicability. If it were inapplicable they would laugh at it and pass it lightly by. It is its tremendous applicability that angers them.

I wish in conclusion to indicate a few points of weakness in the criticism to which Prohibitionists are subjected. Prohibitionists are as thoroughly within their own rights as citizens as men well can be. Whatever may be the prescriptive right of political parties, there is hardly another direction in which the public, civic welfare is better subserved just now than by an effort to put a limit on their authority and break their absolute control. If the efforts of the third party were far less wise and germane than they now are, a thoughtful citizen must see this much good in them, that they tend to weaken that irksome and mischievous political bondage to which our present political methods are subjecting us. Many of us, if we were not Prohibitionists would be Mugwumps, browsing on the thistle here and the thorn there, and finding in them both but a lean diet.

Why should any candid man ascribe unworthy motives to Prohibitionists? Such an ascription is not a fair, facial interpretation of things. We are waging war at our own cost, with no probable personal gains, either near or remote, for very much the larger share of us. So obvious is the costliness to ourselves of our efforts, the discomforts and self-denials that attend on them, that they ought to shield, and would with perfectly fair men shield us from any imputation of other and meaner purposes than those which we offer to the public. We must needs be fools—and feebleness should appeal to sympathy—as well as fanatics, to be in any considerable degree subject to the influences to which our efforts are so readily ascribed.

But if our motives are what they purport to be, individual well-being and social renovation, and if our methods lie wholly within the civic rights of a good citizen, there ought to be, with moderate men, a feeling of forbearance toward us, so goaded on by a hard task, so harassed by the opposition of good and bad men alike in our disinterested pursuit of the common social welfare. If there is any one to whose sharpness of speech we should extend some allowance, it is to that man who is encountering unexpected opposition from quarters whence he had a right to anticipate aid. If the kindly interpretations of charity are ever in order, they are so when a man is baffled and bewildered and perplexed by the inertia of a Christian community and its opposition to intrinsic righteousness. If an onlooker has no forbearance under such circumstances the fact tells heavily against himself. If any set of men ever make an earnest appeal for fair dealing, it is those who enter on the labor of social improvement.

It also strikes me strangely that the moderate men are so unwilling to stand stanchly by their own position. They wish to license the liquor traffic and not to license it; to condemn it and to give it qualified acceptance in the same breath. The case is not other, as regards this traffic, than the one which has arisen in Louisiana in connection with the lottery. One must know where he stands and accept to the full his responsibilities. There is no reason why I should vote to grant license unless I approve license. I may submit quietly to the license which my neighbors force upon me, but as a policy I must myself either adopt it or reject it. Why should a man allow himself to be drawn into a policy which he is reluctant to avow and defend? If I voted for license I should look around for some good reason for license as a public policy, and take no offence when held accountable for what I had sanctioned.

It is also strange that moderate men ascribe at once so much and so little

influence to Prohibitionists. We count for nothing when the good is summed up; we count for everything when the evil is under consideration.

Is it not surprising, if our critic is correct, that the great mass of moderate men opposed to slavery did not go quietly forward in their own way, and not suffer the Abolitionists—a mere fraction—to so tangle, precipitate, and ultimately ruin events? If Temperance Republicans and Temperance Democrats have the game in their hand, how happens it that for the past fifteen years there has been a steady retreat in distinctively temperance measures and in distinctively temperance action. It is astonishing that such impotency as that ascribed to Prohibitionists should be so troublesome, and that such potency as that referred to moderate men should yet be so inefficacious. We may make suppositions till doomsday of what might happen if things and persons were different from what they are; but what does happen is that the fanatic, so called, precipitates the issue and brings in the final result. He is in at the death.

Or, again, why, above all men, should Prohibitionists be stigmatized as partisans? It is not to be a partisan to belong to a party, or to be an earnest advocate of a party, but to adhere to a party for narrow and personal ends rather than from broad and public ones. It is very difficult to be a partisan during the early history of a party. Principle is then almost of necessity uppermost and self-denial the order of the day. It is very difficult not to be somewhat of a partisan in the later history of a party, when it has won social prestige and political power. If we contrast the Republican Party with the Prohibition Party, all influences make for partisanship in the former case and against it in the latter case. It behooves a Republican to look closely to himself lest he should be unduly influenced by the personal advantages his party offers. The Prohibitionist need hardly take into consideration the drift of his own inter-

ests, for he is manifestly rowing hard up the stream.

An equally strange impression is that the Prohibitionist, in carrying this civic question into politics, is turning aside from moral influences. Righteous law is in the very forefront of moral influences, and is supported both in winning and maintaining it by the entire cohort of moral persuasives. On the other hand, if a man refuses to advance his moral argument to its legitimate civic conclusion, his words lose force over the minds of men. They grow weary of familiar and accepted truths which lead to no results. Every moral consideration that makes for temperance can be handled, and often is handled, in connection with the key-stone of the whole structure—prohibition.

Our critic speaks as if the Prohibitionists proposed to enforce temperance simply by law. The proposed law is a levee against this flood, but a barrier that cannot be built till at least a majority of the community are its firm friends on sufficient grounds. It would certainly be better that this majority which enacts prohibition should be a strong and permanent one, but how can that strength and permanence be better secured or otherwise secured than by aiming at an organized majority of persons who are willing to make this a primary issue. It is one or the other of the old parties that is liable to pass a prohibitory law with no sufficient moral backing, not the Prohibitory Party.

We are laboring hard to secure that very majority, resting on solid, well-argued sentiment, which shall make prohibition an invincible moral force. Certainly this method is more sure than uniting this issue with other issues in a way in which no man knows what interests are represented in the struggle.

Is it not also unkind and unfair to say, because we propose and urge what we regard as a better method, that our attitude is, Am I not more righteous than thou? A criticism of this order must preclude all discussion and all progress. It is a universal postulate to which we are all entitled, that we are at liberty to think our scheme better than another's. To object to this tacit and universal assumption is to refuse all terms of fair argument.

In the moral as in the physical world a great deal of mist and obscurity disappears with more warmth. Moral warmth is the true and the only remedy for the divided sentiments of temperance men. I would reverently pray that no unkindly criticism on my part should embarrass any man dealing with the difficult and perplexed personal and social problems of our time. I would pray, with equal fervor, that no unkind criticism of others should for a moment turn me from my own clear and cautious convictions. I should be glad to believe that what has now been urged would be weighed with even more candor than it is offered.

MISCELLANEOUS SECTION.

Effective Preaching.

BY ROBERT F. SAMPLE, D.D., NEW YORK CITY.

WHEN the Word of God is faithfully preached in the power of the Holy Ghost, it awakens a desire for Christ and leads to Him. The great fact that the Holy Spirit is the efficient agency in conversion and in all the steps leading to it, must have an abiding and a

controlling influence on the preacher. The result to be attained is Divine and can only be wrought by supernatural power. Paul may plant and Apollos may water, but only God can give the increase. If the preacher relies on his own intelligence, logical acumen, and persuasive power, failure will rebuke his self-sufficiency. God uses those who, reaching up out of their conscious weakness, take hold on His strength.

Yet even then the measure of efficiency is not determined by a uniform law. In conversion God's sovereignty is exercised in respect to the subjects of it, and also as to the time and the means by which it is accomplished. Christ recognized this principle in the Divine economy when He said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight."

At the same time we recognize the relation of appropriate means to the end in view. Conversions result from the preaching that God appoints. They will not attend another Gospel. Then, if we would kindle desires after Christ and lead souls to Him, we must diligently and prayerfully employ the instrumentality God has designated.

1. We must preach the Word. The Apostle Peter says that we are "born again by the Word of God, which liveth and abideth forever, and this is the Word which by the Gospel is preached unto you." The soul was made for the truth, and it can be savingly attracted to the Christ of revelation only by the truth. The most successful preachers have saturated their sermons with the Word of God. They compared Scripture with Scripture. They drew their illustrations from the Bible. They preferred the poetry God inspired to that which was the product of human genius. The early Welsh ministry excelled in pulpit power. They were men of one book. They had no access to the libraries of Oxford and Cambridge. They drew intellectual stimulus from the Bible, formed their style after the Divine model, discovered rich veins of truth in God's unfathomable thoughts, and, burning with a holy zeal begotten in communion with Him who spake as never man spake, set their little principality on fire.

The preaching which most exalts the Scriptures will be most effective in drawing souls to Christ. It is ordinarily some passage of the Word of

God, reverently quoted, supporting the preacher's utterance, that leads the soul to Christ. Sermons should be fragrant with the Scriptures. If in our preaching we use a detached text, then the sermon should not simply be scriptural, but it should also be the unfolding of the particular truth therein contained since the latter course confers higher honor on the Spirit speaking through the Word. For the same reason textual preaching is ordinarily more useful than the topical, and the expository than either. Man is hidden that God may be seen and His power felt.

But especially does it behoove those who would attract souls to Christ, to avoid the preaching which selects a text as a caption for the discourse that is to follow, and then, parting company with it, draws its material from Emerson, Shakespeare, or any purely human source; the preaching that excels in everything except in magnifying God's revelation to us sinners; that glides into brilliant essays on philosophical theories, on systems of ethics, on popular literature, or is not occasionally but habitually occupied with the signs of the times, the social problems of the age, or the horoscope of the future, failing to exalt in human esteem the Word of God, the Christ of revelation, and the godliness of the Gospel—which is profitable for this world and that which is to come—and never awakens the inquiry, "What must I do to be saved?" or the request of certain Greeks, "Sir, we would see Jesus."

The preaching which results in conversion is much occupied with Christ: the glory of His person, the fulness of His offices, and the sufficiency of His grace. He is the incarnate Word. He vocalizes the Divine thought and interprets the Divine will. In Him the abstract becomes concrete and the absolute becomes personal. He is the centre of all prophecy, the sum of all excellence, the source of all blessing, the light of this world and the everlasting glory of the next. On the day of Pentecost Peter preached "Jesus and

the resurrection." When Paul went to Corinth he knew nothing among the people "save Jesus Christ and Him crucified." In order to awaken desires for Christ it is necessary to set forth the blessedness of a Christian experience. In the habitual unrest of worldly attachments the voices of the soul are continually calling for real good, a higher object of affection, and a destiny in harmony with the reminiscences of a lost manhood. This demand is met by the Gospel only, and by this fact we are encouraged to preach a personal Christ, fairer than the children of men, who, in His sympathy with the lost, crosses all the space which separates them from satisfying good, and by His sacrifice lifts them up to God. The prophet asks the question, "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good and let your soul delight itself in fatness." Jesus said in one of the sweetest and most attractive utterances that ever fell from His lips: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Only a new affection can displace the old. The Esquimaux refused to desert their snow huts in the frigid Arctic, until they were persuaded that there was a summer-land lying away toward the South. Dannaker, a German sculptor, made a face of Christ so beautiful and tender in its expression, that strong men wept as they looked upon it. He was afterward solicited to make a similar statue of Venus, but he replied: "After gazing so long at the face of Jesus Christ, I cannot now turn my attention to a heathen goddess." So a sight of Christ both wins and holds the soul.

But an evangelical preacher cannot exalt a scriptural Christ without preaching the great and fundamental fact of sin. Christ's proper name, which is Jesus, finds its only interpretation in the fall of man and recovery from it. A desire for Christ is begotten of a sense of need.

It was well said by James Alexander:

"None will thirst for and flee to the Saviour till they see their case to be hopeless without Him." This is in harmony with the saying of Christ: "They that are whole need not a physician, but they that are sick." Hence, the Holy Spirit convinces men, first of all, of sin. He teaches them that they are already condemned and in themselves forever lost.

The unconverted rely on themselves. They trust in their native ability. They magnify their natural goodness. They set a high estimate on their own works, and feel no need of Christ. The last thing they will do, without which there is no salvation, is to renounce their self-righteousness. Hence the law, faithfully and affectionately preached, serves an important purpose. It awakens the conscience to consciousness, destroys self-sufficiency, and shuts man up to Christ. Such preaching would soon leave but a remnant in a church which had ministered to natural pride, and magnified natural virtues, and opened a road to heaven which reveals no prints of the pierced feet; but a multitude is no criterion of success. It were better to preach the truth to an audience such as Christ had at Jacob's well and attain like results.

It is said of Nettleton that he had no confidence in that ministry which dispensed with the "law work." He did not suppose the work of conviction need be of long continuance, but under His preaching sinners were awakened out of their carnal sleep. They were not merely alarmed by some vague sense of danger, but were convinced of sin. They saw their hearts were enmity against God, that they had never, in a single instance, obeyed Him, and were entirely dependent for salvation on His sovereign grace. Then looking away from themselves they beheld "The Lamb of God that taketh away the sin of the world." ("Taylor's Life of Nettleton," pp. 227, 228.)

We promptly admit that the love of God in Christ is the magnet which attracts lost souls to Him. Love will

draw whom bayonets cannot drive. It will turn a heart of stone to flesh. It will win from self to Christ, from sin to holiness, and from earth to heaven ; but what needs to be emphasized is, that a sense of sin precedes a desire for the Saviour, and as a preparation for it is an absolute necessity.

Maclaren, of Manchester, has truthfully said : " The secret of most of the mistakes and partial views of Christian truth lies here, that people have not got into their hearts and consciences a sense of their own sinfulness, and so you get a tepid, self-sufficient, and superficial Christianity ; and you get ceremonials, and high and dry morality masquerading under the guise of religion ; and you get Unitarian and semi-Unitarian tendencies in churches and preachers and thinkers. But if there have come a wholesome, living consciousness of what is meant when men say, ' We are sinners,' all such mutilated Christianity would crumble, because it would be felt to be all inadequate to the needs of the conscience."

There is an unscriptural preaching of the love of God which awakens self-love, and self-reliance, and begets false hopes. It may lengthen church rolls, but does not result in conversion. Men may think they love God when they simply believe that He is infinitely good and indulgent ; too merciful to punish, and by His Fatherhood bound to save them. There is no Christ in such an experience and therefore no salvation. Brainerd besought deceived sinners whose religious exercises had been born of such a belief to abandon their hopes without a moment's delay.

Further, if we would be successful in saving souls we must declare the truth concerning all who remain in impenitency, though they are speculative believers, that their need of Christ is immediate and urgent ; that salvation can be secured in this life only, and that to go out of this world with the blood of a rejected Christ on their feet is to perish. " It is appointed unto men once to die, and after that the judgment." From the decision of the last day no appeal can be taken. If we ourselves disbelieve this we shall lose our power to awaken and rescue the lost, and if we intimate the possibility of a second probation we may destroy souls for whom Christ died.

With due regard to the proportions of truth we must link God's justice with His love, human impotence with God's sufficiency, man's guilt with the cross. John the Baptist must prepare the way for the conquering Christ. The ministers of the ages who, in the saving influence and fruitage of their lives, survive the ages, are men who honestly, affectionately, and in constant dependence on the Holy Spirit, preach man's apostasy from God, and salvation only through the sacrifice made by His Son. They live when such men as Mariano, Sterne, and Swift are forgotten, or are remembered only to be condemned. If we would commend ourselves to the consciences of men, and being dead continue to speak, we must be true to our commission. There is a world of suggestion in what Lorenzo de Medici said when dying : " Send for Fra Girolamo, he is the only honest monk I know."

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

Another Note Concerning "The Hebrews."

IN my article on the Hebrews in the May HOMILETIC REVIEW, I made the statement that they (the *Aperi-u*) are

never mentioned in the Egyptian texts earlier than the time of Thothmes III. (eighteenth dynasty). I wish to add that if it should be found true that this name occurs in the texts as early as the

thirteenth dynasty, as is sometimes claimed, this would not at all affect the value of the argument offered. It would only indicate that Abraham was not the only "Hebrew" who entered Egypt in the twelfth dynasty.

Let me once more repeat that the Bible does not give attention to the *so-journ* of the Israelites in Egypt. All the centuries between Joseph's death and the preparations for departure under the "king that knew not Joseph" are wrapped up in one verse (Ex. i. 7).

CAMDEN M. COBERN.

ANN ARBOR, MICH.

"Does It Pay?"

(IN answer to S. W. L. in the March number of THE HOMILETIC REVIEW.) Does it pay to keep up our acquaintance with the original languages of Scripture? As to Greek, yes, by all means. It is a most profitable investment. Only do not suffer it to remain "imperfect." It is not that we desire or need a critical knowledge of it—leave that to the doctors; but it makes the New Testament *void* to us. It breaks up the familiar English idiom, and startles us with new significance. It fertilizes the mind. It is the best of commentaries. I would not exchange it for the rest of my library; and the acquisition is not such a serious thing. Beginning with February 10th, 1891, and ending with February 9th, 1892, I memorized the whole vocabulary of the Greek New Testament, and so read it now at sight. Three months were omitted, being given to revival meetings and vacation, and the remainder of the year was well occupied with pulpit and parochial duties of a large parish. Previous acquisitions in the language were very slender beyond a good knowledge of the grammar. The Greek Testament contains nearly one hundred and fifty thousand words, which by a very close condensation of compounds, etc., may be read with a vocabulary of eleven hundred. If there is any demand for

it, I will print the results in a little hand book that will go in the pocket, under the title, "Words that Must be Known to Read the Greek Testament at Sight."

WILLIAM J. FRAZER.

PARIS, ILL., March 17, 1892.

"The Little Rift."

IN THE HOMILETIC REVIEW (March, p. 286) a communication by S. Y. E. rightly calls attention to the little flaws that often mar the beauty and effectiveness of a sermon. It is a matter of surprise, however, to find this item: "Want of care as to grammatical expression, as by making a plural of the singular 'none.'" Even a hasty reference to such authorities as Webster, Worcester, etc., would show that no hearer, however acute his literary sensibility may be, has any right or occasion to take offence at this particular "flaw." Smart observes concerning "none": "It is used as a plural quite as frequently as a singular." Accordingly Blair does not scruple to write: "None of their productions *are* extant." Milton says: "In at this gate none *pass*." And Byron: "None *are* so desolate, but something dear," etc. And Young: "None *think* the great unhappy but the great."

One cannot but regret the publication of the article, "Does It Pay?" The air, alas! is full of the spirit which said article breathes; but how nobly it is rebuked by the statement in Dr. Pierson's helpful article (THE HOMILETIC REVIEW, March, p. 211): "For ourselves, we feel constrained to bear our witness that no amount of study of commentaries or of any other form of human product has been of such help as the spiritual, devotional study of the Scriptures in the original tongues, carefully noting every word and phrase, case of noun, mood and tense, number and person of a verb, and the relations of clauses and phrases and words to each other." J. A. DE SPELDER.

ORANGE CITY, IA.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Preacher and Public Evils.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.—1 Kings xviii. 17, 18.

In the Sermonic Section of the May number of the HOMILETIC we published a sermon preached by the Rev. Dr. Parkhurst in the pulpit of the Madison Square Presbyterian Church, New York City. It was a direct arraignment of the public officials of that city for neglect of sworn duty. On the one side it called forth the deepest indignation, on the other it aroused the greatest enthusiasm. Never in the history of the metropolis had there been such an unveiling of the iniquities that had come to make their abode therein and to flourish there, not only without the interference, but with the consent and even connivance of the police authorities to whom was entrusted the protection of the law-abiding and the detection and punishment of the law-breaking element there resident. That the arraignment was based on the best of grounds was evidenced by the presentment made immediately thereafter by the grand jury, whose findings were in every respect in accordance with the testimony submitted by the well-known and honored preacher and pastor, and also by the fact that since that time the police forces of New York have manifested an unwonted activity, with the result that law-breakers have felt the necessity of showing a little respect, at least, for the demands of the law. With striking unanimity the religious press upholds the action of Dr. Parkhurst, though the secular press is divided on the wisdom of his action, especially with reference to his manner of securing evidence, which, as is well known by our readers, involved a personal inspection of resorts that are not supposed to be within the province of pastoral visitation. The voices of two or three of the occupants of our city pulpits have been raised against the attempt to secure the enforcement of existing law by what appears to be a sacrifice of the dignity of the ministerial office. We desire to be known as not among the number of these critics. The time, we believe, has come when ministers of the Gospel of

Jesus Christ should consent to be made of no reputation, if that be necessary, to secure the purification of our political and social life. Too long has the reproach been cast against the Church of Christ that it is indifferent to the evils that infest the body politic—evils that will continue to hold sway so long as Christian men sit inactive or hold their peace. If the law of the land is allowed to be broken with impunity; if, while holding forth the Word of Life to sinful and dying men, preachers and hearers lift up neither voice nor hand to stay the progress of vice and crime that shelter themselves behind this indifference and batten on it, what wonder that, instead of having free course, the Divine Word has an impeded course, and accomplishes but a tithe of what it might accomplish? And who, if not Christian men, should see to it that the laws that deal with the great moral evils of our social life are enforced? Where, if not with them, does the responsibility lie? If we rightly apprehend the mission of the Christian religion, it is not simply to prepare men for a better world than this, but to make this world better also, and to make it better in all respects by all righteous means.

The law of the Christian citizen is everywhere one and the same: "Let every soul be subject unto the higher powers." Wherever the laws of the land are not in conflict with the law of God, there the Christian is under absolute obligation of obedience, for the reason that the will of those powers represents the will of God, since the powers that be are ordained of God. The State, in other words, is as truly a Divine institution as is the Church. It is a providential arrangement for the conservation of all the interests of men save those which may be termed distinctively spiritual. So that obedience to its statutes is as truly a moral obligation as is obedience to the laws that bear upon the development of personal character. But Christian obligation does not end with obedience merely. In as clear language as that which enjoins proper subjection to the representatives of law is the declaration made, that "they that resist shall receive to themselves condemnation." Those words are the expression of an injunction. The Christian citizen is to see to it that righteous laws are enforced against law-breakers. Indifference in this re-

gard is essentially sinful. It becomes the duty of every man who recognizes the authority of God in the State to have a care that, so far as he is concerned, the laws shall be properly enforced. To be conscious of the violation of law and to make no effort for the punishment of the evil-doer is to connive at such violation.

A call to the ministry does not lift a man out of the sphere of obligation as a citizen, whether it be the obligation of obedience or that of the execution of law, so far as that is in his power. Indeed, it seems to us that a call to the service of the ministry but intensifies his obligation. By his example in all the relations of life he should encourage others to the complete fulfilment of all their obligations. He should be pre-eminently a man of deeds as well as of faith. However he may shrink from encountering the opprobrium that is almost sure to result from his setting himself against evils that have entrenched themselves behind the almost universal indifference of his fellow-citizens, still he is under obligation to do his very utmost, by word and deed, to secure their extirpation. It is because Dr. Parkhurst has done this; because, seeing the universal apathy of those who should have saved him the neces-

sity of doing this, and the criminal connivance of the officers of the law with that which they are sworn to suppress, he has gone forward and secured the evidence that was necessary in order to accomplish the enforcement of existing law, we bid him Godspeed. If, for the protection of the purity and integrity of those who are entrusted to his pastoral care and for the honor of the municipality of which he is a member, he has sought evidence in the only way in which evidence could be secured, we believe him perfectly justified. If as one of the only sovereigns known in this land—the people—he has proved himself a terror to evil-doers he has done well. When Elijah sought for evidence against the priests of Baal, who were not only enemies of the religion but of the political interests of the Jewish nation, he saw nothing wrong in furnishing the instruments for their self-conviction and leading them on to their own destruction. Nor do we. The evidence was quickly forthcoming, and the doers of evil were routed. Most heartily do we trust that this will be the result of the work of this modern follower of the prophet of old, and that all the people who love that which is pure and honest and of good report will say to him, Well done!

EDITORIAL NOTES.

A Correction.

THE writer of the article "Imago Dei," in the April number of the *HOMILETIC*, was stated to be the Right Rev. Robert Balgarnie, D.D. Dr. Balgarnie, while not a bishop of the Established Church of England, is a bishop of the Presbyterian Church of that land, and is therefore rightly reverend, if not a Right Reverend. Our chief error was in locating him at Auckland. His bishopric is at Bishop Auckland, England.

Bible Study for 1892-93.

It has been the custom of the American Institute of Sacred Literature, for the past two years, to offer a general examination upon a biblical subject of current interest. The examination, for which preparation will be made in 1892, will take place January 10th, 1893. This examination will be open to individuals or groups of persons in all parts of the world.

The subject of this examination will

be the "Founding of the Christian Church," as recorded in the Acts of the Apostles, the Epistles, and the Revelation. The examination of 1893 will cover but half this topic, closing with Acts xv. 35.

Address William R. Harper, Principal, 891 Fifty-fifth Street, Chicago, Ill.

The American Institute of Christian Philosophy.

THE sixteenth Summer School of this well-known Institute will hold its sessions this year at Prohibition Park, West New Brighton, S. I. A most interesting programme has been prepared, including among other things the discussion of problems in Applied Christianity. The sessions will begin on July 12th, at 11 A.M., and will last ten days. Those of our readers who can spare the time to attend will find it greatly to their advantage to do so. To members of the Institute the exercises are free. To others the price of admission is 50 cents to each lecture, except on Sunday.

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